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THE

CHINESE RECORDER

AND

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Process in Case of Riots;

OR,

What should be the action of the missionary body in China with regard to riots, in which any of their members are concerned, whether by loss of property, personal injury or the murder of one or more of their number? *

BY H. W. BOONE, M.D.

[Protestant Episcopal Mission.]

MR. CHAIRMAN and gentlemen: In speaking to you this evening on a subject which is of great importance to us all I shall not presume to do more than try and bring the matter before you for your consideration and to suggest such thoughts as have occurred to me about it. There are many here present with greater wisdom and experience than I can lay claim to, and if the discussion which is to follow the reading of this paper shall enable us to learn the views of those who are best qualified to guide us and to formulate a suitable plan of united action for the future my purpose will be fully accomplished.

In the first place it will be best to limit this paper and the discussion which is to follow it to the strict consideration of the question as it is brought before us this evening. We are not to go into any of the interesting questions as to whether it is best to open up new stations for work in the interior, the best methods of doing that work, or the modes of preparing for it.

The question before us is: What should be the action of the missionary body in China with regard to riots, in which any of their members are concerned, whether by loss of property, personal injury, or the murder of one or more of their number?

* Read at the meeting of the Shanghai Missionary Association, held at Shanghai, November 7, 1893.

We may begin by the statement that the law-abiding foreign missionary has the right under certain well-known limitations to settle in any town where he may desire to dwell, that he can purchase and lawfully hold such lands and houses as he needs for the proper performance of his regular work. He is fully entitled to the protection of the Chinese authorities in the town or district where he resides. He has the right to inform the Chinese authorities of any ill-treatment which he or his employés may be subjected to, or of any serious danger which he may have reason to believe is about to befall him, also he has the perfect right to request them to protect him from all injury to his person or property. It is the duty of the Chinese authorities to give the foreign missionary the protection he asks for, neither causing nor allowing any one to molest him or to injure his property. The Rev. Dr. Griffith John says: 'Officials have it in their power to so protect the missionary that he shall enjoy perfect safety in the pursuit of his lawful calling.'

The dreadful riot, with the murder of two missionaries at Sung-pu this summer, is still fresh in our memories. The first shock of horror at the sad tidings has passed, the very natural desire for instant and severe reprisals is now succeeded by calmer thoughts. What should be our action as a missionary body here in China when we are confronted by the question, What is wisest, best, most Christian to do when such a calamity as the Sung-pu riot and murder occurs?

We should decide such questions as these calmly and deliberately with a full knowledge of our rights and with the desire to act in such a manner as shall tend to prevent the recurrence of such sad and shocking events.

In the first place it is well to remember that when we leave our native lands to live in China as missionaries we in nowise give up our birth-right. The English missionary is still an Englishman and a British subject in the full possession of all his rights as such. The American citizen has not relinquished one iota of his rights and privileges as an American citizen. They both have the same right to claim and to obtain the protection of their respective governments as the consul, the merchant, or any other foreigner residing on these shores. It is of the greatest importance that any steps we may take to bring about a solution of this question should be taken at once. The old saying, 'He gives twice who gives quickly,' is applicable here.

My first suggestion is that no new organization is needed to accomplish our object. The local missionary associations throughout China should each one elect one person from each of the several missions of which the association is made up; men eminent for their

ability and experience in dealing with questions of this very kind; men like the Rev. Dr. Griffith John, skilled in obtaining information from the Chinese and in weighing their testimony, or men like the Rev. Gilbert Reid, of Shantung, who are well known for their skill and experience in conferring with the local authorities and in bringing complicated and troublesome matters to a definite and satisfactory settlement. The members of these local advisory boards (for giving advice only) could then form, by *election from their own numbers* one general advisory board for all China. They could confer together and agree upon a joint policy and a plan of action for the entire missionary body, or at least for the very great majority of that body in China. The special advantage of the local boards would be that when a riot occurred at any place in China the persons aggrieved and their missions could consult with the local advisory board without the delay and loss of time which would ensue if the entire general board for the whole country had to be consulted, while at the same time the local board, as a part and parcel of the general board, would act in unison with it and with the policy of the missionary body in China. Acting in this way we could produce such an impression of ability to cope with these evils that the time would be hastened when all such attempts to injure foreigners would cease. The safety of missionaries in China is only a part of the general question of the safety of all foreigners in China. Another point is that all communications to our own Ministers and Consuls in China and to the Chinese authorities would carry greater weight and be listened to with more respect if they were presented through our local or central boards. They would be listened to as the deliberate expressions of the opinion of the entire missionary body acting through its chosen representatives and would therefore gain a respectful hearing where the applications of unknown or of greatly excited persons would meet with but little attention. They would also have greater weight with the home authorities. If we take wise, strong and dignified methods to attain our objects we can then count upon having the full support and sympathy of all the respectable foreigners in China.

This century is distinguished from its predecessors by the great things which are achieved by the intelligent and united action of large bodies of influential persons. It is one of the proofs of our modern civilization that we have both the good sense and the good faith to co-operate honestly in great undertakings, to look ahead and be willing to work and wait patiently until great results can be accomplished.

Having established our general *advisory* board and our local boards (for giving advice and assistance only, and even that only when they are requested to assist) suppose that we are confronted

with the facts of a riot. We find, perhaps, that the mass of the Chinese people in the district where the riot has occurred are well disposed towards the foreigners, that the missionaries have had no serious trouble with the people amongst whom they live, that at least in certain cases the riot is instigated by some of the literati and gentry of the district, also that there is great probability that the local officials knew of the likelihood of a disturbance and that they had time enough to prevent the trouble if they had wanted to stop it. The local officials may or may not have aided and abetted the disturbers of the public peace. We find that there is a general disposition on the part of officials, gentry and all concerned in the riot, to suppress the true facts of the case and to evade anything like a searching inquiry into the matter. Assuming now that a riot has occurred I would suggest that the aggrieved parties and their mission should at once communicate with their local *advisory* board, which has been elected to serve in just such emergencies. Ask for help, put them in full possession of all the facts of the case and act under their guidance and with their assistance and advice. The authorities of the mission which has sustained the injury and the local board having prepared their case could then, *if they wish to do so*, and *only* if they wish to act in that way, hold communication with the consul of the injured party, put him in full possession of all the facts about their case which they can obtain, and request that the whole matter be thoroughly sifted to the bottom. If the consul merely leaves the matter in the hands of the Chinese officials, little in the way of a satisfactory adjustment of the matter will be forthcoming. The writer of a leader in the *North-China Daily News* puts the matter in a nutshell when he says: 'The trial should be conducted by a court of Chinese officials *and a competent foreign assessor* with full power to get all the facts of the case and award even-handed justice.' It is my hope that the missionary body in China will accept the above advice and that in all cases they will request that, when a riot is to be investigated, the trial shall be conducted by a court of Chinese officials and a *competent foreign assessor* with full power to get all the facts of the case and award even-handed justice.

Supposing that we get the matter fully investigated in the above way what should be our object in demanding reparation for our losses? Our feelings after such an outrage as the one we now have under consideration are of deepest sorrow for the sufferers and of pity for the offenders. It cannot be in the heart of any missionary to wish for vengeance. We see that we have a duty to perform, we are to ask for reparation and for such an administration of even-

handed justice as shall tend to prevent the occurrence of any more riots or outrages upon foreigners. Where there has been a simple loss of property we should claim a money compensation to the full extent of that loss and for the additional expense involved in rent of houses or expenses honestly incurred by the person turned out of his premises. Where a personal injury has been sustained or a murder has been committed it is the worst possible policy to demand or to accept 'blood money.' The Chinese think and believe that the foreigners care for nothing but money, that they can inflict any outrage upon them, and that after haggling over the bargain they will be perfectly satisfied if they can get a big profit; no matter what may be the outrage or indignity which they have sustained. How can they respect us as long as we allow the facts to justify them in holding such an opinion? We should demand that as the law of China inflicts punishment upon one Chinese for an outrage committed upon another Chinese, so that same law should grant to the *foreigner*, when injured, the very same justice it should grant to the *native of China*, nothing more and nothing less. We ask the Court to get all the facts of the case and to award even-handed justice to all parties. In conclusion I desire to point out distinctly that this paper is made up of two parts. First, what action I would urge the missionaries to take in organizing some common basis of action for all missions, *i.e.*, that they should elect from the *local* missionary associations one man to represent each mission of which the association is made up, that this committee could be a board to study these questions and to give *advice* only, (that they should have no power to enforce their advice). I recommend that when any mission is thinking of opening up new work or stations in any doubtful or dangerous locality they should consult with the advisory board of their local organization, talk the matter over and get the views of the board as to the advisability of starting the new work, and also as to the best methods of starting such work if it is deemed best to try it. Let it be clearly understood that the board only help and advise; any one can reject this advice if they choose. Such council will, however, give time for due deliberation and may elicit information of great value to those seeking council. It will tend to harmonious action.

Secondly, I would suggest that each local board should elect one of their number to be a member of one general board to consist of one member from each local board in China and that this general board could, after due consultation together, formulate its opinions for the guidance of its own members and of the local boards, so as to get some basis for united general action for the missions throughout China. That these local boards and the general board shall

not have any power except that of advising and assisting all who apply to them for help, and that no one shall be obliged to act on the advice given unless they voluntarily wish to do so; that these boards can be always ready to advise injured parties and missions, to sift these cases and to prepare them for presentation to the authorities, native and foreign (if the boards and the injured parties think it best to call on the authorities for help). They may, in their wisdom, prefer to arrange the entire matter quietly and without invoking the aid of the native or foreign powers. They could (if so requested) use the weight of their influence in obtaining a hearing and thus form a body of experts prepared and ready at all times to give thorough and competent attention to all matters which may come within the very limited powers delegated to them by their brother missionaries.

The above is my *entire* proposal. The remarks which I have made in the first part of my paper as to our rights to reside and to work in any part of this empire, as to the duty and the power of the native authorities to protect us, as to what we should require from the authorities after a riot has occurred, how the court should be made up of native officials and a *competent foreign assessor*, and that we should ask for even-handed justice—I desire it to be distinctly understood that this is a separate part of my paper. It is only an expression of my own individual opinions. I do not ask any one to accept them or in any way to act upon them. When we elect our local boards and they elect the general board we have selected our best qualified men of all our missions—it will be a poor compliment to them to assume that they will not be able to handle these matters wisely and well. They need no instructions from us and we can leave them to arrange matters and to do what is best to be done.

I would ask you to consider these suggestions and to act upon them. The blood of our murdered brethren cries out to us. It is no cry for vengeance, but let everyone here present examine himself and let him consider if he is doing his whole duty in this matter by doing nothing. Should we, living in safety here in a great treaty port, neglect to do all in our power to promote the safety of our brethren living in the interior of China, or, on the other hand, can we as an association take the initiative in this matter, bring it to the notice of the missionaries living in China and thus do all in our power to promote the safety of our brethren and by wise and peaceful means to obtain redress for outrages when they occur and also to hasten the time when these outrages shall cease to be committed? Having thus done all that is in our power let us commit our cause to our Divine Master and implore His blessing upon our efforts.

"The World that then was." 2. Pet. iii., 6.

BY REV. WILLIAM ASHMORE, D.D.

[Baptist Missionary Union.]

IN studying out the moral history of "The World that then was." and of the fate which befel it, we confine ourselves to the Word of God and what it teaches. Explicit divine testimony is what is needed. Conjectures and speculative assumptions of men as to what *ought* to be the case in order to meet *their* conception of the ethical situation do not count for much in the way of settling conclusions. God's ethical standard is His own infinite holiness, but fallible, sinful and limited men fail in making proper estimates and adequate applications. In the past "the faith of God's elect" has been having its fight with Rationalism; nor is it over yet. And now comes its fight with its next born sister—Ethicalism. Neither do creeds and councils furnish a final authority. They are not inspired as were the Scriptures and the Scripture writers. Neither the Synods of Sirmium any of them, nor the Synods of Nice and Constantinople, nor the Church at Aquileja had any authority to supplement the authoritative teachings of the Word of God. We listen to them as to other good men in council assembled, but we do not take them as a finality any more than we would take as a binding finality the resolutions of any good company of men to-day in New York, or London, or Berlin. "*The Bible*, the *Bible only is the religion of Protestants*." We believe with Chillingworth in this matter. And so we limit ourselves to what we can gather from the Word of God, which alone "liveth and abideth forever." All man-made creeds are as grass, and all the glory of councils as the flower of grass! The creeds wither and the flower thereof falleth away "BUT THE WORD OF THE LORD ENDURETH FOREVER."

It will conduce to clearness, *first*, to note what some passages, other than those of Peter, say about "The World that then was," and then, *second*, to examine Peter's own theology on the subject.

PASSAGES OTHER THAN THOSE FOUND IN PETER.

Gen. vi., 3, 5, 6, 7, 11, 12, 13; Ez. xiv., 14; Luke xvii., 26-30; Heb. xi., 7; Jude 11, 15. "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And it repented the Lord that he had made man on the earth, and

it grieved him at his heart." "And the Lord said, I will destroy man, whom I have created, from the face of the earth." "The earth also was corrupt before God, and the earth was filled with violence." "And God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth." "And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth." "And all flesh died that moved upon the earth." "Son of Man, when the land sinneth against me by trespassing grievously then I will stretch out my hand upon it, and I will break the staff of the bread thereof, and I will send famine upon it, and will cut off man and beast from it; though these three men—Noah, Daniel and Job—were in it, they should deliver but their own souls by their righteousness, saith the Lord God." . . . . "As I live, saith the Lord, they shall deliver neither son nor daughter." "And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives and were given in marriage, until the day that Noah entered into the ark and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world and became heir of the righteousness which is by faith." "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints to execute judgment on all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

There is no doubt or ambiguity in these utterances. They were everyone of them spoken before Peter said a word upon the subject. On the face of them they are the record of a colossal wickedness and of a colossal retribution. The minuteness and repetition of the points in Genesis added force to each other. Nowhere else is such iteration found intensifying the charges made. The earth was "corrupt"—it was "filled with violence"—from one end of it to the other. From the days of Adam down, now more than sixteen hundred years, had the Lord let them have their own way. Now the earth was corrupt; the very earth itself was corrupted. All flesh had corrupted his way. The wickedness of man was great in the earth.

It disclosed itself in all directions, in deed, in word and thought. Their general character was declared to be ungodly—not like God—but contrary to him, opposed to him, hostile to him, for we must believe that Enoch had a reference not only to a final judgment but also to a typical one then comparatively near at hand. The men of his day were guilty of ungodly deeds; they ungodly committed them; they were a race of ungodly sinners, and they were full of hard speeches, which they spoke against God himself. They openly opposed and defied the Almighty. More than all that, the race had become rotten through and through in an incredibly short space of time in consequence of the devil poison injected into Adam. The imagination—"the whole imagination," as it is in the margin, the Hebrew word signifying not only the imaginative faculty itself but also the purposes and desires of the whole nature—the imagination had become evil, the thoughts of his heart had become evil—not some of them only but everyone of them—not only evil but nothing but evil—not only occasionally but continually, without break or let up. Could moral obliquity go farther, or could it be more explicitly portrayed than is done in that accumulation of touches, going to the core of the whole matter and giving us that divinely inspired affirmation of a total human depravity.

Then follows a statement of the feelings and purposes of God in view of all this moral putridity and unchecked violence. Nowhere else in the Bible are such strong expressions used to express divine abhorrence. God is represented as having repented; that he had made man at all it grieved him at his heart. He declared that he would destroy them from the face of the earth; the end of all flesh had come before him; he would destroy them and all things with which they had had to do. No further grieving of his Spirit should be allowed. That Spirit had striven with men; it had moved and constrained until they would no longer be constrained. Now it should stop. My Spirit shall not always strive with man. The day of doom was fixed. A long day of grace; a hundred and twenty years was allowed, but when it was up, then, in the vehemence of the divine wrath, the fountains of the great deep were broken up and the windows of heaven were opened. In the whole period of waiting and long suffering Noah had appeared in the character of an intercessor, classed by the Lord himself with such men as Daniel and Job. When reference to the event is made by the Saviour he associates it with the burning of Sodom, and that is declared by Jude to be a final and irreversible judgment for the reason that they of Sodom and Gomorrah *are* set forth (not *were*) for an example suffering the vengeance of eternal fire. In Hebrews it is taught that there was no reason why the men of the old world should not have believed as

readily as Noah, for they had the same evidence that he had. By believing Noah not only saved his own house, but by the same act "he condemned the world." Christ teaches that the same overwhelming suddenness will be repeated at the great end yet to come. The destruction of the old world and the destruction of Sodom are types of what will be at the coming of the Son of Man, when men shall call on the mountains to fall on them and hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb. Is that judgment not a final one? Shall it be said, No, it is not, the judgment is not final, as it seems. It is only a change of venue; the kings and princess and mighty men and the crowds of ungodly and rebellious who wail because of him are only being shunted off to a side track to await the coming of a new and splendid mercy. Surely it does not so strike the common reader. Yet that would be a fair inference, if it were true that the men of the old world, swept away in wrath, were only being lifted to the higher plane of privilege. The simple, plain and natural conclusion from these combined utterances is that the old world had its day and opportunity, its day for hearing and its opportunity for repentance. It scorned them both, and as a judgment, a condemnation, and for the purposes of an utter destruction, the flood came and swept them all away. If that judgment was not final, then the impression left by reading all these passages is wholly misleading.

PASSAGES FOUND IN PETER'S EPISTLES.

I. Pet. i., 10, 11, 12; iii., 18, 19, 20; iv., 5, 6; II. Pet. ii., 4, 5, 6, 7, 8, 9. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time THE SPIRIT OF CHRIST which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world but saved

Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly ; and turning the cities of Sodom and Gomorrah into ashes condemned them with an over throw, making them an ensample unto those that after should live ungodly ; and delivered just Lot," etc., etc., etc., (then) the Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished.

Now we are to take Peter's words as a whole, not a part of what he said, but all of it, and we must take his thoughts in the order in which he himself presented them. This compels us to begin an exegesis of the 19th verse of the III. Chap. by a prior consideration of the 11th verse of the I. Chap., in order to find out what conceptions were in his own mind at the time.

"THE SPIRIT OF CHRIST WHICH WAS IN THEM."

This is the key to the whole position. A long line of prophets in the olden time had spoken of the sufferings of the mysterious and coming Christ and of the glory that should follow. That line includes such men as Zechariah, Haggai, Malachi, Daniel, Isaiah, Elijah, Samuel, Moses, Noah and Enoch. It was part of the work of these men to denounce judgment as well as to proclaim mercy. The utterances they made were not of themselves but in part. THE "SPIRIT OF CHRIST" was in them, and it spoke through them, it spoke of Christ and it spoke for Christ. It was the Spirit of the unborn Christ in the womb of humanity working in advance of the incarnation. It was that spirit in the Psalmist which led him so often to cry out for Christ, as, for example, when he said, "My God, my God, why hast thou forsaken me." Surely it must be plain that all along the ages that Spirit of Christ was in them, who were called to be his prophets. Now comes the all-essential question. Did Noah too have that "Spirit of Christ"? Or was he an exception, the only exception in the whole prophetic line? When it says the Spirit of Christ which was in them, and that it testified, then was the Spirit of Christ in Noah? and did it testify and make him talk out and preach as it did all the others? and were his words determinative of destiny as were the words of every one of the others?

If we take the position, as we ourselves do, that Noah was not an exception but that he had the Spirit of Christ in him, and that it was a witnessing spirit, and a striving spirit, and a reforming spirit, and an exhorting spirit, in him—the preacher of righteousness—then we have attained much to help us understand the meaning of the perplexing verse 19 in Chap. III. For the thought of this 11th verse in Chap. I. had already filled the

mind of Peter before he came to speak of Noah at all. As we would say in our modern speech, the ink was not dry on that first chapter before he came to write the third one, in which speaking of Christ he says as we may here render it: "Being put to death indeed in flesh but made alive in spirit in the which also, or, even to those the imprisoned spirits going, he had heralded forth." The latter verse therefore stands out as a specific application of the great sentiment contained in the former. Presently in the IV. Chap. the apostle adds another statement in exact accord with the two that precede as now explained. He spoke of Christ as being ready to judge the quick and the dead—the quick, all those who may be alive when he comes, and the dead all those who are in their graves and that shall hear his voice. Because they are to be thus judged, for this cause, they too have had a Gospel preached to them in their day, and are to be judged according to the circumstances and conditions of the men of their day, and live according to God in the spirit, in proportion as they have believed and acted up to the light and evidence possessed in their own day and generation. For, be it recognised here, God has never left himself without a Gospel witness as well as a law witness. And so we discern a graded Gospel along the ages. There was a Gospel preached to Adam and Eve, and a Gospel to Noah, and a Gospel to Abraham, and also a Gospel of Nature, as we learn from Paul's sermon at Lystra. It is faith that saves always, and faith is required according to light possessed, and faith avails according to its exercise in conformity with light possessed. The XI. of Hebrew is filled with conspicuous illustrations. In his II. Epistle Peter sets forth his views still further. He there groups three classes of sinners—the angels who kept not their first estate, the people of the old world, and the cities of Sodom and Gomorrah. They are adduced to teach one and the same lesson ; the angels have their cases settled, being reserved in chains of darkness to the day of judgment to be punished ; the Sodomites are set forth, making them an ensample to those that after should live ungodly and (as Jude says) are suffering the vengeance of eternal fire. So their cases are settled also. How about the third class, the people of the old world ; are they made an exception ? Then why are they included in such company ? Are we to understand that what is vengeance, fierce and final in two cases is only a stepping stone to grace in the other. The incongruity would be remarkable. But if it be true that in these three examples brought together because they are homogeneous, if it be true that in one case the downpour of wrath was only an initial step to the inauguration of a new and more wonderful series of mercies then also may we infer that when it speaks of the everlast-

ing chains of the devils the word "everlasting" is only a hyperbole of speech, not meaning what it says, and also that the brimstone flames of Sodom were only an Elijah's chariot to give a horribly beastly people a lift up nearer to heaven and the throne of an infinitely pure and holy God. Not so do we read the doctrine of Peter.

From the Apostles' own writings then taken as a whole and starting from his declaration about "the Spirit of Christ which was in them" we submit the point that he himself gives the clues to his own meaning when he speaks of the Spirit of Christ preaching to the spirits in prison. He tells us what was preached to that old world, and where it was preached, and when it was preached, and who was the preacher, and by what agency that preacher was moved, and what futile results attended the preaching, and what an overwhelming destruction followed in consequence. All this in language of his own—a clearly stated and concatenated revelation in itself.

We may summarise the whole teaching in the form of a few questions and answers.

I. *Who did the preaching to that old world?*

Noah. He is called "a preacher." Peter says he was a preacher. If he was a preacher he must have preached to somebody or other. He had none but the old world to preach to, and he must have been a mighty preacher as well as a mighty shipbuilder.

II. *What did Noah preach about?*

He preached righteousness just as Paul preached righteousness and a judgment to come to Felix. Peter designates him as a preacher of righteousness. Noah preached righteousness, and beyond doubt pressed a continued call to repentance as the only way of escaping an overhanging judgment. That means that Noah preached a Gospel as well as a condemnation.

III. *When was the preaching done?*

In the days of Noah. Whatever may be conjectured about any other preaching certain it is that the preaching there spoken of was done in the days of Noah, the preacher, and not some two thousand and more years later after they were all dead and gone.

IV. *Where was the preaching done?*

In the place where the ark was a preparing above ground on the surface of the earth and not far away in some underground and unseen world.

V. *To whom was the preaching done?*

To the world of the ungodly that then was, to the great multitudes that came and went amid the sawing of planks, the felling of timbers, the driving of nails and the continual predictions and warnings of the old prophet and preacher of righteousness.

VI. *For how long was the preaching kept up?*

While the ark was a preparing, for a hundred and twenty years, the limit of the probation allowed to a corrupt and violent generation.

VII. *What was the divine attitude meanwhile?*

It was one of waiting and long suffering, waiting to see if any would repent and so avert the hastening doom.

VIII. *When they did not repent and that time was up what did God then do?*

He brought in the flood upon them and destroyed them all.

IX. *What spiritual power moved Noah to preach righteousness and the judgment to come as he did?*

"The Spirit of Christ," the Spirit of Christ which was in all the prophets, the Spirit of Christ which was in Noah as one of the prophets. That "Spirit" was not simply a synonymn for feeling, disposition and like mindedness. Our translators and revisers all understand Peter in the 11th verse of the I. Chap. to mean the actual personal Spirit of Christ himself. It was that spirit in person which entered into Noah after the manner of any other spirit, impelling him, lifting him up, bearing him along (ψεζομενοδ) in what he said. Christ's own Spirit, as in other cases before his incarnation, united itself with Noah's human spirit for the time and so made the blended utterances of the two to become as the single utterance of one, while at the same time the characteristics of the two are retained. Whether or no, therefore, the Spirit of Christ did afterwards go a *second* time and preach to these same persons, certain it is that he did go once in the days of Noah. The pre-embodied Spirit of Christ was as real and substantial as could afterwards have been his disembodied spirit. It was the Spirit of Christ which was *in* them and not simply an influence *from* Christ which was *upon* them.

The people of that old world then did have a "*probation,*" as it is called a Gospel probation, at the end of that age, as they had a law probation at the beginning of it. They had an opportunity to make a choice, a final and determinative choice; an opportunity to exercise the "obedience of faith;" they had an opportunity to hear, to believe and to comply with a specific requirement. They would not believe, and so became disobedient. They were condemned under both law and grace. Whether they had a second, and may yet have a third and a fourth probation, is another thing. Certain it is they did have *a Gospel probation* in the days of Noah while the ark was a preparing.

North-China Conference.

By Rev. Isaac T. Headland,

Professor in Peking University.

[Methodist Episcopal Mission.]

MORE than twenty-four years ago the work of our North-China Mission was established by the late lamented editor of the Recorder, Dr. Wheeler. Since that time it has been under the superintendence of one man, Dr. Lowry, and it is probable that there is no other mission in our Church that has been under the superintendence of one man for an equally long period.

The mission has had a gradual growth. It has suffered no reverses, no persecutions, no internal dissentions. It has had a peaceful and prosperous existence thus far. It has about 2800 members, six ordained native pastors, four ordained deacons, eight young men, who will be ready for their first ordination next year, besides a number of local preachers and exhorters, who do faithful and efficient service.

The Peking University is the outgrowth of the mission school, and has more than 130 students. Besides these we have boarding schools at *Tsunhua*, *Tientsin*, *Lanchou* and *T'aian*, each of which has about twenty students, and are well on toward self-support. Outside of these we have a large number of small schools at various other places, which cost us nothing, except the teacher's pay.

In addition to this a large amount of work has been done by the W. F. M. S. The girls' school at Peking contains about 100 girls, Miss Hale's school at Tsunhua nearly fifty, besides a number of small schools, in which even the teacher is not paid a salary. I visited a school at *Pei-yin*, about forty miles south of Peking, where the helper's wife, one of our former school girls, had herself collected a dozen or more little girls, was teaching them in a small mud room, on a mud k'ang, where the cupboard was made of mud and the shelves of cornstalks, and everything about the place showed the greatest economy. But I have never heard little children pass a better examination. The teacher was without salary and had been teaching them more than three months.

Within the conference we have four hospitals, two for women and two for men. In these hospitals during the past year, with the dispensaries connected therewith, have been seen about 50,000 persons. Some of the most difficult surgical operations have been performed by a single physician with only one Chinese assistant. Dr. Scott, last summer, before he had been here a year, removed a tumor from a woman's breast, weighing fifteen catties, with the help

of a single assistant, who was himself unwell. I simply mention this as a sample of what is being done all the time. Our physicians are often called to see persons in the highest circles among merchants and officials. This is especially true of some of our ladies. Women are not able to come to the dispensaries as men are, and thus our lady physicians have shown what women are able to do, who are willing to sacrifice the quietness of domestic for the duties of professional life, and have abundantly proven that none of the most cherished of woman's virtues need be lost even in this, perhaps the most difficult of all professions in which women have yet engaged.

The industrial school here is constantly kept busy fulfilling the orders which come in from the various missionaries in the other as well as our own mission. Beds, tables, chairs, dictionary stands, dressers and indeed any article of household furniture is promptly and neatly made ; boys are taught a trade which will enable them to be respectable, self-supporting mechanics, and at the same time are instructed during the evening in the Christian Scriptures and Chinese classics. The school is thus a benefit to the foreign community, to say nothing of its convenience to our own growing mission demands.

The present time, and during the whole year, the school will suffer from the illness of Dr. Pilcher. During the past year he published his Physical Geography, which was reviewed in a recent number of the RECORDER. He has well on toward completion an Astronomy, and a Physiology prepared by Mrs. Gamewell ; a Primary Geography is now in press. A printing press has been purchased with an amount of tpye. A circulating library was started last year, and there is a good library in connection with the school.

Our recent Annual Meeting was changed into an Annual Conference, so that the North-China Mission is a thing of the past, and the North-China Annual Conference takes its place. No one, I am sure, who attended the conference went away without feeling that the presence of Bishop Foster, Dr. Leonard, Mrs. Keen and her daughter, Miss Keen, had been a source of great blessing and strength. The college and preparatory students spent all the time they could spend without neglecting their studies, listening to the discussions of the various topics that were brought before the conference.

The age of Bishop Foster prevented his being able to take part in any public services in the community, though he was able to see many of the members of the other missions at a reception given by Dr. and Mrs. Taft, and his place was well occupied by Dr. Leonard at our Sunday evening service and before the Missionary Association.

After the close of the conference Dr. Leonard visited our work at Tsunhua and other places in the East, where he dedicated ne w

chapels at two different places. Another new chapel was almost ready for dedication at Tientsin, but its dedication was left to Dr. Lowry.

During the session of conference there were two especially touching scenes. The one was when Dr. Lowry addressed the conference no longer as its Superintendent, but simply as a member. Resolutions of gratitude were offered in recognition of his services, but tears rather than resolutions expressed the gratitude of his co-laborers, both foreign and native, and he was at once elected as official correspondent of the conference. The other scene was when the venerable Bishop made his closing address. His words sunk deep into the hearts of both foreigners and natives. The appointments were then read, the conference adjourned, and each man sought his co-laborer for the coming year and shook his hand as though they were old friends who had not met for half a life-time.

Thoughts for the New Year.

"OUR SPIRITUAL NEEDS" *v.* "GOD'S ABUNDANT SUPPLY."

"And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus." Phil. iv., 19. R. V.

THE admirable paper on *The Measure of Our Faith* (in the November issue of last year) has suggested to me the above text as a sort of companion verse for thought and inspiration during the New Year upon which we have now entered.

It was to me, as I expect to many others also, very refreshing to be directed to those grand and glorious promises in Numbers xiv., 28 and Matthew ix., 29. It is, alas! sadly *too true* we are constantly forgetting the magnificent heritage at our disposal, and frequently fail in appropriating these precious promises, because I fear we are not always ready to fulfil the *conditions* which are as clearly defined as the promises themselves. Be it ours, however, one and all, to enter more fully into the freedom of possession during 1894 and thus know in greater and grander measure the joy of inheriting the promises.

Doubtless many will be asking the question, How can I help to make *this year* a season of added consecration and blessing, both in my own life and also in the lives of those with whom I come in contact?

The great burden now seems to be *a deep yearning desire for souls*, for many have found that this after all is the great "*desideratum*." We may have all our missionary machinery in perfect working order. Our organizations may be of the latest *Western type*. And yet there may be no "*true power*."

Minds may be instructed, and higher studies may produce natives of exceptional ability, but I take it *we* shall *never* be truly satisfied until the Spirit of the living God breathe upon the dry bones that they may live.

Now as we step forward it is *all important* that we first look well to our spiritual surroundings. Examine closely our *vast* resources, and by a definite act of faith link every need of ours on to the sufficiency treasured up in the *Lord Jesus Christ.*

The words of the Apostle are, in this connection, full of meaning for us. Let us divide it up into its own natural parts! *My God! shall fulfil—every need of yours—according to his riches—in glory—in Christ Jesus.*

The source of Paul's power can be seen at once; he held on to his God! *My God*, says he, How often do we practise that sort of appropriation? We are constantly talking about my *work* and my *mission,* or my *plan* and my *purposes.* Yet how very seldom do we subordinate everything to "*Our God.*"

I venture to think we do well to get back to apostolic usage. Any way let us see to it that 1894 has a great deal of *my God* in it. "My need" met and satisfied by "*my God*;" how this lights up the prospect. We need no longer fear failure, for as long as the soul is in this garrison "*victory*" must be ours. Away to the battle then brethren and sisters, for the "*Mighty Arm*" is ours, and every need of the soldier band *is understood and shall be supplied by the Captain of our Salvation.* One could easily enlarge upon the other divisions, but I am sure if the subject is thought out in much prayer many precious thoughts will come to bless and cheer us in our work and labor of love.

In closing let me first refer to *two* things we need to have ever present with us throughout 1894. The first is "*your need*" and the second is "in Christ Jesus."

I cannot tell how exceedingly helpful the following has been to me. Though it has appeared in two or three home papers I am sure the workers in China, who have not read it, will be much edified:—

I need oil, said an ancient monk. So he planted him an olive sapling.

"Lord," he prayed, "it needs rain that its tender roots may drink and swell. Send gentle showers." And the Lord sent a gentle shower.

"Lord," prayed the monk, "my tree needs sun. Send sun, I pray Thee." And the sun shone, gilding the dripping clouds.

"Now frost, my Lord, to brace its tissues," cried the monk. And behold, the little tree stood sparkling with frost. But at even-song it died. Then the monk sought the cell of a brother monk and told his strange experience.

"I too have planted a little tree," he said, "and see! it thrives well. But I entrusted my little tree to its God. He Who made it knows better what it needs than a man like me. I laid no condition. I fixed not ways or means. 'Lord, send it what it needs,' I prayed—'storm or sunshine, wind, rain or frost. *Thou* hast made it and *Thou* dost know.'"

Brethren and sisters! let this self-abandonment to God's will be our rule of life. Not my wants or fancies but *His* divine plan and purpose worked out, so that every need of ours be *filled in* and *filled up* for His own glory and our joy.

The last thought is none the less precious. The old version has it "by Christ Jesus." It is possible to have a blessing by a person from another, but to have that blessing *in* and *through* the blesser seems to me an added joy. "*All in Jesus.*" May we all feed upon this fact and in every detail of our Christian life, whether directly or indirectly missionary work, be it yours and mine to let every need be supplied out of, and according to, *His* abundant riches.

S.

Educational Department.

JOHN FRYER, ESQ., LL.D.,
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

Notes and Items.

WE regret exceedingly to be obliged to announce the death of the Rev. Leander W. Pilcher, D.D., President of Peking University, which occurred on Friday, November 24th. Our Association has lost one of its most active and influential members and our Publication Committee its valued Chairman. Dr. Pilcher came to China in 1870, but did not enter educational work till some years later. He was first connected with the school of the Methodist Episcopal Mission at Peking, known as the "Wiley Institute," and was largely instrumental in the development of this Institute into the Peking University, the plans for which were both wisely and successfully laid by him. He is the author of a Primary Geography, which had an extensive sale, and of a new Physical Geography, which we recently noticed. At the time of his decease he had in hand the revision of Chapin's Geography and a new Astronomy. In the prime of his manhood and in the midst of his important work he is taken from us, but his memory will ever be fresh. No one who knew him will forget his frankness and affa-

bility and his willing devotion to his work. We tender our sincerest sympathy to his widow and family.

The *St. John's Echo* is, as far as we know, the first attempt which has been made in China toward College Journalism. The November issue has taken on a new form, and appears in a magazine shape with eight well-filled pages. Its first article is an editorial by Mr. Pott, and this is followed by News Columns. There are essays on "Should China employ Foreigners in Public Offices," on the "Postal System," on "Vegetarianism," on "How Tea is grown and prepared in our Country," and "Put Yourself in His Place." These essays show that the minds of these pupils are being directed to useful and important topics. The English style is, of course, not beyond criticism, but reflects credit upon the instruction given in the school. This paper will develop freedom of thought among the pupils, as shown in the article on "Put Yourself in His Place," which says: "A teacher of high temper, sitting in his comfortable chair with a line of school boys in front of him, will very often employ his 'ferule' upon any one who mispronounces a word or because he does not perform his duties well." We detect in this an inuendo, which probably some member of their school faculty also appreciates. We congratulate the young men of St. John's on their energy and wish them continued success.

A new work on "Qualitative Analysis" is in preparation by Dr. G. A. Stuart, of Wuhu. Dr. Neal, of Shantung, has handed over his valuable manuscript on this subject to Dr. Stuart, whose work will be based on it. This book promises to be a very valuable one to our schools, and will supply a felt need.

Much good work is being done in the new Naval College at Nanking. In the examinations held December 4th-8th papers were set in the following subjects: Arithmetic and Algebra, Geography, Grammar, Composition and Translation, Euclid, Trigonometry and Mensuration, Statics, Steam Engineering, Navigation, Magnetism, Winds and Currents and Nautical Astronomy. These papers were prepared in English by Dr. Fryer and printed in good form. The examinations were conducted by Dr. Fryer and the papers worked by him, which ensures thoroughness. They were by no means easy papers, but the young men passed creditable examinations. Great credit is due to the foreign Professors, Messrs. Penniall and Hearson for the advancement which their pupils have been able to make during the two years in which the College has been in operation. Such thorough work in Government Schools is a stimulus and help to all other schools in China.

Theological Instruction. Its Place in Mission Work in China.

BY REV. D. Z. SHEFFIELD, D.D.

[American Board's Mission].

MISSION work has the same ultimate end as has all Christian activity, namely, to lead men to Christ and to build them up in that knowledge and virtue which has Christ as its centre and its life-giving power. It follows that those forms of Christian activity which have proved the most valuable in the past history of the Church should find an early introduction into mission fields—always of course with a wise reference to the altered circumstances and the stage of progress already reached by the mission Church in its upward evolution.

One thought needs to be emphasized at the outset of this discussion, that Christian evangelization, while it is of supreme importance as marking the beginning of the Christian life, is but a stepping-stone to the higher work of Christian edification. Christian evangelization opens the fountains from which flow forth the waters of life, while Christian edification deepens and broadens the channels through which these waters flow, to enrich and ennoble all the capacities of mind and heart. Christian evangelization plants the seed of the new life, while Christian edification cultivates the soil and nourishes and protects the growing tree until it at last brings forth its perfect and abundant fruit. We must not then think of Christian education as only an ornament to character, to be added or omitted at pleasure. Rather should we think of it as the essential condition of that mental and spiritual growth which can alone fit men for the difficult work and the grave responsibilities of Christian leadership in the future life-and-death conflict with heathenism.

In the training of a body of Christian leaders for the Church of China we should study with care the lessons that are written for our instruction in the record of the planting of the apostolic Church; but in applying these lessons we should keep clearly in mind the free and expansive spirit of Christianity, which is universal in its scope and all embracing in its methods of propagation. Christianity uses imperfect instrumentalities until it can prepare for itself others of a higher order of excellence and efficiency. She lays her hands upon the ever widening lines of human learning and declares that they are all her witnesses. She urges upon men that all their talents and acquirements and opportunities belong to her, and

should be freely offered upon her altar of service. Christianity is spirit and it is life, and God is jealous that this spirit and life should propagate itself from age to age, but He leaves to the wisdom and experience of the Church in each generation of its development the question of selecting those who are to become the future leaders of the Church, as also the scope and manner of their education and training for their work. The great leaders of the Apostolic Church had already received strong intellectual and spiritual impressions from the teachings of the Jewish Church, giving to them lofty conceptions of the divine character and deep convictions of truth and duty, before they were called to become the followers of Christ and to lay the foundations of His universal Church in the world. They were especially selected for their work by Him who knew what was in the heart of man. They listened to His words who spake as never man spake. They looked upon those works of power which witnessed to Christ as the incarnate Son of God. Their lives felt the transforming influence of contact with His perfect life. They saw their beloved Master as He submitted Himself to the power of His enemies, and His lifeless body hung upon the cross of calvary. They saw Him again when He had conquered death, and to strengthen their faith lingered for a little time upon the border-land between the two worlds, before He returned to His heavenly glory. They were further fitted for their work by the promised outpouring of the Holy Spirit, anointing them to witness with power for Christ and His great salvation. Surely men thus selected, thus educated and thus endowed for their work, may well be taken as models for Christian leadership ; but in these men we find no justification for placing men of imperfect training in responsible positions as leaders of the Church of China. Moses and the prophets were divinely appointed teachers to prepare men for the reception of the teachings of Christ, and when the new life of faith in Christ as the world's redeemer was begotten in the hearts of Peter, James and John, of Paul, and Barnabas, and Timothy, the divine grace had poured itself into vessels of a depth and capacity which a mixed Confucian and Buddhistic civilization has not produced. Still again, the flowing together of diverse national types and the blending of differing civilizations in the time of Christ, with Judaism to emphasize the claims of conscience, with Greece to train men's intellects and with Rome to make men firm in decision and bold in action, produced a type of character, which, when touched by the life of Christ, gave to men a moral earnestness, a courage of conviction and a self-assertion in the cause of truth, which we have no right to hope to see reproduced in the preparatory stage of mission work in China. Confucianism as a system of

ethics and social life subordinates the individual to the family, and the family to the state, and binds all with the iron bonds of fixed traditional requirements. Thus the individual finds himself cemented into a system. The young are in slavery to the authority of parents and elders, the family is in bondage to the demands of custom, conscience is cramped and often misdirected in its exercise, and the spirit of fear and servility is begotten rather than that of courage and self-assertion.

This does not mean that Chinese character fails to supply the material out of which may be built up a noble, Christian manhood, but it does mean that preceding the revelation of the new world-religion there was a special preparatory work in the hearts of men, which does not exist in China as an introduction to modern Christian missions. This is a sufficient explanation of the fact that Christian leaders are slow to take their places in the Church of China. Peter and John, and Paul and Apollos do not appear at once, since such characters are the products of intellectual and spiritual forces in which the elements of culture and of time for growth must enter. Missionaries must plant and water and nurture and prune and wait before the fruits of the Christian life, perfect in form and rich in flavor, ripen for their hands. It is only through a process of education in which the work of the human teachers is interpenetrated with the work of the divine teacher, that a strong and symmetrical Christian manhood can be built up, and men learn to know themselves in their true dignity as the sons of God, writing their names with an unwavering confidence in the promises of God and knowing in their own heart-life the sacredness of truth, the beauty of holiness and the sweetness of love. These remarks are general, applying to the entire membership of the Church of China, but they have a special bearing upon the question of raising up Christian leaders for the Church and point with emphasis to the necessity of thorough and protracted training for such leadership.

Should students be selected and trained for Christian work in advance of the ability of the native Church to give them support? Christianity in its first introduction, owing to the special providential preparations, expanded with great rapidity, both among the Jews and the surrounding Gentile nationalities, and men appeared who were fitted in a good degree to take the place of leaders in the newly established Churches; but three centuries later, when Christianity became the state-religion, and crowds were everywhere knocking for admission at its doors, the number of trained Christian leaders was wholly inadequate to supply the needs of the Church, and this defect was an important element in the decay of the intellectual and spiritual life of the Church. Christianity meets with peculiar

difficulties in its attack upon the ancient and petrified civilization of China. Its conquests must be necessarily slow at the outset, and the missionaries must be both the founders and the leaders of the infant Churches. It is found in experience that boys and young men, often of excellent ability and promise, can be selected and trained for Christian work before there is a native Church of sufficient numbers and means to undertake their support. Through the aid of such assistants, if Christian truth has taken a deep hold of their lives, the missionary can multiply his own efficiency. They go before him to prepare his way, they follow after him to confirm his teachings, they correct prejudices and explain difficulties ; above all they illustrate in their lives what it is to be a Christian within the environments of heathenism. It is often objected that the employment of such men in the use of foreign money embarrasses the problem of a vigorous and self-propagating Church. To this it may be answered that the missionary ought not to neglect the use of a vital agency in the work of creating a native Church because there are incidental dangers to be guarded against in the use of such an agency. In the experience of my own mission the native preachers who have received the most careful education in the mission schools have caught most fully the spirit of the missionaries, and are the leaders of the Church in its aggressive work and in its efforts at self-support.

Shall young men be trained for Christian work by individual missionaries, or shall they be educated in mission schools ? We have already pointed out reasons why missionaries in China need not hope to call at once to their assistance Christian workmen of the spirit and previous preparation of Mark and Luke, of Timothy and Apollos. He must at first be content to look for assistance to imperfectly prepared instruments, and if in addition to his evangelistic work he undertakes to give systematic instruction to his assistants his gifts must be extraordinary, and his capacity for labor pre-eminent, or his work will lack proportion and completeness. Usually under such circumstances the work of the evangelist will encroach upon the work of the professor, and the education of the assistants will be narrow and imperfect. Again, such training would naturally confine itself to strictly Biblical or Theological lines, while students gathered into Christian schools would pursue a wider line of preparatory study, under teachers especially fitted for their work, and would at length enter upon their theological studies with their capacities quickened and their minds enriched with a broader range of knowledge, which ought to fit them for places of especial usefulness and responsibility in the Church of the future. Again there is a mutual inspiration and helpfulness in study when a body of young men are congregated

together and their minds are brought into daily contact. The presence of such a company of young men waiting to receive instruction is a constant stimulus to their teachers to do thorough and careful work, and if the school is vitalized with Christian feeling, convictions and purpose, along with the education of the intellect there is being carried forward the more difficult and important heart-education, which must always be the crowning preparation for Christian work. Students thus united one to another in study will be united in sympathy and mutual assistance in their future life-work, and thus their personal bond of fellowship will become a bond of fellowship between the Churches to which they minister.

In raising up a body of Christian workers shall we chiefly depend for material upon men converted from Confucianism in early manhood, or shall we look to those who have been trained from childhood in Christian schools? Experience can be quoted on either side, showing the advantages and the dangers of either method. Men converted from Confucianism ought to be wise to lead their former fellow-Confucianists to the higher light of Christ. Their experience in contact with men and in the actual conflicts of life ought to give them a robustness of character and a skill in meeting men, which young students, reared in the partial seclusion of school-life, can only acquire in later years. But on the other hand it should be remembered that men who have received their education in Confucian schools have received a narrow and imperfect education. Their memories have been burdened, their imaginations have been neglected, and they have learned to think along the deep-worn ruts of "thus say the sages." The stamp of Confucianism and inertia has been deeply impressed upon their thoughts and habits. As Christian workers they are inclined to take counsel of their fears rather than of their hopes, and they are slow in coming under the aggressive, revolutionary spirit of a living Christianity. Boys educated in Christian schools ought to acquire all that is best in the Confucian classical literature without coming under the benumbing influence of Confucian schools. They ought further to have their memories stored, their intellects quickened and their imaginations enriched with a wide range of knowledge that lies outside of the Confucian curriculum of study. When the study of the Chinese classics and of Western learning is combined with the devout and sympathetic study of the Bible there are formative influences fitted to operate on the minds and hearts of the young that give the highest promise of future usefulness. Reverence for the past is united to a living hope for the future. A new sense of dignity is begotten in the consciousness that there is a divine work going on in the world and a divine call to every follower of Christ to have a part in it. Life has a higher

meaning than Confucianism had given to it, since it is life in Christ and life for Christ, and life that opens out into the eternal life beyond. Manliness no longer means self-culture to the end that one may be praised and admired of men, but it means a life that is fragrant with the odor of labor and sacrifice for the good of others. Young men thus educated have doubtless much to learn as Christian teachers in the hard contact with heathenism, but if they have truly caught the spirit of their divine Master and their minds and hearts have responded to the influences by which they have been surrounded, their lives are set free from their bondage to the past, and in their liberty in Christ, in thought and word and action, they are fitted to become wise and efficient leaders of the Church in its ever widening fields of conquest.

How should young men be selected to receive training for Christian work? All will agree that the choicest young men of the Church should be selected for such training, but missionaries will differ widely among themselves as to their standard of selection. Doubtless the consensus of experience will emphasize the necessity for great caution and discrimination in putting young men in training for the ministry. If in any given case there is a well-defined doubt as to the reality or the depth of religious experience, or as to character, or disposition, or mental fitness, the danger of caution and delay in the selection of men is manifestly less than that of haste and over-confidence in untried men. Worthy men can be brought forward at a later date without further harm to the Church than that of a few years of delay in preparation, while unworthy men cannot be removed from their positions without great spiritual loss to the Church. These considerations serve to emphasize the importance of preparatory Christian schools. In these schools pupils are under the eyes and under the formative influence of the missionaries for a succession of years, and when they are selected for the work of the ministry the selection is wisely made with reference to their past Christian record. These suggestions are more than theory. They are the outgrowth of the experience of my own mission. The best students that have been educated in the mission theological school have had a preparatory training in the mission schools of from seven to ten years, and in my memory but one out of twenty men has disappointed the hopes of the missionaries. All the others are making an excellent record as Christian workers in the various stations of the mission.

What preparatory studies should be required of students as introductory to their special theological education? However we may emphasize the advantages of preparatory education in Christian schools, a percentage of the candidates for theological education will

be converts from Confucianism, with at least a partial training in the Confucian literature. Such students, though of bright minds and of an earnest Christian purpose, are illy fitted to enter at once upon the advanced studies of a theological school. They need to study geography and history that they may know something of the world in which they live and which is the great theatre of the divine activity in setting up His heavenly kingdom. They ought also to be made acquainted at least with the outlines of Jewish history as a preparation for the coming of Christ. They should further become acquainted with the life, the journeys and the works of Christ, including a knowledge of the geography of Palestine. I would also emphasize the importance of the study of natural theology in this preparatory stage. Nature is full of voices that witness to the power, and wisdom, and goodness of God, and the student whose ears are early opened to the testimony of these voices finds a powerful corroboration of the witness of Scripture to the universality of Christianity and the divinity of its origin. And he will find this knowledge in the years of the future to be a valuable weapon in his hands to use against the doctrines of Confucian pantheism, which sees nothing higher in the orderly operations of nature than the spontaneous inter-action of law and matter. The preparatory studies above outlined would require two years for their mastery and would equip students with a stock of knowledge and a mental discipline which would fit them to comprehend and appreciate the advanced studies of the theological school.

In my own mission chief dependence has been placed upon our mission academy and college located at Tungcho, to supply students properly prepared in culture and Christian experience, to enter upon the studies of the theological school. These students, if they have completed the required courses of study, have been in training under Christian teachers for eleven years—four years in preparatory schools at the various stations, three years in the mission academy and four years in the college. Three lines of study have been pursued. As much work has been accomplished in the study of the Confucian classical literature, Chinese history and composition as would be accomplished in a Confucian school within the same time. The principal classics have been memorized and explained, and a careful training has been given in composition, both in the spoken and in the literary style. Parallel with these studies another line of studies has been pursued in geography, history, arithmetic, algebra, geometry, trigonometry, natural philosophy, astronomy, geology, chemistry, biology, physiology. Instruction has been given in mental and moral philosophy, and the ethical teachings of Christianity have been compared with those of Confucianism. Natural theology has

been studied and illustrated from the whole range of the physical sciences. Political economy and international law have been taught, and the laws of national prosperity and of international fellowship have been pointed out, showing that the doctrines of Christianity have their application in the lives of nations as they have in the lives of individuals. The third and most important line of study has been the Bible. The Gospels and selections from the Epistles and Psalms have been memorized. Three years have been given to the study of the Old and New Testament with the Bible as the text-book. The Life of Christ is studied, and the Book of Acts, showing that the foundations of the Christian Church were laid in the world by the hand of God and not by the hand of man. Christian evidences have been taught, pointing, in proof of the divine origin of Christianity, to the self-witnessing power of Christian truth, and to its transforming power in the lives of individuals and in the institutions of society. Students who have conscientiously completed such a course of study have acquired a range of knowledge and a mental and spiritual discipline, which fits them to pursue with profit and appreciation the higher range of theological study.

What lines of study should be pursued in theological schools? The missionary as a theological teacher should study with care his Confucian and Buddhistic environment and should train his students to understand the relation of Christian truth to the ethical and religious thought of his countrymen. The missionary should further guard himself against the natural tendency to spread out before his pupils lines of Western philosophical and theological speculation, familiar to himself, but which have no clear adaptation to Chinese thought and which distract rather than edify the learner.

Christianity on the human side was an evolution from the Jewish religious life. The great lessons of the divine purpose and providence were taught in the Old Testament Scriptures. The theological student should therefore become familiar with the history of the Jewish people, with its ritual of worship in its typical significance and with prophesy as a preparation for the coming of Christ.

Biblical exegesis must always have an important place in theological study. Such exegesis will be chiefly devoted to the study of the New Testament. If the life and works of Christ have been previously studied with care the critical study of the Gospel of John will give to the student a vivid apprehension of the mind and heart of Christ as the world's great Shepherd offering up His life that he might gather His lost sheep back again into the heavenly fold. The Book of Romans should be thoroughly mastered as the fullest and the most orderly presentation of the central truths of Christian theology. The Book of Hebrews should be mastered,

showing the relation between the Jewish temple and its ritual of worship and the sacrificial offering of Christ to atone for the sins of men. The central theme of the Book of Romans is justification through a living faith in Christ, while that of the Book of Hebrews is Christ Himself, who mediated the new covenant of grace in His own blood. The student who has grasped these two central truths of Christianity will be a safe and successful religious teacher. Other books of the New Testament can be studied more rapidly to learn their beautiful lessons of love and hope, of gentleness and patience, of diligence in Christian service and of wisdom and circumspection in all of the relations of life.

Theology should be taught in an orderly arrangement of its inter-related doctrines, but fortunately the Chinese language does not easily lend its assistance to the theological professor in drawing a distinction between systematic and biblical theology. May the day never come when theological students in China are taught that there is any source of theology other than the inspired Word of God. Men must use their minds to understand revealed truth, to compare and interpret the teachings of Scripture and so to combine related truths into an orderly system, but the outcome must be a system of biblical theology and not a system of theology in which human reason and speculation have a co-ordinate place with the teachings of Scripture. The inductive method of study in the physical sciences has proven itself to be the master-key with which many of the mysteries of nature have been unlocked. This method may be employed with the happiest results in theological study. Chinese students are not interested in Western theological speculation, but they are deeply interested in and profited by the study of the progress of doctrine in the Old and New Testament Scriptures, noting the operation of the law of evolution in the divine revelation and observing that higher truths come into view when the times are ripe for their reception.

Those who are to become leaders of the Church of Christ in China should be made acquainted with the history of the Church universal. Next in importance to the teachings of the inspired Scriptures are the lessons that are learned by the thoughtful student in the study of the history of the Christian Church, of its sublime conflict with heathenism in the early centuries, of its victories even in death, of its later external triumph, preparing the way for its internal defeat, of its compromise with heathenism in its religious teachings and in its social practices, of the long ages that followed of darkness and shame, as the divine punishment for forgetting its first love, of the great modern reformation, gathering strength with the centuries, until the Church again hears the command of the

Master to go forth and disciple the nations. What can fill the mind of an impressible Christian student with a more noble life-purpose than the study of the lives of the great leaders of the Church in every land. What can better fit him to become a wise and courageous guide of the Church in the midst of the seductions and perils of heathenism than to become acquainted with the history of such seductions and perils in other lands and in other ages?

Theological students should of course be trained in the art of preaching. Their foreign professor will hardly teach them to imitate the stiff and formal style of sermon division which was common in the Western pulpit a generation ago, but they must be taught to discover and regard the logical relations and order of thought. Above all they must be taught to feed the Church with vital Christian truth and not with the dead platitudes of Confucian ethics, and to illustrate Christian virtues from the lives of holy men in the past history of the Church and not from the lives of Confucian sages and superior men.

The foreign professor must carefully guard against the danger of denationalizing his pupils, of fitting them for the pastoral charge of a Church in England or America rather than to live in contact with heathenism and to gather out of heathenism the material for a living, aggressive native Church.

The above is a rapid and imperfect sketch of the range of theological studies which—as it seems to the writer—would best fit young men for the responsible work of the Christian ministry in China.

Of course the highest education is that of the heart and not of the head, but the intellect, and affections, and will, are all united in the one personality, and Christian truth is not only adapted to inspire and enlarge the intellect but to purify and deepen the affections and to strengthen and fix the will in high and holy purposes. We are leaders of the Church of Christ in China in its formative, its most impressible period. The young men of the Church whose lives are brought into contact with our lives for a long period of years not only drink in our thoughts but are moulded by our characters. What we are to them they will be in a good degree to the native Church in their future life-work. O, that not one color of the beautiful, composite white-light of the life of Christ may be broken or lost as it is reflected from our lives upon the minds and hearts of the future leaders of the Church in China that filled with wisdom, and patience, and courage, and zeal, and love, and hope, they may be mighty through Christ to cast down the strongholds of Satan and to build on broad and deep foundations the glorious temple of God.

Tungcho, China, Nov. 3rd., 1893.

The Other Side.

BY REV. J. E. WALKER.

[American Board's Mission.]

OUR anti-Chinese legislation seems to be getting us little honor, and one would suppose that good, loyal Americans would be content with a fair statement of the case, and not go out of their way to make it out worse than it really is. Yet a prominent American, while *waiving all discussion of the propriety of restrictive legislation,* comes down with all his weight on the registration feature of the Geary law. But the propriety of restricting the ingress of the Chinese into the United States lies at the bottom of the whole question. Either we must give them unlimited right to enter, or else we must employ methods of restriction which will be effective. Just here is where the Geary law comes in. Bogus certificates were being issued at Hongkong, 500 to 1000 a month. Those who feared or failed to secure these were going in large numbers to Canada to cross the border, Canada getting the $40 entrance fee and United States getting the Chinaman: while others still came in by way of Mexico. There is also only too good reason to suspect that bribery of U. S. Custom officials was extensively practised. It is a moderate estimate that at the time of the adoption of the Geary law one-third of the Chinese in U. S. were there in violation of previous laws. Either then the law must be suffered to become a dead letter, or there must be some more effective means and methods of identifying those legally entitled to residence in the country. Hence the Geary law. They must prove their right to residence by the testimony of some white man; they must be photographed and be registered. Designing hoodlums might now and then take advantage of the provisions of such a law to worry a Chinaman, but then we must remember that the Chinese themselves have been taking wholesale advantage of the milder provisions of former laws. The fact is that the increasing strictness and severity of our anti-coolie legislation has been induced by the persistent and wholesale evasion of more lenient laws. The Chinese on the Pacific Slope rather liked our first restrictive legislation; it raised the price of Chinese labor, and when any one of them wished a brother or "cousin" to come to America the law was easily evaded. But there is quite a numerous body of citizens on the Pacific Slope who, while condemning all cruelty and violence to the Chinese, think them an injury to the country, and desire their gradual elimina-

tion. They intend to treat them well, and do not wish to *drive* them out, but would give them abundant liberty to go and come, and so manage the time and manner of their final departure, each one for himself, as to suffer no damage. But it soon became apparent that the Chinese were not thinning out to any *great* extent; in fact it was plain that widespread evasion of the law was continually going on. But if the Geary law is enforced there will be tight squeezing for thousands of Chinamen. It can hardly be doubted that the Six Companies are all deeply involved in this widespread evasion of the law, and its enforcement would make bad work for them. No wonder they have tried to unite all the Chinese in the country in a wholesale universal violation of the Geary law. Its strict and thorough enforcement would be ruinous to them.

Furthermore, it has been proven on the Pacific Slope that a Chinaman's testimony is utterly unreliable, and that a Christian oath is of no value in restraining him from false witness. If Chinese testimony is to be taken the law will be evaded as widely as ever, or else we must set up idol shrines and swear the Chinese by their own heathen oaths. There may be Christians on the Atlantic Slope so liberal as to do this, but there are not many such on the Pacific Coast. So I repeat it, the whole question turns on the propriety of restricting the ingress of the Chinese. If we are justified in this then we are justified in passing and enforcing laws that will be strict enough and severe enough to be effective. We must either give them unlimited ingress, or else deal with them according to their own mendacity and crookedness.

Many white men immigrated from the South to the Pacific Slope to get away from competition with Negro slave labor; is it strange that they should kick when California began to be overrun with cheap Chinese labor?

It is a favorite assertion in the Eastern States that our anti-Chinese legislation is all a catering to political demagogues and sand-lot orators. But when Col. Denby was on his way out to China he spent some time in California investigating the Chinese problem. He reported that with the exception of one distiller of brandy he found no one who would publicly advocate Chinese immigration. Whether rightly or wrongly, on the Pacific Slope, and more especially in California, the desire to be rid of the Chinese is very prevalent. If they were once out of the way their place would soon be taken by immigrants of our own race. The change might not be so beneficial as many imagine; we always overestimate present evils when comparing them with remoter ones. But the white immigrant, moving West to better his condition, soon learns to steer clear of those regions where Chinese labor abounds; for unless

he has sufficient capital to be an employer from the start, if he went to such a place he might have to begin on a level with the Chinese. This he will not do. It is easy to call him proud, clannish, etc., but just put yourself in his place. What missionary is there in China who does not as a matter of stern necessity practice more or less exclusion toward the Chinese. With their present manners, morals and ways there is no help for it. The Public Garden at Shanghai is open to all nationalities except the Chinese. But these, high and low, rich and poor, are all excluded, except ah-mas in charge of foreign children and Chinese workmen employed to care for the gardens. This seems hard, but to open the premises to the Chinese would be to rob them of all value to most foreigners, and to let in the better class of Chinamen would probably be the beginning of an endless fight to prevent encroachment and evasion by all classes. Ten odd years ago I was visiting in Lexington, Mass. (a spot sacred to liberty) and was told that no Irishman could purchase land in that neighborhood; the whole community was determined to keep them out. About the same time a gentleman in Boston remarked to me 'that Californians were anxious to get rid of the Chinese, but if they were once gone, no doubt, they would be glad to get them back again.' I replied, 'Yes, it is just about as it is with the Irish in New England. Folks wish they were rid of them, but if they were gone they would soon want them back again.' He answered, 'I guess New England could get along without the Irish.' 'Just so,' I replied, 'Californians think they can get along without the Chinese.' The fact is that the ingress of the Chinese in such numbers has thrust on the people of the Pacific Slope a difficult, yes, a dirty, problem. What ought to be done is to marshal the whole Christian Church for the work of evangelizing them, and then let all come that will. This would prove in the long run the kindest, the cheapest and the surest solution of the problem. For the conversion of China is the only ultimate solution, and until she is both materially and morally on a level with us the problem will keep turning up in some form or other. But there is scant prospect of any such thing being done at present. We ourselves are by no means good enough for it. Neither are we bad enough for so harsh a policy as seems necessary to many Western men, if they are to be thoroughly restricted in their ingress. Hence I suppose we shall go puttering and blundering along in the future as we have in the past, with little honor or profit to ourselves.

As an instance of how the presence of the Chinese keeps out other immigration a company of young women went to California to work and better their condition, but when they got there they found all

such places as they were capable of filling occupied by Chinamen, and so out of work, out of money, without friends and surrounded by temptation they all, with one exception, drifted into houses of ill-fame. My informant told me that he had this direct from the one who escaped the fate of the rest of her company. Under such conditions is it strange that good white servants cannot be hired in many parts of California, or that good citizens, and even Church members not well endowed with Christian heroism, should join in the cry that the Chinese must go. So long as Eastern people write in ignorance or contempt of such facts as these so long will they have little influence with people on the Pacific Slope.

There is a complaint on the Pacific Coast that white servant girls are too impertinent, and there is truth in the complaint. But their impertinence is partly due to sensitiveness, lest they be treated as menials, because they work in competition with Chinese servants. This competition drives away the more timid and sensitive and incites the rest to super-self-assertiveness.

It is said that since we began this anti-Chinese legislation our trade with China has greatly fallen off. This complaint comes not from San Francisco, where the chief offenders reside, but from New York, and is mainly due not to Chinese retaliation but to the depreciation of silver, which is becoming an awful incubus on all export trade to China. It is stated that China has laid an embargo on American kerosene. If this is true, it still may not be done in retaliation. Kerosene has been prohibited more than once at Foochow, and its importation up the Min entirely stopped for a time, but this was done ostensibly, because its use increased the number of fires: but it is surmised that its injuring the sale of native oils by its cheapness had much to do with the prohibition. But if it is done in retaliation it strikes not the Far West, where all the opposition to the Chinese centers, but the East, where all are taking their part. If it were flour and lumber that would hit the Pacific Coast a hard blow. The Six Companies must be the prime movers in whatever is done by the Chinese, but they themselves are deeply interested in the flour and lumber trade, and besides this, if they struck at this it would only intensify Western hostility, but a blow at the kerosene trade, they may well infer from the tone of Eastern papers, would intensify the Eastern opposition to our anti-Chinese laws. The prohibition of American kerosene would be a fine bit of Chinese shrewdness.

I do not think much of our Chinese legislation. The wheel horses in the movement have been not the better but the worse elements of society on the Pacific Slope; these have been the moving spirit in it and have stamped it with their own coarseness

and ignorance. The thing will have to sweat and stew for some time yet. But in time I hope that good people at the East will come to a better appreciation of the difficulties, while the better elements in the Far West will come to the front and take the lead, and then we may have restrictive legislation that will be both humane in its spirit and effective in its methods.

Shaowu, 9th Sept., 1893.

The Parliament of Religions.

S. S. *Victoria*, Pacific Ocean, Oct. 11th, 1893.
Lat. 50° 56′ N., Long. 157° 51′ W.

DEAR PRESIDENT BONNEY:

IN response to your request I take great pleasure in sending you a word about the Parliament of Religions.

It is just two weeks to-day since the Parliament closed, and this distance of time seems to have been necessary to enable me to quite realize its greatness. The Ferris Wheel looked most impressive when I stood beneath it, because after all it was only *big*, but the greatness of a mountain would require distance to enable one to take it in. The Parliament was of the mountainous order of greatness. It suggested infinitude and eternity. Like great events, like great deeds, like great men, it asks the perspective of time to show that change, which wastes and scars all earthly things, will grave, deep as in granite, the record of its durability and worth. Looking at it as a thing past, the conviction I had while contemplating it as a thing to come, is re-doubled, that this greatest religious meeting of the modern world is prophetic of the twentieth century, and will dominate and guide the religious thought of the future. It is in that light that I have regarded it and must continue to regard it. Its chief purpose was not to chronicle past victories and record past progress (though this of course it did) but to open the door to future and immeasurably greater ones. It was a *prelude* not a *finale*, a promise not a boast, a prospect not a recollection. Like Christianity itself it was a rapt gaze into the millennium.

But to be this, to others as well as to those who took part in it, it is necessary for us to be faithful. I say 'us' with a deep sense of misgiving, knowing how unworthy I am to take the lowliest place in such a band of brothers with the world in their hearts. Would that the spirit which held us in those transfigured hours might

hold us always, hold us all within its spell, that in that spirit we might live our lives and do our work and face every cross and burden, pouring ourselves in loving consecration on the world.

Dear President Bonney, of all others let me beseech you (and you will pardon the mistrust) to always have this before you. The Parliament was a 'message of peace.' I cannot help thinking that as with the old, original 'Gospel' it will be taken as a declaration of war, 'and a man's foes shall be they of his own household.' Should that unhappily be the case it will be the greatest religious struggle since the Reformation, and you must be leader in that warfare. Pardon me saying what I apologize for as too nearly like a compliment, when I would not be guilty of the meanness and triviality of a compliment in such high matters. During the Parliament I watched with intense eagerness to see how many of that great assembly were wholly clothed with its spirit, entered into the fulness of its meaning and realized all its bearing upon *the future.* Of all there only two could I be absolutely sure of—yourself and Dr. Barrows.

Looking at the Parliament from the point of view of my own calling (and I cannot divest myself of the belief that is the most interesting point of view) I am free to say that I am absolutely convinced that it was a sheer necessity, and the spirit it may be expected to create and foster is the indispensable condition, without which the great object of all missionary effort whatever—the conversion of the world—is impossible. I would emphasize this because it is in simple earnest the gist of what I have to say—the world cannot be converted until we are as ready to own the truth and goodness and heavenward aspiration we find all over the world as to impart our own. Thus only shall we find 'good ground' for our 'good seed' and reap the harvest sixty and seventy and a hundred-fold. If anyone cares to call this a compromise of creeds I am not disturbed. It is not a compromise of truth but the complete triumph of it and of charity. This great work we have only begun. All the promise of the future is in it; it is the new bright dawn of Gospel morning for the world, for all the world. Once more the gates of day unlock as the stars pale and the sky flushes with hope unlimited, immortal, and the morn of joy bursts on human hearts. It is the one only argument left to us that Christianity is divine. May we all hold this blessed faith as our most precious possession and may you be long preserved to head this hallowed cause which embraces all for which our souls 'must strive and pant and yearn.'

GEO T. CANDLIN.

The following is an extract from Dr. E. Faber's paper contributed in Chicago to "The Parliament of Religions." The extract is taken from the *Chicago Herald* of Sept. 16th, which contains a capital woodcut portrait of the worthy doctor:—

DR. ERNST FABER INTERPRETS THE GREAT PRINCIPLE OF RECIPROCITY.

Dr. Ernst Faber, of Shanghai, spoke at length on "The Genesis and Development of Confucianism." He said that he did not expect Chinese scholars to accept his exposition of the doctrines of Confucius without scrutinizing the reasons which lead up to it. The first part of Dr. Faber's address was devoted to the period of Chinese life before Confucius. He gave a historical resumé of the birth and growth of Confucianism, and after touching upon the different schools he treated exhaustively of modern Confucianism. He said:—

In order to show the greater contrast in modern China and its Confucianism compared with China in the times of Confucius and Mencius and their teachings, it seems best to invite both Confucius and Mencius to a short visit in the Middle Kingdom. On their arrival Mencius began to congratulate his great master on the success of his sage teachings, but Confucius would not accept congratulations until he had learned the cause of the success.

He found that the spread of Confucianism was brought about, not by the peaceful attraction of neighbouring states but by bloody wars and suppression. The constitution of state was changed and ruins were everywhere. He noticed splendid temples dedicated to gods he had never heard of, while around these magnificent homes lived people who were poor and famine-stricken or who spent their lives opium-smoking and gambling. He found that benevolent institutions were mismanaged and that the money which belonged to the poor found its way into the pockets of the respectable managers dressed in long silk robes.

There had been changes in dress which chilled the hearts of Confucius and Mencius. They sighed when they saw women with distorted feet and men wearing queues. As they wandered along they found that sacrifices were made at graves and that everyone bowed down before the genii of good luck. In the colleges they found that most of the time was spent in empty routine and phraseology. There was no basis for the formation of character.

CONFUCIUS SIGHS.

Passing by a large book-store they entered and looked about them in surprise at the thousands of books on the shelves. "Alas!" said Confucius, "I find here the same state of things I found

in China 240 years ago. The very thing that induced me to clear the ancient literature of thousands of useless works, retaining only a few, filling five volumes, worthy to be transmitted to after ages. Is nothing left of my spirit among the myriads of scholars professing to be my followers? Why do they not clear away the heaps of rubbish that have accumulated during twenty centuries? They should transmit the essence of former ages to the young generation as an inheritance of wisdom which they have put into practice and so increase."

Going into a gentleman's house they were invited to take chairs and looked in vain for the mat spread on the ground. Tobacco pipes were handed to the sages, but they declined to smoke, saying that the ancients valued pure air most highly. Seeing many arches erected in honour of famous women they wondered that the fame of women should enter the streets and be proclaimed on highways. "The rule of antiquity is," said Confucius, "that nothing should be known of women outside the female departments, either good or evil." Then they found out that most of the arches were for females who had committed suicide, or who had cut a little flesh from their own bodies from the arm or the thigh, as medicine for a sick parent. Others had refused marriage to nurse their old parents. Arches were erected to a few who had reached an old age and to a very few who had performed charitable works.

Neither Confucius nor Mencius raised any objection to these arches, though they did not agree to some of the reasons given for their erection. They did not approve of the imperial sanction of the Taoist pope, the favours shown to Buddhism and especially to the Lamas in Peking, the widespread superstition of spiritism, of the worship of animals, fortune telling, excesses and abuses in ancestral worship, theatrical performances, dragon festivals, idol processions and displays in the street, infanticide, prostitution, retribution made a prominent move in morals, codification of penal law, publication of the statutes of the empire and cessation of the imperial tours of inspection.

Then they noted the progress of the West, the railroads, the steam engines and steamers of immense size moving on quickly, even against wind and tide. "Oh, my little children," said Confucius, "all ye who honour my name, the people of the West are in advance of you as the ancients were in advance of the rest of the world. Therefore learn what they have good and correct their evil by what you have better. This is my meaning of the great principle of reciprocity."

Correspondence.

INTRODUCTION TO THE WENCHOW DIALECT.

To the Editor of

"THE CHINESE RECORDER."

C. I. M., Wênchow, 20th Dec., 1893.

MY DEAR EDITOR: I have read with much interest Dr. Edkins' valuable "critique" on the above Wênchow Primer. The "*notes*" on the character of the tones were written by Mr. Soothill, of Wênchow, I believe. Mr. Montgomery mentions this in his "Preface."

Dr. Edkins is quite right in saying that the 下 平 of Wênchow is "low slow falling" intonation.

下 平, in combination with another Hia-p'ing, does become "lower even" tone, and the second 下 平 becomes "lower rising."

A 上 平, followed by another Shang-p'ing, keeps the "upper even" tone, and the second becomes "upper quick rising," as for example in the combination ˌ先 ˌ生 sie-sae (=teacher) the "sie" is pronounced in the "upper even" tone (slowly) and the "*sae*" in the "upper quick rising" tone.

In the example given in the Primer there is evidently, as Dr. Edkins remarks, a mistake. The combination 榮 耀 yung-yiae (= glory) is heard in Wênchow as 入 and 平; the "*yung*" being the "lower slow rising" and the "yiae" "the lower slow falling."

The longer one remains in China the importance of accuracy in the tones, and the necessity of mastering them, is more and more emphatically impressed upon the mind, especially of those in daily converse with the natives.

Yours very heartily,

ROBERT GRIERSON.

A SUGGESTION AS TO THE RENDERING OF SUNTELEIA AND TELOS IN THE MANDARIN VERSION OF MATTHEW'S GOSPEL.

To the Editor of

"THE CHINESE RECORDER."

Shaowu, Foochow, 1st Nov., 1893.

DEAR SIR: Recently having occasion to compare the mandarin text of Matth.'s 24th Chapter with the original I was surprised to find two different words—"*sunteleia*, consummation, and *telos*," end, both rendered the same, and by the same phrase as *hē eschata hēmera*, the last day; Moh-jeh (末 日) is used for all three. Now necessity sometimes compels us to thus blur over in the translation distinctions of this kind in the original. But is it necessary in this case? *Sunteleia* is a stronger word than *telos*, and its use in the N. T. is very limited. It is found five times in Matth., viz., Matth. xiii., 39; xiii., 40; xiii., 49; xxiv., 3 and xxviii., 20. In each case it is followed by the genitive of *aiōn*, the world; and in each case the revised version adds the marginal reading "Consummation of the age." The word also occurs once elsewhere, Heb. ix., 26, where it is followed by the genitive plural of aiōn, and is rendered "end of the ages" by the revisers, with the marginal reading "Consummation." In Young's Anal. Concordance *sunteleia* is well rendered by "full end." Dr. Williams in his "Tract to rouse the World" uses the expression "ʿLiau kieh, shiʾ-kiaiʾ tih, szʾ-ʿts'ing (了 結 世 界 的 事 情) to express this same idea, and why could not Shiʾ-kiaiʾ tih, ʿliau-kieh (世 界 的 了 結) be used in these five places in Matthew?

This certainly represents more accurately the original text. It is both disagreeable and undesirable to have to keep telling helpers and students that in such and such places the original is not accurately rendered. As to *telos*, sah,-wuei (煞尾) or kieh-kiuh (結局) might be used and so avoid blurring the distinction between this word and *eschata hēmera*.

J. E. W.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am happy to say that I cannot agree with the writer of a paragraph in the last number of the RECORDER, who takes it upon himself as the oracle of the "*Educational Association of China*" to tell us how "a mission school ought to be conducted." The entire paragraph very much reminds me of an item I saw some time ago in the catalogue of one of our high grade schools of China. "Through the entire course of study one-half hour is daily spent in the study of the Scriptures, under Christian teachers, as it is held that a knowledge of the Scriptures is indispensable to an understanding of the history and customs of the world." Is that the highest motive of a Christian missionary for teaching the Scriptures in a mission school? Spuriousness! Miserable apology! It is certainly a sad omen when a Christian missionary feels himself called upon to make an apology for teaching Christianity in a mission school. What would the patrons at home think if they knew the real status of such schools? What the effect would be upon the contributions is easily predicted.

I will not take up the space to point out the inconsistency in the whole paragraph. But I do wish to say that the writer's aim is far too low to represent the opinion of the entire body of Christian educators in China. And the writer need not be troubled; for he will not "catch" many "unwary youths and make Christians and mission helpers of them," if his "aim is not to give Christianity under educational influences." No, my brother! Our first and highest duty as Christian missionaries is to bring to this people the Gospel of the Son of God and make Christian disciples of them, and not simply give "a good education under the most thorough Christian influences." We will do well if we gain that which we aim for, but we certainly will never gain more than we aim for. The stream never rises above its source. Give to the children of China Christianity under educational influences and do this thoroughly is my motto. And I denounce the assertion of the writer that *this* aim "would be a cunning craftiness unworthy of the highest Christian ideal or of an ordinary scientific devotion to truth." If it is "a cunning craftiness" to teach Christianity to a youth who did not fully understand the claims of the Gospel when he entered school, then it is also "cunning craftiness" for any missionary to go into a street chapel and sing a hymn to attract a number of "unwary" passers-by and then preach to them the Gospel.

If that is denominated "an ordinary scientific devotion to truth" when a man is sent as a Christian missionary by a devoted Christian Church, who expect him to bring to the heathen the word of life, and he, instead, teaches the sciences and paganism and makes an apology for what little Christianity he teaches, and even pronounces a straightforward work, which is in accordance with the divine command, "a cunning craftiness," if the "Educational Association of China" holds such principles, then I pray that such "scientific devo-

tion to truth " be speedily abolished from its principles. For such truth will make no one free.

I have been closely connected with educational work for a number of years and am a devoted advocate of education; for I am convinced that it can be made a powerful factor for the evangelization of China, if all the schools breathe such a deep religious atmosphere that every scholar, who remains for a term of years in such a school, will find it impossible to continue in the school and resist the Christian influence. But I am just as strongly convinced that this department of mission work can become a great hindrance to the progress of the Gospel in China. A youth who has been in a mission school for a term of years and has not become converted to Christianity during that time will not likely become converted afterward, and will doubtless be a greater hindrance to his associates than a man who never heard a word of the Gospel. Hence it is of the greatest importance to the whole mission cause that these institutions of learning be conducted in such an earnest Christian spirit that every pupil will not only be enlightened in the sciences of the material world but also in spiritual things. Every other method ought to be frowned down by missionary societies, by patrons of educational work and every evangelical missionary; for it will affect all in one way or the other, either for good or for evil.

A MEMBER OF THE ASSOCIATION.

Our Book Table.

An Analytical Vocabulary of the New Testament, by F. W. Baller. Shanghai: American Presbyterian Mission Press.

This latest work by the well-known author of the Mandarin Primer, An Analytical Vocabulary of St. John's Gospel, The Sacred Edict with a translation, etc., is a vocabulary or radical dictionary of the 2304 different characters used in the Peking Version of the Mandarin New Testament. It is the first New Testament Vocabulary published in the mandarin dialect, and the work is so thoroughly done that it leaves very little place for a rival.

Mr. Baller has, for many years, been in charge of the Training Institute of the China Inland Mission at Ngankin, in the province of Nganhui, where all of the young men, who are sent out to this mission, go to be initiated into the mysteries of the Chinese language. His entire series of text-books was prepared primarily " for the use of junior members of the China Inland Mission." They have grown up in the class-room, and in them we have the benefit of Mr. Baller's ripe scholarship and long experience in teaching the language to newly-arrived missionaries. The favor with which his Vocabulary of St. John's Gospel was received has led to the preparation of this volume, for which there was an evident demand.

It contains sufficient information, not only to enable anyone to read the New Testament but to give the learner a clear insight into the construction of the character and many of the difficult idioms of the language. In the words of the Preface it "seeks by the analysis of characters to render intelligible what seems a maze of mystery to the new comer."

The characters, which have their tones marked and the pronunciation given underneath, are arranged under their radicals and tersely defined. After the definition of each character the tone, pronunciation and definition of its primitive or phonetic are given; and following this is a list of such characters as are derived "from what is left when the radical is removed." For instance the word "佔' *chan*, to usurp, to take by force. Used for 占. Hence 拈 *nien*[1], to pick up; 玷 *tien*[4], to disgrace; 粘 *chan*[1], to paste up; 店 *tien*[4], an inn; 站 *chan*, to stand; 毡 *chan*[1], felt." We learn from the top of the page that the character is classed under the 9th Radical, 人, and that it has five strokes. Or, the character "盼' *p'an*, to hope, to expect. From 分 *fen*[1], to divide. Hence 紛 *fen*[1], confused; 盆 *p'en*[2], a basin; 粉 *fen*[3], powder; 扮 *pan*[4], to dress up; 忿 *fen*[4], anger; 貧 *p'in*[2], poor."

The attention of the student is called to such characters as have a *general similarity* by the word "Compare," and those which differ from others by only a dot or a stroke by the word "Distinguish." To illustrate, under 良 *liang*, good, excellent, peaceful, we find "Compare 食 *shih*, to eat." Under 差 *ch'ai*, to send, etc., "Compare 羞 *siu*, shame; 美 *mei*, pretty, etc." Under 背 *pei*, to carry on the back, Distinguish 貨 *ho*[4], goods. 閒 *hsien*, leisure, etc., Distinguish 間 *kien*[1], among."

Under each character is grouped a list of phrases beginning with it. Most of these are taken from the New Testament, but the author has very wisely introduced many which are useful in common, daily intercourse with the people. Under 錯' *ts'o*, wrong, etc., we find the following phrases:—

誤	wrong, mistaken, to make a mistake.
了	in the wrong.
縫	"fault seams"—a person's weak points; the "seamy" side of his character.
失	error, mistake.
謬	greatly in error; mistaken.

The whole is followed by an Index of Characters and an Index of Names of Persons and Places and a chapter of Brief Notes on Some Common Characters and Idioms, with reference to the chapter and verse in the New Testament where they may be found.

No student of the language should be without this very useful little volume. It contains just the information which the young missionary needs, and it could be very profitably introduced in the course of study of the different missions. It represents an immense amount of labor, carefully performed, and it is beautifully gotten up by the Press.

H.

聖經便覽. *A Hand-book of the Holy Scriptures.* Vol. II. 60 pages. By Rev. N. J. Plumb. Methodist Mission Press, Foochow. For sale also at Presbyterian Mission Press, Shanghai. 20 cents, including Vol. I.

The author divides his work into four sections:—

I. The Four Gospels.
II. The Acts.
III. The Epistles of Paul, James, Peter and Jude.
IV. The Epistles and Revelation of John.

Under I. a presentation is made of the following themes: Evidences, Harmony, History, Connection of the Parables with Miracles, &c.

Section II. discusses: 1. Preaching in the regions beyond.

2. Principles.

3. Chronology of the Acts and Epistles.

Section III. suggests certain methods to be followed in the study of the Epistles and examines each separately.

Section IV. contains a review of the Pastoral Letters of John and explains the Revelation in so far forth, with the opinions of eminent commentators adduced. The book is a translation in easy *Wên-li*, which is both smooth and clear. A chapter is devoted to each Epistle, and those containing other subject matter are well defined and not too long. Although not extensive, even for a hand-book, the information contained therein will meet the demand of the Chinese Bible student of to-day. We heartily welcome the work to the bookshelf of missionary literature and recommend it to schools as a well written manual, both useful and instructive.

S. I. WOODBRIDGE.

宋单教案文稿, *or Chinese Official Despatches re Sung-pu Massacre.*

This is a little book of 73 pages in Chinese with 5 pages of Introduction and Table of Contents in English, just published.

It contains 45 despatches in all, besides the evidence of the Chinese witnesses. Anyone desiring to have what appears to be a complete and authentic record of this miserable business will find it here. As the Hankow correspondent has so ably summarised it in the *Daily News* it is hardly necessary to add anything about this long and horrible tale, first of foul murder and then of diabolical slander of the dead.

However we must say that it is a great pity that the name of the great and gifted Viceroy who labours so untiringly to introduce foreign industries for the good of his people should be handed down to posterity as one of the blackest on record in Chinese history, for who ever heard of the friends of the murdered ones being refused admission to hear the evidence in the trial of the guilty, as was done by him, and that deliberately from the beginning, except when there has been foul play on the part of those in authority? Few high mandarins have ever soiled the fair fame of China and brought it into contempt as he has done, first in the province of Kwangtung and now again in the repeated riots and massacres in Hupeh, all arising from his fatal obstinacy in believing that all Christians are bad.

It is to be hoped too that henceforth foreign ministers will firmly decline to accept these blood money compensations or mere heads for heads, but demand from the Central Government nothing less than the due and lawful punishment of the guilty, however high they may be and however numerous they may be, not in vengeance but as the only way existing in the world for effectually averting further massacre of the innocent.

相靈編. A translation by Miss Ruth Marie Sites of Charles H. Yatman's *Hints on How to Win Souls for Jesus.* Printed at Methodist Mission Press, Foochow. Sold also at the Presbyterian Mission Press, Shanghai, at $1.50 per 100.

Those who are familiar with the very helpful little book prepared by Mr. Yatman will be glad to learn that it has been translated into Chinese. Our native pastor is very much pleased with it. The book is full of helpful and practical suggestions to those who would engage in the work of winning souls, and what Christian does not! Although a translation of a foreign book it is none the less helpful to Chinese Christians, and we trust will be much used of God to stir up and help many of our Chinese brethren and sisters to become intelligent and effective winners of souls.

J. A. S.

The Missionaries' Anglo-Chinese Diary for 1894. American Presbyterian Mission Press. Price 60 cents.

Those who purchased the Diary for 1893 will no doubt be glad to

know that the Mission Press has published one for 1894, and that too in an improved form. The Diary gives half a page for each day of the year, with the day of the week and the day of the month in both Chinese and English. The blank tables found in last year's diary, affording a convenient form for keeping a record of visitations, itinerations, baptisms, marriages, funerals, names of enquirers, addresses, school examinations, etc., are also found in this year's book. Pages for a monthly cash account and a summary for the year are also provided, and 49 blank ruled pages are added for memoranda. The postal information is much more complete, containing the rates for the British, American, Japanese and Local Post Offices. The pages are numbered from 1 to 316—and all this for only sixty cents. The book should be in the hands of every missionary. If the records are conscientiously kept it will aid greatly in systematizing the work of the year; and the time spent in jotting down the various items as they occur will save much time in the course of the year and give much satisfaction when the time comes for writing home letters and making yearly reports. This little book will be a good missionary and a valuable assistant to many who find it difficult to arrange and carry on their work in a methodical manner, and the missionary who is accustomed to systematic habits of work will be greatly pleased with it.

J. A. S.

We acknowledge with thanks the receipt of the Imperial Date Block and the Imperial English and Chinese Diary and Almanac for 1894 from Messrs. Kelly and Walsh, Shanghai. A Date Block is almost indispensable here in the East, and the Diary is so well and generously gotten up with so many valuable tables giving information about Customs Tariff, Postal Rates, &c. and the Foreign and Chinese Feast Days and Anniversaries and a third of a page of foolscap for recording each day's events that one is almost tempted to keep a diary, even though opposed on principle to such a proceeding. It is difficult to conceive what Messrs. Kelly and Walsh have omitted in the make up of this useful production.

WANTED TO BUY OR EXCHANGE.

Nos. 2, 3 of Vol. 1 of *Korean Recorder* and Vol. 2, if it exists.

Nos. 2, 6, 7 of Vol. 1 of *Chinese Recorder*.

Nos. 4, 6, 8, 25, 32 of *Excursions et Reconnaissances*.

Nos. 1, 2 of Vol. 2 of *Revue de l'Extreme Orient;* Nos. 1, 3, 4 of Vol. 3 of ditto; Vols. 4, 5, 6, &c. of ditto, if existing.

Vols. 2, 3, 4 of the *Toung-Pao*.

The whole series of the *Peking Oriental Magazine*. *The Missionary Conference*, Volume of 1890.

The undersigned has to give for the above:—

Chinese Recorder, Vol. 1, Nos. 11, 12; Vol. 2, complete, except No. 4; Vol. 3, Nos. 1, 2, 4, 5, 6, 7; Vol. 4, Nos. 1, 2, 3, 6, 7, 10, 11.

Excursions et Reconnaissances, Nos. 10, 11, 14, 18, 19, 20, 21, 22, 23, 24.

E. H. Parker,
Hoihow.

Editorial Comment.

To all our readers we tender our best prayerful wishes for

A Happy New Year.

May God richly bless our feeble efforts in His service, and, freed more and more from the clogging persistency of self, may we be more like Him "whom having not seen we love." May this coming year be a happy one to us all in finding more in Him than we ever expected to *want;* may we all be happy in assurance that the Lord is working everywhere with His people, and that in His good time "the knowledge of the Lord shall cover the earth as the waters cover the sea."

During the past year we have to mourn the loss of many devoted brethren and sisters. Dr. Nevius, with his noble record of forty years' loyal service, is mourned all over the mission field; Dr. Wheeler is specially missed by the readers of the RECORDER; Dr. Pilcher's removal is a great blow to educational interests; the early death after short but whole-hearted service of such talented young men as Drs. Goldsbury and Pirie is keenly felt, but the greatest wrench of all was the taking away in the Sung-pu tragedy of Messrs. Wikholm and Johanssen amid circumstances of peculiar barbarity.

But whilst we mourn the loss of these and others whom our Master has thus early taken to their reward we rejoice in the fact that He has brought so many fresh arrivals to the mission field. May this new year be a very happy one to them in opening up many opportunities for service. And may their place in work at home be filled up with consecrated workers, who may also in time, through the Lord's preparation and leading, join their predecessors in the field; for we are convinced that the deeper and more practical the interest in foreign missions the more will home mission work be advanced and *vice versâ.*

Among the notably cheering events in the past year were the four weeks' evangelistic campaign in Shanghai, participated in by Shanghai missionaries and native Christians of all denominations, the triennial meeting of the Educational Association of China, the meeting of the Synod of China and the Shantung Missionary Conference, a notice of which appears in our Missionary News department. In the reports of these various meetings and in news of missionary advance all over China there is much to call forth our heartfelt thanks and praise to God.

As we look back on the past year and enter on the new, rejoicing in memory and strong in hope, we feel that we require to be more earnest and unceasing in prayer to the Lord of the Harvest. As an earnest home worker has recently written: "Of far greater service than any array of learning or gifts of eloquence; more to be desired than gold and fine gold; more to be sought than a great name, or apparent opportunities for large usefulness; of deeper significance than high intellectual attainment, or power of popular influence, is this gift—may God give it to each one of us!—the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ."

WE are sure our readers will enjoy the extract from Dr. Faber's paper on Confucianism, read at the Parliament of Religions. We un-

derstand that Dr. Faber has not yet received from the officials of the Parliament his copy of the paper, which was left in Chicago, but we are glad to hear he is enlarging his notes for future fuller publication in China.

At a recent conference of the Shanghai missionaries a very interesting and able paper was read by one of the lady members on foot-binding, followed by debate, in which it appeared that the gentlemen were somewhat at fault for their lack of interest and influence in this very important matter. Many are apt to excuse themselves by saying that "the time is not yet," and imagine that so many more important matters are first to be attended to, that this cruel and heathenish custom is allowed to go almost unrebuked. It was shown, however, that much may be done by early beginning and persistent effort, and that when a healthy Christian sentiment is created and steadily fostered, and especially where there is combined effort on the part of several missions, much may be accomplished. With the Chinese woman it is no doubt a difficult matter to decide to allow her daughter's feet to grow naturally, or to unbind her own if they have been bound; and she needs all the help which the Church and an enlightened understanding of the sinfulness of the custom can afford, to enable her to break away from what many have regarded but as a Chinese *kuei kii*. And in this there is little doubt but that the initiative must be taken by the foreigner.

In this connection, too, we might mention the growing interest there is on the part of some of the native brethren in the matter of wine and tobacco. Perhaps in neither of these have we been as outspoken as we ought. But it has been abundantly demonstrated that the native pastors and helpers are quick to see and ready to admit the evils of both. Probably but very few missionaries use wine (personally we do not know of one that does), but alas, one is occasionally found who does use the weed, and he is sure to be pointed out by the pro-tobacconists, and his influence is not small. But recently we heard of a native brother, who has long since given up his wine and tobacco, and who is using all his influence against both, lament the example of a much respected foreign brother whom he had, to his own astonishment and grief, seen with a cigar in his mouth! *Verbum Sap.* It will be said that these are small matters. Admitting so much, we are nevertheless doing foundation work, and if we desire to see the future Church in China pure, clean and strong, now is the time to begin with these matters.

Much interest centres round the Royal Commission appointed to visit India with a view to examining the opium question and report to Parliament. The Committee as constituted consisted of Lord Brassey, the Chairman, 2 Indian Officials, 2 Natives of India, 2 Anti-opium Representatives, 1 Independent Medical Man and 1 Independent (Conservative). Says the *Friend of China* (the organ of the Society for the Suppression of the Opium Trade): "All that we have seen of these members of the Commission who have attended its sittings in London and all that we hear of the two native members of the Commission, leads us to believe that the Commission is as fair-minded and impartial a tribunal as we could have desired to hear our case."

The Rev. Y. K. Yen, of Shanghai, of the American Episcopal Mission, has been telegraphed for to go to London and give his testimony, and ere this reaches our readers will probably be on his way. The British government has at last been compelled by the pressure of public

opinion, which seems to have been thoroughly aroused, to take up the matter; and while it is perhaps too much to hope that British connection with the opium traffic with China will be broken immediately, yet we believe a long step forward has been taken. It behooves the missionaries of China to redouble their prayers in this important matter, and beseech God to grant them deliverance from the stigma of offering salvation with one hand while with the other they hold out the opium.

In looking over the testimony given before the commission it is interesting to read that "one of the witnesses with regard to opium in China was not a missionary but a merchant, Mr. Donald Matheson, who resided for ten or twelve years in China, in connection with the firm of Jardine, Matheson & Co., and during the latter portion of that time was a partner in the firm. Very simply and unaffectedly did he tell the Commission how his conscience made it impossible for him any longer to remain in a business, the profits of which were mainly derived from the degradation of the Chinese people. He renounced his position in that business, and is to this day a comparatively poor man, because of these conscientious objections."

Missionary News.

THE SHANTUNG MISSIONARY CONFERENCE AT CHINGCHOW FU.

A conference of missionaries in Shantung was held in Chingchow Fu, November 11th to 15th. The conference was appointed to meet on Saturday, the 11th, but on account of a storm on Friday most of the members were delayed, and the conference was not formally opened till Monday. There were forty-one members present, including representatives from the English Baptist Mission at Chingchow Fu and Choping, from the American Presbyterian Mission at Chefoo, Tungchow, Wei-hien, Ichow Fu and Chinan Fu, of the Wesleyan Methodists at Lao-ling, of the American Board at P'ang-chwang and Ling-ching, of the Canadian Presbyterian Mission in Honan bordering on Shantung, and of the China Inland Mission at Chefoo and Ning-hai. The only mission in the province unrepesented was the S. P. G. Mission at Tai-an Fu. The conference was formally opened by electing Dr. H. D. Porter, of P'ang-chwang, chairman and Rev. E. P. Bruce, secretary. At the first session a paper was read by Rev. A. G. Jones on the Poverty of Shantung and its Remedy, which showed a large amount of thought and research. This very able paper will, it is hoped, be printed in the RECORDER. Rev. W. P. Chalfant, recently gone to the U. S., sent a paper on the same subject, which was read by Rev. W. O. Elterich. The Attitude of the Native Church to the Government was presented in a paper prepared by Dr. Nevius, which he had expected to be present to read. It was read for him by Rev. George Cornwell. In view of Dr. Nevius' sudden death on the eve of his starting to the conference, and of the fact that he was the oldest missionary in the province, a memorial service was held, at which a number of short addresses were made. The following minute was also adopted:—"Resolved that the

Missionary Conference assembled at Ching-chow Fu desire to express our sense of the great loss we and the mission work in Shantung have sustained in the sad death of Rev. J. L. Nevius, D.D.; this sense of loss being emphasized by the fact that he had prepared a paper for the conference and was expecting to be present to read it.

His sudden death, while it recalls the memory of his many excellencies, has cast a shadow over all our meetings. It is a pleasure to testify on this occasion our high appreciation of the wisdom, gentleness and untiring devotion of our deceased brother.

We desire to tender to Mrs. Nevius our deepest and warmest sympathy and join in earnest prayer to our Heavenly Father that she may experience that full strength and comfort wherewith God's children are comforted of Him."

The subject of theological instruction was considered in a suggestive and thoughtful paper by Rev. J. S. Whitewright, and was also discussed at some length. A paper was to have been presented on Boys' Schools, but it did not come to hand. Rev. R. M. Mateer prepared a vigorous paper on Girls' Schools, but was prevented by sickness from attending the conference. His paper was read by Mrs. C. W. Mateer. A session was given to Medical Work, papers being read by Dr. H. D. Porter and Dr. J. R. Watson. Evangelistic work was fully and ably presented in papers by Rev. C. H. Judd and Rev. J. Murray. Self-support was taken up, and in the absence of papers, which were to have been read, was discussed by representative men from each of the missions present. Work amongst the women failed of a paper, but was discussed at some length, especially by the ladies present.

The utmost harmony prevailed throughout all the discussions, which were uniformly thoughtful and earnest. Many ideas were compared and exchanged, and it is safe to say that none who were present went away without feeling that they had learned many useful and important things pertaining to missionary work. The meetings were held in the new buildings of the Theological and Normal School, under the care of Rev. J. S. Whitewright. On Sabbath day a new Church building, erected for the use of the Chinese congregation in Ching-chow Fu, was formally dedicated to the worship of God; the dedication sermon being preached by the writer. The conference was entertained in royal style by the members of the Baptist Mission at Ching-chow Fu.

C. W. M.

—Rev. J. B. Ost writes: I am sorry to say we are meeting with opposition on the part of the Chü-ki mandarin to our building and residing in the city at Chü-ki. He has imprisoned the man who sold us the land, and is now trying to stir up the natives to oppose us. Hitherto the natives have been more friendly and I hope his influence will not be sufficient to change their attitude towards us.

We are enjoying lovely weather now, and I trust you too at Shanghai are having bright and cool days.

—At the annual meeting of the American Presbyterian Mission of Shantung, on Nov. 9th, the following resolution was adopted respecting Dr. Nevius, who recently died at Chefoo:—

"In the sudden death of the Rev. John L. Nevius, D.D., Oct. 19th, 1893, the Church has lost a faithful and able minister, whose abundant labors God has crowned with remarkable success.

His scholarly attainments in both the written and spoken language of China, his intimate knowledge of the people, his earnest and winning manner, added to an experience of forty years of active and efficient service as a missionary, made him a tower of strength. As individuals and as a mission we shall greatly miss his wise counsel, his large-hearted charity and hearty co-operation in all united efforts to save the perishing and help the needy.

We regard his life as a precious legacy which loudly calls upon all for self-sacrifice and earnest devotion to the cause of Christ, and beckons us to the field of conflict and victory.

We bless God for the gifts, the culture, the consecration and earnest life of our departed brother and for all that he did.

While we mourn his loss we are comforted in the assurance that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

We extend to Mrs. Nevius our heartfelt sympathy and pray that she may be sustained by the abiding sense of the Saviour's love and compassion."

—Dr. Corbett writes: Shantung Presbytery voted in favor of the severance of the ecclesiastical connection with the home Church with a view of union with the various Presbyterian Churches in China. During the past year 355 members were added, making a total of 3797 connected with our Presbytery. The work is full of hope and promise. I have since my return from America been permitted to receive 61 to the Church on profession of faith, making a total for the year of 104. 41 children have been baptized.

Diary of Events in the Far East.

December, 1893.

Tientsin advices report the successful inauguration of the new medical school recently erected and endowed by the Viceroy Li. This urgently needed complement to the hospital so admirably founded and carried on by the late Dr. Kenneth McKenzie makes a new departure in Chinese education. Sir Andrew Clark, before his death, nominated Mr. Hewston, of King College Hospital, London, to the appointment of medical superintendent of the school. This gentleman will arrive in the spring, and the establishment of the various clinics, laboratories, etc., will be deferred till that time. Meanwhile the twenty-one students enlisted in Foochow and Shanghai by Dr. Kin will be put through a preparatory course of chemistry, physics, etc. The Viceroy delegated the Haikuan Taotai to represent him at the opening ceremony on Wednesday. His Excellency, after a thorough inspection of hospital and school, personally interviewed the students and gave them a few words of encouragement; he seemed profoundly interested and impressed by all he saw. The school has been erected under the observation of Dr. Irwin, whose keen professional sympathy and high skill are doubtless great factors in the Viceroy's continued interest in medical progress in China.

5th.—A London telegram says that the Protocol arranging for a Siamese buffer State has been signed by the English and French. The Delimitation Commissioners will start soon for the scene of their duties.

—Two Chinese officials with a number of followers recently arrived at Bhamo by invitation to discuss certain points in connection with the frontier with local officers and the Chinese adviser. Arrangements are being made for them to visit certain points in the Kachin Hills in company with the British officers with a view to identifying them, if possible, with places mentioned in the Chinese annals.

8th.—Terrible accident at Ningpo, resulting in the loss of over 200 lives, from the burning and consequent trampling rush on the part of the people, of a temple in which a theatrical performance was being given.

12th.—The native papers say that notwithstanding the recent additions to the war junks cruising after pirates along the Min-chê sea coast the pirates of Fukien and T'aichow seem still as numerous and as savage as ever. A junk and its consort, bound from Ningpo to Foochow, laden with rice and sundries, were recently attacked near Wênchow by a couple of pirates, who boarded the merchants, and having ransacked everything of value from the latter left them with twenty-five killed and seriously wounded. Strict orders have been issued by the Governor-General, T'an, for the capture of the pirates, and quite a large fleet of war junks is now out, but it seems to be the universal opinion that the quest will be unsuccessful.

15th.—A telegram from Hankow informs us that Consul-General Bock has come to terms with the Viceroy Chang Chih-tung on the basis of two heads and forty thousand dollars, in settlement of the Sung-pu case.

19th.—A London telegram reports that the negotiations now being carried on at St. Petersburg for a settlement of the Pamirs question are proceeding very slowly. China desires to retain the territory comprising the Murghab Valley, and consents to rectify the frontier, but objects to the Russians using the territory which is the eventual route to India.

Missionary Journal.

BIRTHS.

At Chefoo, 11th Dec., the wife of Rev. G. Cornwell, Presbyterian Mission, of a daughter.

At Shih-tao, S. E. Promontory, the wife of John W. Wilson, of a son.

MARRIAGES.

At Chungking, on the 7th Dec., 1893, Mr. H. A. C. Allen, to Miss Lydia Aspinall, both of C. I. M.

At the Cathedral, Shanghai, on the 13th Dec., 1893, by the Rev. A. T. Polhill-Turner, M.A., Mr. Francis Dickie, to Miss M. C. Cowan; and Mr. John Stewart Donald, to Miss A. M. Barker, all of C. I. M.

ARRIVALS.

At Shanghai, Dec. 2nd, Rev. D. W. Herring (returned) and Messrs. F. M. Royall, M.D., W. E. Crocker and F. L. Blalock, of the Southern Bapt. Gospel Mission, for Shantung.

At Amoy, December 2nd, Mrs. J. V. N. Talmage; also Rev. and Mrs. P. W. Pitcher and family, for American Reformed Church (returned).

At Shanghai, December 4th, Rev. J. S. Adams, wife and 4 children (returned), of A. Bapt. M. U., for Hankow.

At Shanghai, December 8th, Messrs. A. Hammond, David Smith and Chas. H. Laight, from England for C. I. M.

At Shanghai, December 11th, Rev. Q. A. Myers and wife, of M. E. Mission, for Chungking.

At Shanghai, 19th Dec., N. S. Jenson (returned) and G. A. Carlson, from America, for C. I. M.; Miss F. E. Wight (returned), of American Presbyterian Mission, Shantung; Rev. W. M. Upcraft (returned); G. W. Hill, wife and son, C. F. Vikinly and wife, C. A. Salquist, F. B. Malcolm, M.D., F. J. Bradshaw, W. F. Beaman, H. J. Openshaw, Miss F. C. Bliss, for American Baptist Mis. Union; also Mr. H. G. Brand, from Japan for Kiukiang.

At Shanghai, December 22nd, Mr. W. E. Burnett, wife and 4 children (returned), of the Reformed Protestant Mission, for Tientsin.

At Shanghai, December 26th, Henrich Klein, from Germany, for C. I. M.; also Miss L. J. Wyckoff, M.D., for American Baptist Mis. Union; S. P. Barchet, M.D. (returned), of American Baptist Mis. Union, for Kinhwa, and Miss W. H. Rouse, of M. E. Mission, for Foochow.

At Shanghai, December 29th, Miss A. Gardelin and Rev. W. G. Silke, for the American Baptist Mission in Western China.

DEPARTURES.

From Shanghai, December 9th, Mrs. R. M. Mateer, for U. S. A.

From Shanghai, December 15th, Dr. W. R. Faries, wife and 2 children, of A. P. M., Weihien, for U. S. A.

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Providential Indications in Chinese History.

BY REV. WILLIAM S. AMENT, PEKING.

THE Positivist tells us that human history is intended to develop the social and material welfare of mankind. The Hegelian has a theory that history is tending toward the illustration and development of human freedom, particularly as that is found in a well-ordered state. Buckle and Macaulay would read into history certain laws by which the human race is naturally advancing to a higher civilisation. But wider and deeper than these theories is the statement of D'Aubigne in the culminating sentence of his eloquent preface, "God in History:" "All events make for the illustration and consummation of the kingdom of which God is the Head." "The Lord maketh poor and maketh rich; He bringeth low, He also lifteth up, for the pillars of the earth are the Lord's, and He hath set the world upon them." This doctrine gives unity to all history. First taught by the fathers of the early Church, elaborately expounded by Thomas Aquinas, this truth of God's active interposition in human affairs has never ceased to be one of the most consoling and distinctive features of Christian doctrine. Can we find any illustration of this doctrine of Providence in the life and history of the people of the Celestial Empire? Our inquiry is whether such a nation with such a history, entirely aloof from the cult of the West, isolated geographically and spiritually from the great revelations which have come into Western life, can teach us anything or confirm our belief in the overruling Providence of God. There are those who look upon Chinese history as a barren waste hardly worth cultivation. Its Sahara-like expanse is broken only here and there by an occasional oasis, where a few blades of grass reward the weary searcher.

This misconception may result from the original difference between occidental and oriental modes of thought. But Chinese history does yield much that is of value in forming opinions concerning the progress of the race. Though called slavish imitators the Chinese as a people have borrowed less than most peoples of the Occident. Their history shows that they have given a cordial welcome to many new ideas, and that important changes in their philosophical conceptions have taken place, revolutionary in their character. There are many indications which go to show that God has been preparing among this people a highway for His triumphal march, and that China, though so seemingly late in coming upon the stage of general history, is really a part of the providential scheme of the race.

We note, first, the *Homogeneity* of the Chinese people.

The feudal system went down under the vigorous attacks of Ch'in Shih-huang, B. C. 200, as he, with Napoleonic foresight and energy, had decided upon bringing the jarring and discordant states under one regimé. Ch'in had long been the chief of the feudal states and had yielded only nominal allegiance to a central government. The great mind of the first emperor saw the possibility of a great unified nation which might be a power in the world. How different would be the political situation to-day if China, like India, had only been a conglomeration of warring elements, each little state with its own army, traditions, laws and customs. How much more difficult would be the introduction of Christianity. As it is now, one decree of the emperor reaches one vast homogeneous nation and becomes law for the people.

In the other case, every battle would have to have been fought over in each little state, thus entailing a tremendous waste of human energy. If there was Providence in the gradual destruction of feudalism in England and the continental states, if any can see the hand of God in recent events in India, by which the walls of partition between many kingdoms have been broken down and India made into one magnificent empire under British rule, where the rights of all are co-ordinate, their interests one, where centralized government makes possible great works of general utility like railways, schools and systems of laws—we say if any one can see here the providential interposition of Almighty God how can he fail to see that two thousand years ago God was beginning a work of the same character among this slow-moving people (hence the longer preparation necessary) with laws, customs and traditions so similar that now victories once gained will never need to be repeated?

But not only did God prepare a government stable and uniform and a homogeneous people, He also prepared a *common written*

language, to be used not only by the people of this populous empire but also by the nations contiguous to China. To compel the reconstructed states to speak all alike was too much of a task, even for the first Huang Ti; that achievement was left to the Manchus who, compelling uniformity in the cut of the hair, have by their law that all the mandarins shall speak the court-dialect, been doing the work which Ch'in Shih-huang left undone. So the great scheme of preparation is not wholly completed yet. A thousand years are as one day. The mills of God grind slowly, but they are just as effective as though the work was accomplished in the little day of a man's life. Perhaps no writer on the preparation of the world for Christianity neglects to mention and emphasize the conquests of Alexander the Great as one great element in that preparation. His victories spread the Greek language over the then known world and created this noble chariot for the conveyance of Christian truth. How similar the providential indication in China. In Africa or the islands of the sea the labors of a life-time in translation or composition extend only to a few thousand people. The progress of a single generation might render nugatory all their efforts. In China the case is different. One writes not only for the present numbered millions but for generations yet unborn. Matthew Ricci is, perhaps, more read to-day than two hundred years ago. Perhaps God, having completed the preparation, will raise up men who will prepare Christian classics to take the place of the old, like Judson's translation of the Bible into Burmese or Goodell's sermons in the Turkish language. Then what a field opens before such a writer! A reading nation and a desirable literature become welded together as husband and wife, and nothing can separate them.

To the student of Chinese history it is clear that the progress of occidental countries and the problems which they have had to work out have been different from those of the Orient. These problems are as unlike as the native dispositions of the people. Philosophically, the nations of the West reached their high water in Aristotle, and that "mighty Stagyrite" ruled the world of thought for more than a millennium and a half. If the development of a system of thought was the aim of the one, the greater aim was that of the east—the production and development of man. In the one the idea was realized in a school, in the other in a state. Separated by mountains on the west, broad deserts on the north, seas on the east and hostile tribes on the south, China was shut up to her own ideas and peculiar culture. We can see as much reason for the delay of 4000 years before the Christ was given to the Occident as we can for the longer probation of 2000 years for the Chinese; or in other words, 2000 years more were needed to work out or wear out the old problems

in China than were needed in the west. When Christ came the old systems of religion were worn out and people were reaching out after something better. The Romans had entered on a course of fatal degeneracy from the time of their first intercourse with Greece. "Greece learned from Rome her cold-blooded cruelty; Rome learned from Greece her voluptuous corruption." The upper classes were destitute of faith, but terrified at scepticism. They had long since learned to treat the current mythology as a mass of worthless fables, scarcely amusing enough for a school-boy's laughter, but they were the ready dupes of every wandering quack who chose to assume the character of a Mathematicus or a Mage. 'Their real religion," says a recent historian, "was a vague and credulous fatalism which disbelieved in the existence of the gods, or held with Epicurus that they were careless of mankind. All men joined in the confession that the oracles were dumb. It hardly needed the wail of mingled lamentations as of departing deities which swept over the astonished crew of the vessel of Palodes to assure the world that the reign of the gods of Hellas was over—that great Pan was dead. The culmination of the whole fearful and decaying system of Occidental religion was an emperor raised to the dismal pinnacle of autocracy, yet conscious that his life hung by a thread; an emperor who, in the terrible phrase of Gibbon, was at once 'a priest, an atheist and a god.' The Western mind was prepared for the reception of a better and purer faith by the fact that all their religious teaching could culminate in was a Nero on the throne and a Venus in the temple." Christ providentially arrived at the desired moment, desired by men as the rapid progress of Christianity proved. Within two hundred years Christianity was preached throughout the then known world. An all-knowing God ordered otherwise with regard to China. Here the historical idea was different. Three religions, or philosophies, were struggling side by side for supremacy. Confucianism was persecuted under the dynasty of the first emperor, and Taoism and Buddhism have alternately persecuted each the other, each in its turn seating its own disciples upon the throne of the empire. By this very existence of three forms of thought the Chinese have learned toleration for other religions, and the long life of Buddhism has at least taught us that a foreign religion can take root in this empire. The Confucian philosophy set out to regulate society and, by creating harmony between all classes, to develop the ideal state, and in that state to produce the Ideal Man. While we use the word ideal all will acknowledge that the end of Confucian ethics is material in the extreme, never reaching out to the supernatural but developing a mere religion of humanity, and that not for man

in general but only for a favored few. However much we may descry the weakness of this system it is yet true, we believe, that Chinese civilization is better and more stable than that ever attained by Greece or Rome. Their government has been more humane, and the people, as a whole, more happy and contented. While Europe was wrapped in social and intellectual darkness the Chinese had the most civilized government on the globe. One reason doubtless for the failure of the Nestorian mission was the fact that, while teaching a superior doctrine, they did not represent a civilization equal to that of the people whom they assumed to teach. They were not equal to the Chinese in social manners and the amenities of civilized life. They could do but little for this people, and their light went out in utter darkness. The time was not yet ripe. God was engaged in preparing nations which should represent more or less completely the ripened and natural fruits of Christianity. Not only was the time not ripe in a material point of view, more years of history were needed to prove the inefficacy of Confucian ethics to produce the Superior Man. More time was required to show the emptiness of Taoist and Buddhist pretensions. Centuries were added not only to show the Chinese but the world that the unaided intellect and heart of man could go so far and no farther in spiritual development. China has been called a case of "arrested development." But what arrested it? Nothing but the natural limitations of man's mind. The question may be vainly asked, having gone so far why did they not go on? The answer is plain, they could not. Man needed something beyond and above the light of nature. He needed the enrichment of the divine presence. The millenniums were needed to bring about this result. God in His providence wanted to create in this hoary empire an argument against atheism and naturalism, which was unanswerable. We think this has been done. The difference between Western nations and China is not in original endowment (for no one will deny to the Chinese great ability) but in the cross of Christ. Their history gives the lie to all the boasted pretensions of man and proves every theory of human improvement without a supernatural revelation to be foolish and utopian.

The atheistic writers of modern Europe have asserted that the natural progress of the human mind is toward unity in religious belief. Man starts with many gods, the personified powers of nature, and gradually evolves the doctrine of the unity of nature, and from this unity eliminates personality. But in China we find their theories to be absolutely false, for the longer the history the more numerous the gods. In the earliest Chinese literature we find distinct traces of monotheism—the "crowd" of spirits being secondary

and subordinate to the one Supreme Ruler. But now it is gods many and temples, each god being supreme in his little sphere—the exact reverse of the statement of these would-be philosophers. Here then we think we can find a reason, or an indication why Providence has preserved China as He has, given her the history that He has, taught her these lessons, that here in this nineteenth century men can see and know the fallacy and impotency of mere human reasonings, the natural limitations of the human mind, view the grandest argument against naturalism and find the strongest inducement to believe in the one God and His Son Jesus Christ.

Carefully scanning Chinese history we see that it has moved forward in spiral form; one revolution, political, succeeding one religious or philosophical. Just before Ch'in Shih-huang there was a period of great intellectual activity, following the impulse given by Confucius and his disciples. Succeeding this there was a great political upheaval, resulting in the overthrow of feudalism and the establishment of the Chinese government. Then followed an age of careful inspection of the classics, as the native scholars tried to settle the exact text of the ancient books. Progress is recorded here in the way of writing; leaves, bamboo slips and wood giving way to silk paper. Following the great stirring up during the period of the Three Kingdoms—Wang Mang, Ts'ao Ts'ao, Liu Pei and Yuan Sheo taking the place in the minds of the people of their intellectual idols—wars ceased, the arts of peace flourished, architecture was cultivated; and under the T'ang we find the great poets of China—Li T'ai-po, Tu Fu and others; then followed, under the Sung, the philosophical period when Chu Fu-tzu and Cheng Tsu distinguished themselves by what has been rightly called "the penetrating subtlety and daring freedom of their inquiries." Political convulsions followed: the coming of the Mongol and his speedy overthrow and the establishment of the Ming. There has been little originality in the writers of the last two dynasties, rather a spending of their intellectual force in criticising favorably or unfavorably the writings of their predecessors and a straining after expression and elegance in composition. What a providence, we may well exclaim, that Protestant Christianity has reached China during this the comparatively quiescent period of the Chinese mind. Its history has taught the people and government moderation, toleration, and some of the true principles of criticism. Hence we can find a great scholar and statesman like Tsêng Kuo-fan advocating the full toleration of Christianity, drawing arguments from Chinese national history for giving new ideas a fair hearing. These changes and upheavals in Chinese society, these periods of intellectual awakening and decline, have been

necessary to prepare the people for the seed of the kingdom invisible and eternal.

Is there no providence in the fact that the reigning dynasty is a foreign one, having to deal more humanely with the people than a native dynasty, and having behind it few of the traditions of three thousand years of history? While not professing political insight we think it is clear that the real enemies of progress are not found among the Manchus but the Chinese officials; that the great Viceroy of the north, who has posed so long as the friend of progress, is after all a self-seeker first and foremost, and obstructs more than he advances the genuine development of the people. The Manchus are better organizers than the Chinese. They have shown their ability by the fact that a small handful of men have held this great empire in their grasp for more than two centuries and stand to-day stronger than ever. What emperors of the past ever equalled K'ang Hsi or Ch'ien Lung, or left such improvements behind them? What better man, or more loyal to the best interests of the people, ever sat upon the throne than Tao Kuang? Can we not hope that the present emperor who, without force or compulsion, granted the main points of the Audience Question, the contention of decades, will be equal to still greater things? His father stood quietly as the leader of the progressive party in the empire and the son has not lacked good advice. His taking away was a serious loss to the cause of progress. Was not, then, General Gordon a providential agent raised up to preserve this dynasty and not allow a narrow, non-progressive Chinaman to come to the throne? While all believe that only a mighty force can move this empire, so that the people in any wise shall be able to improve their opportunities, yet we think enough has been said to show that the Chinese can move and have moved. Those who think that there is no hope but in foreign armaments, a dismemberment of the empire, and division among the great powers, are impatient and pessimistic. Peace will do more than war in the opening of the country, and God, in His providence, has brought a combination of affairs and a state of society and a condition of mind as hopeful for the propagation of His faith and the uplifting of this people as we could well desire. It is for the Christian Church to seize the providential moment, enter in and complete the conquest.

The Equation of Faith.

BY REV. W. ASHMORE, D.D.

[Baptist Missionary Union.]

THERE is an exactness of parallel between the Gentiles and the Jews as regards their relations to moral law, unwritten in the one case, written in the other, and yet substantially one and the same moral law. This, it seems to us, is the aim of the argument of the Apostle Paul in the I. and II. of Romans.

In the course of the same argument to the Romans, and in the subsequent expansion of it, the Apostle indicates that, as there is an exact equation in their relations to law so there is also a still further equation in the conditions of faith of both Gentiles and Jews.

When reasoning about law the Apostle began by a survey, first of the position of the Gentiles, and from it he established the fact of the condemnation of the Gentiles. This done he proceeds next to reason about the Jews and further establishes the condemnation of the Jews also. So, as regards law and condemnation, both Jews and Gentiles are on the same footing. The Jew is no better off than his Gentile neighbor, and the Gentile is no more exempt than is his Jewish neighbor.

When next he takes up the matter of justifying faith the Apostle reverses the order. He begins with the Jews and ends with the Gentiles. He teaches that the latter stand on as solid ground as the former, and more than that, they stand on identically the same ground. If the Jew can be justified by faith then also the Gentile may be. Each one had been condemned for violating such moral law as he had in the measure and degree thereof. And so, to match and to correspond, each one may be justified by believing up to such degree of light and evidence that he had, in the measure and degree thereof, for "Is he the God of the Jews only? Is he not the God of the Gentiles also."

This equation of conditions, as we must view it, applies not only in prospective but also in retrospective circumstances, "for there is no difference." The just Judge of all the earth deals with all men on one and the same principle of law, and one and the same principle of grace, and not on two different principles in regard to each.

As in the one case we apprehend better the status of the Jews in regard to law by first considering that of the Gentiles, so in the other we shall be able to estimate the grounds of hope through faith for the Gentiles, by first considering what acceptances have

been granted to different degrees of faith among the Jews from age to age, from faith to faith, as it is written, "The just shall live by faith." The justified man, whoever he is, is justified through the agency of faith. Whatever door of hope may exist for heathen must therefore be sought for in this direction. Salvation by works the Apostle declares impossible. The "deeds of the law," whether of the unwritten law or of the written law, are alike unavailable. Be it specially noted that the Apostle in drawing his conclusion drew it from a consideration of both unwritten and written law.

History of Faith.

An investigation of this nature requires us to take a survey of the entire history of faith as contained in the Old Testament. We find that, following the general analogy in God's works, faith has been progressive. It has kept pace with the gradual unfolding of the plan of redemption and the gradual increase of light concerning Jesus Christ. The eye has discerned with increasing clearness in proportion as the object to be seen has stood out with increasing distinctness. As regards God the Creator men did discern clearly in the very first period of Hebrew history, but as regards God the Father and Christ the Anointed they did not discern clearly. They saw through a glass darkly, through the medium of types and shadows and symbols and obscure adumbrations of the coming One—"the man that shall be," as was said to Eve,—"he that cometh," as was said in Revelation. There was no such fulness of evidence in these early times as was enjoyed after Christ came. The day had not dawned, and the prophecies were as a light shining in a dark place until the day dawn and the day-star should arise. Now as was the evidence so was their faith. In these our own days faith must comprise a clear discernment of a personal Saviour, a Saviour crucified and risen, and of the truths He taught concerning the world to come, at least in a general way. It will hardly be contended for by any one that those who lived in the days of Moses and Aaron had any such clearness of perception as ordinary believers may have now. Indeed the declaration of the Saviour concerning John the Baptist leaves no doubt on that point. They believed in God, and they had to put their trust in a provisional Gospel, whose remissions of sin through the blood of bulls and goats was also provisional. It was like an issuance of bonds which only represented an unseen value and which were to be taken up at some future day. They accepted these provisional remissions as valid; they had faith in them, because they were of God's appointment. As yet they knew but little about Him, by whom and through whom these provisional releases were to be ratified and made good. These men, we believe, were saved and

were saved because of their faith which foreshadowed the unknown Saviour.

The farther back we go the less abundant does this testimony become, on which faith has had to build. In Abraham's day it was less than in Aaron's, in Noah's day it was less than in Abraham's and in the time of Abel less again than in Noah's. Yet in these various ages there were saints of eminent degree. It was accepted from them according to what they had and not according to what they had not. These persons saw Messiah's day only in a shadow, but they rejoiced in their shadow and were glad. It will not be claimed that they had any clear knowledge of the details of the actual way in which they were to be reconciled to God. An analysis of the faith by which they were justified seems to resolve itself into a simple trust in God, that He Himself would interpose and find some way for them and some sort of substitute which should be accepted in place of the actual offender and thus sin be wiped out. Definite ideas as to time and mode and instrumentality they certainly did not possess, for these things were afterwards revealed gradually. Abel's faith would seem to be of this kind. The faith of Eve was still less informed if we accept the interpretation that when her child was born instead of saying "I have gotten a man Jehovah from the Lord" she said, "I have gotten the man that shall be," thus referring, though mistakenly, to the promised seed that should bruise the serpent's head. And so primitive faith was taken up with the promise of the coming One in His character of avenger, which was one of the offices afterwards filled by the *goel* or kinsman Redeemer.

Degrees of Faith.

An administration of strict justice can show no indulgence, but an administration of free grace can do so. We may rest assured that whatever indulgence God has shown to the imperfectly discerning faith of Jews in their early history He will show the same to Gentiles in their imperfect discernment. It must be remembered that before the call of Abraham all men were on the same basis, a fact of greater significance than many are aware of. There were no Jews and Gentiles then. All were Gentiles alike, all were under the same administration. However coming back to the separation into two lines of development, if it can be shown that a sincere though vague trust in divine mercy, fully up to the light possessed, has been accepted in one case, it surely will be in the other. If God counts it for righteousness in the one case He will in the other, even the righteousness of God through faith in Jesus Christ unto all them that believe, for there is no distinction * * * * and "if so be that God is one and He shall justify the circumcision by faith and the

uncircumcision through faith," or very literally, "if so be that one is the God who shall justify the circumcision out of faith and the uncircumcision through faith," that is, if He is one and not two. The argument as we apprehend it is—not that there are *two* Gods, and therefore two administrations; it is one and the same God who deals with both Jews and Gentiles, and therefore the principles of administration are one and the same. To say though, as some do, that as regards methods of application of these same principles the particles *ex*, "out of" and *dia*, "through," have no special difference of meaning seems hardly to do justice to the language. There may be some variation in the process by which one under the covenant and one out of the covenant arrive at faith, though there may be no difference in the generic quality of the faith and in the justification to which it leads. For faith is both generic and specific. "Ye believe in God believe also in me;" the first is generic, the second is specific. The two are related—the latter is an outflow from the former and has a derivative as well as an intrinsic value.

The Gospel of Nature.

This has already been hinted at. Let us expand the thought. There is in nature a certain amount of unwritten Gospel proclaimed by the merciful dealings of God with all mankind; goodness leads to the expectation of goodness. This was the Gospel of nature preached at Lystra, "Nevertheless He left not Himself without witness, in that He did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." There is a vast deal taught and implied here. In Romans Paul teaches that in nature the wrath of God is revealed; here he teaches that the mercy of God is also revealed. It was not law but Gospel which Paul told these heathen at Lystra that they had been having all along the ages. God has not left Himself without witness of either. The lesson of it is that they should know better than to be clinging to such vanities and should have turned towards a witnessing God and have hoped in His mercy. This Gospel of nature is preached, it may be said, to every creature under heaven. "There is no speech nor language where their voice is not heard, their line is gone out through all the earth and their words to the end of the world." We would not assume such a thing on slight grounds, but we sometimes wonder if Paul's opening sentence in the Epistle to the Romans might not have a significance of its own. He was writing to those who had been heathen, and he speaks of himself as separated unto the Gospel of God. Not that there are two Gospels—one the Gospel of Jesus Christ and one the Gospel of God. They are the same. Before Christ came, the Gospel—to the eye of man at least—was

administered by God. He appears as the operator in the Old Testament. Under the New Testament régime Jesus Christ is the administrator. The relationship of Christ to the Gospel of nature as well as to the provisional Gospel of Levi was a mystery hidden from generation to generation, but the relationship of God to them both was not a mystery. The Gospel of God includes all these gracious promises and intimations and foreshadowings of grace and mercy, made in the ages past before Christ came, and the Gospel of Jesus Christ is the fulfilment, verification and consummation of all the former. And at the same time the Gospel of Jesus Christ is also the Gospel of God.

The Faith of Heathen.

What is now said will aid us in our perplexity at the apparent severity of God's dealings with those who have never heard the Gospel of Jesus Christ. There have been many persons among Gentile nations in various ages—very many—who have been distinguished for noble qualities and righteous acts. Is there no hope for them simply because they have not heard of the "Historic Christ?" To this we reply: on the ground of their so-called meritorious deeds, or of their noble and exalted traits of character there is no ground of hope—for however good they may have been and whatever benefactions they have rendered they still have "sinned and come short of the glory of God." Let us not forget the absoluteness of Paul's declaration, "By the deeds of the law shall *no* flesh be justified." No body! Nobody ever has been or ever can be saved by the deeds of the law. The question is sometimes put, "Will not the heathen be saved if they *do* as well as they know how?" That is only another way of asking whether the heathen cannot be saved by a righteousness of their own. The thing is impossible. The word "do" is the wrong one to use. If the question be asked whether these can be saved, who have *believed* up to the light they possessed, the whole question is taken out of the category of law and becomes a question in the category of grace. Here to us is the true ground of hope, and it may comprehend in the history of the mighty past a vastly greater aggregate of human beings than we have dared to dream of. If, quite apart from alms deeds and memorials, these persons may have had some small measure of faith, somewhat commensurate with the light enjoyed, we believe that it will receive all the recognition possible under a scheme of grace, and that from a gracious God, who will give to a lower degree of evidence the same considerate treatment that He does to a fainter publication of law.

In the vast multitudes of Gentiles, who have lived and died without knowing of the Gospel of Jesus Christ, there are many, as

we are prepared to believe, who have been oppressed with a sense of sinfulness and of utter human weakness, and, knowing of no way of deliverance have, with groanings that cannot be uttered, made their prayer to "heaven above," that in some way or other, at some time or other, deliverance should come. Without being at all dogmatic or opinionated we can think that God may count such a crude embryo of faith up to the light then had of more value than we commonly suppose. Gentile history discloses many such nebulæ of trust and hope. The faith of the successive ages has not received the study it is entitled to, nor have we estimated properly the amount of spiritual blessing involved in faith in some earthly promise of God. The earthly, in the Old Testament, so easily lapped over on to the heavenly, the temporal on to the eternal. The eleventh chapter of Hebrews is rich in illustrations. Abraham's promise of an inheritance specified only an earthly one, but it included also a heavenly. According to the law of promise, supposing the faith to be indeed genuine, there is no limitation as to years ; the promises live forever and include the forever to him who can discern the spiritual in the temporal.

To sum up.

Though it may seem like a reiteration let us state it again in brief. In the case of the Jews there was a written law and a written provisional Gospel, and these two bore a certain ratio to each other. In the case of the Gentiles there is an unwritten law of nature and an unwritten Gospel of nature, and these two bear a certain ratio to each other. In other words there has been no particular publication of law that God has not been pleased to accompany with some sort of co-ordinate Gospel, and there has been no condemnation that has not been attended with some proportionate means of justification, "out of" or "through faith," according to the circumstances of the different persons. It is God that justifieth, and to us it seems only presenting two different phases of the same broad truth to say that He who condemns according to men's disobedience of such law as they have will also justify according to their faith in such Gospel as they have.

A Practical Inquiry.

If these things be so may not the heathen of our day be left to such Gospel of nature as they may be supposed to have? No! emphatically. The view now presented opens a door of hope for many in ages past who have been outside of the covenant, but it strikes us that one of the evil results attending the development of sin is

the loss of *faith receptivity*. We may be wholly mistaken, but it has often seemed to us that in earlier days this faith receptivity was greater than now in "the natural man." Men will stand more law now-a-days and grow more stubborn, and they will stand more Gospel and grow more hardened. For many years have we looked and watched to see how many could be found who were trusting in a Gospel of nature. The result is startling. We will not say there are none, but they are amazingly few. For if there were such, when the full Gospel of Jesus Christ comes within their reach, they would respond quickly as Cornelius did, but they do not. The truth is we find them indifferent to the suggestions of a divine mercy as they are to the manifestations of a divine anger. Heaven has piped unto them by means of fatness upon the pastures of the wilderness, by ridges abundantly watered, by furrows made soft with showers, by years crowned with goodness. Yet they have not danced. Heaven has also mourned unto them by floods, by droughts, by caterpillars and palmer worms, by famines, by pestilences, and yet they have not lamented. Nor have any "considered the operation of His hands."

Two Conclusions.

I. There is a far better ground for a "larger hope" in a re-estimate of the privileges men have had than in a projection formed into the utterly unknown. In connection with that re-estimate we ought also to define more accurately *what constitutes a probation*, and whether the essence of it does consist, not in the formation of a character but in the opportunity to exercise a choice, or manifest a predilection. Out of that all character will afterwards develop. This we say offers a larger ground of hope, and one that can be better measured. Especially if we take in connection with it the teaching that, as from Adam there flowed a stream of evil which overspread the race, affecting all without their actual personal participation in the originating cause, so by parity of administration there flows a stream of good from the Lord Jesus, which extends *to* all and *upon* all that believe. It extends its benefits to all who do not reject it. It is on this ground that we look for the salvation of infants the wide world over, of all classes of incapables, and we would fain hope of many others who have not shut their eyes and hearts to the acceptance of such Gospel light in nature as God has given them. *They have not rejected.*

II. At the same time, while there is thus opened a larger door of hope there is also an increased occasion for condemnation if the light is *rejected*. The heathen will be adjudged guilty, not only for disobeying a certain degree of law which they have, but further for

rejecting and despising a certain amount of Gospel which they enjoy. The essence of "faith in God" consists in believing on the strength of such evidence as He has given; the essence of unbelief consists in being dissatisfied with such proof and in demanding some other that He has not seen fit to give. If the Hebrews were condemned for not believing as well as for not obeying up to the measure possessed in pre-Messianic times then will the Gentiles be treated exactly according to the same rule. Until men, whether Jews or Gentiles, have *believed* up to the measure of evidence already possessed they have no reason to complain that additional evidence is not given. If they will not believe earthly things they have no right to demand that heavenly things be told unto them. Believe what you have got, was Abraham's answer to the rich man.

The Lesson of it all.

Taking all these things together we reach this conclusion: People may be advancing in a material way and yet be degenerating spiritually. Faith receptivity may also degenerate from age to age. Not even the wise and intelligent heathen show a disposition in our day to read aright the Gospel of nature around them. Whatever power that Gospel may have had it does not appear to possess much now. *For the heathen of our day there is no hope but in the preaching to them of the Gospel of Jesus Christ and that too with the Holy Ghost sent down from Heaven.* All other things are mere shadows, symbols and pointers. This is the real agency from which all other provisional arrangements derived their efficacy and which now supersedes them. The darkness is past and the true light now shineth. It is to be made known "for obedience to the faith among all nations."

A Word of Disclaimer.

In these studies we ascribe no divine sanction to any of the organised systems of heathenism which have spread over these lands and have darkened the air as if by the dust and ashes of a volcano. We see individuals here and there struggling towards the light. We remember with joy what the prophet said, "Thou meetest him that rejoiceth and worketh righteousness." We can believe that such will find God or rather "be found of God," and we can look for myriads of them. Do the best we can we cannot see where Brahminism or Buddhism or Confucianism or Shintoism have helped the struggling ones at all. Not one of them has preached or inspired hope, even through a Gospel of Nature, which they all have had. They have led men away from the light into Pantheism, Atheism, Polytheism, Fatalism and Materialism and left their votaries in uncounted millions "without hope and without God in the world."

Education and Missions.

BY A. J. GORDON, D.D.

MY DEAR RECORDER: Much has been said, of late, through the medium of your pages, on the relation of schools to our mission work.

Of course there have been extreme views advanced on both sides. To me it seems that A. J. Gordon, D.D., has given us, in the accompanying article, a *middle ground*, which is the true and safe one, upon which we as missionaries ought to take our stand. If you will kindly give it to your readers I think it will do good in a most important direction.

Yours very truly,

G. W. PAINTER.

A TEXT for a very extended and very impressive sermon is certainly to be found in the following statement made before the recent Decennial Conference in India by Rev. Maurice Phillips, of the London Missionary Society. Mr. Phillips is reported as saying, "*The only organized opposition which Christianity has yet had to meet has been from the efforts of the Hindu graduates of our universities.*" We do not, in this article, propose to furnish an exhaustive sermon upon this text, but rather to furnish the framework and setting for the testimony of others who, from personal experience and a thorough mastery of the facts, are amply qualified to speak.

The notion that "the heathen must go through some propædeutic dispensation of civilization to prepare them for the Gospel" seems to be inveterate, and only to be cured by the teaching of dearly bought experience. Civilization to pioneer the way for Christianity and education to introduce Christianity or to confirm it when once received—this seems to be the conception which has possessed the minds of many of the most eminent missionary founders.

As to the first, certainly the Gospel nowhere intimates that God has anointed civilization to be the John the Baptist of Christianity, to prepare its way and to make the people ready for its coming. Evermore does the Gospel hold its place as the root and not the fruit, as the origin and not the issue of human culture. Master missionaries, like Hans Egede and Samuel Marsden, have gone to their fields with the dictum on their lips, "Civilization must work in preparation for conversion," but their own experience has proved the fallacy of their doctrine, so that the latter of these, after twenty years of hard trial, inverted his doctrine and wrote, "It will always be found that civilization follows Christianity rather

than conversely."* Indeed we are dealing here with an old and persistent error—the error which in its application to missionary policy Pastor Harms characterized as "a yoking of the horses behind the wagon."† Legalism says, "Do that you may live." The Gospel says, "Live that you may do." Human wisdom says, "Educate men that they may regenerate society." Divine wisdom says, "Regenerate men that they may educate society." The most disastrous heresies have sprung evermore from inverting God's order and putting that as last or secondary which He has made first and primary.

We ought to bear in mind that even the primitive order in reaching men—the lowly and the illiterate first—has never been successfully reversed; however some have tried to do so. "Christ did not choose orators to catch fishermen, but fishermen to catch orators," says Augustine. Perhaps we think that our Lord acted thus because He could not do any better, and that we who live in these times of high culture, with all the machinery for making orators in full operation, may wisely change the plan. Certainly the stress laid on elaborate education in connection with missions, and the demand for preachers who shall be able to deal with "the subtle and metaphysical Brahman," seems to hint at a proposed revision of the apostolic method—a working from above downward and a catching of high-caste fish by highly cultured orators.

Now, the Divine way is the right way, and it is the same from the beginning to the end. An intelligent student of the Bible can easily discover God's plan for evangelizing the world if he will observe the teaching of the Gospels and the epistles and mark the practice of the Church as seen in the Acts of the Apostles. But would the reader be glad to know the teaching of missionary history on this point? This would certainly be instructive; and the thorough work of Dr. Gustav Warneck, of Germany, "Modern Missions and Culture," has exhibited this so exhaustively and so impartially as to leave little to be desired. This author is not an extremist; he treats the subject with the utmost calmness and fairness. Yet in summing up the results of his wide research in this whole field this is his conclusion:—

"We plant and promote civilization when we present the Gospel, and we make the nature-peoples human by making them Christians. Christianity is not the bloom but the root; culture is not the root but a bloom of Christianity. Apart from a few half-successful experiments as, perhaps, those of the Raja Brooke in Sarawak, we look in vain in the history of the ancient and the modern mission, for examples of the heathen being slowly prepared, to and through culture, for the

* "Missions and Culture," Warneck, pp. 232, 233.
† *Ibid.*, p. 253.

acceptance of Christianity; while conversely there is no lack of examples that the systematic way through civilization to evangelization has been not only a circuitous but a wrong way."

Now, as to education in missions—That higher education, the study of the arts and sciences, constitutes any preparation for Christianity or gives any necessary bias toward the acceptance of the Gospel we cannot believe true. It certainly does not in America. Why should it in India? On the contrary, we know of thoughtful Christian fathers who cherish considerable dread as to what the university course may do in unsettling the faith of sons and daughters who already believe. For example, the study of philosophy and biology, as now generally conducted, seems to be fraught with not a little peril to young students. This we have sometimes heard conceded even by experts in those departments. That eminent missionary founder, John Evangelist Gossner, who was also an accomplished university scholar, took perhaps an extreme view of this question when, in training his missionary students, he substituted the Scripture classics for the heathen classics, contending that Ovid and Homer could furnish no preparation for the understanding of Matthew and John; and when, on being presented with the writing-desk of Hegel as an interesting relic, he turned it into a kitchen-table, suggesting that it was likely to do higher service in its last than in its first estate.

But, conceding much more as to the value of philosophy than the eccentric preacher did, it cannot be said to be the handmaid of faith. As experience shows it is much more likely to prove a hindrance to faith, especially to a faith in that supernatural which lies so largely at the foundation of our holy religion. Well has Bishop Butler said, "The miracles are a satisfactory account of events, of which no other satisfactory account can be given." And what is this satisfactory account? "*They saw and believed*" is the simple and artless language in which the acceptance of the miracle of the resurrection is recorded in the New Testament—reception by faith.

When philosophy comes forward to give its satisfactory account it is quite likely to do so by denying the supernatural reality. "You should have heard a Hindu graduate of a missionary school discoursing on the story of the miraculous conception of our Lord," said one to us who was reporting what he overheard on an Indian railway. This Hindu's satisfactory account of the miracle was that Jesus Christ was of illegitimate birth, and the missionary school which had taught him this divine story had for years been whetting his intellect for a keener philosophical refutation of it, which he was now circulating in a tract, accompanying its distribution with an oral exposition. A quaint old divine justifies God's ways in affliction by telling us that

"the Lord sometimes sharpens his saints on the devil's grindstone," but we ought to see to it that the devil does not sharpen his instruments on the Lord's grindstone, using teachers paid by missionary money to turn the crank. In a word, why should missionary societies spend their funds in training heathen to resist that faith which they have been organized to propagate? Certainly here is a practical inquiry. If venerable educators in India and Japan think that we are not qualified to dogmatize on this point they will at least permit us to ask this question: How do our marching orders read? The great commission under which we act contains two significant words, "disciple" and "teaching." The one is imperative and primary, the other is participial and secondary. Each is followed by *παντα*, "all." The first all is unlimited—"all nations." The second all is limited—"all things *whatsoever I have commanded you*." No missionary is in danger of getting beyond the bounds of his preaching commission, for that is unbounded, but one may get beyond the bounds of his teaching commission, for that covers only the commands and doctrines of Christ. Philosophy, biology, mathematics and physics—we know not how to include these under the specification of the great commission, and therefore we know no reason why missionary agents should be employed to teach these sciences. It no doubt sounds petty and narrow to say this, yet a return to the simple terms of the original commission has often been found to work wonders. To drop all secular teaching and to turn the whole force of missionary men and missionary resources upon the direct work of evangelizing the heathen would constitute an immense revolution in present methods. And what if some impartial historian, reviewing the whole field of present operations, should repeat Dr. Warneck's verdict with the variation of a single word, and tell us that "the systematic way through education to evangelization has proved not only a circuitous but a wrong way."

But is the statement of Mr. Phillips, which constitutes the text of this article, borne out by the facts? In order to present the opinion of one competent to judge of the question we transcribe an interview just held with Rev. William Powell, of Nursaravapetta, India, for many years a devoted and successful missionary among the Telugus:—

"Mr. Powell, you have seen the statement of Rev. Maurice Phillips with reference to the opposition of the educated Hindus to the Gospel. What do you say of it?"

"I perfectly agree with it. Of course there is other opposition—notably that of the priests, but I concur that the strongest organized opposition which we have to encounter comes from Brahmans who are being or have been educated in our Christian high schools and colleges."

"Can you give examples of such opposition?"

"Yes; while preaching at Madras, one evening in November, 1889, I was interrupted by a band of students from the Christian college of that city, who flung quotations from Bradlaugh and other infidels into my face, to the effect that Christianity is a fraud and Christians deceivers. After striving in vain to persuade them to desist I was obliged to call in the police to prevent their breaking up the meeting."

"Is it common for students in the mission colleges to express such opposition?"

"Yes; not long ago six graduates of the Christian college at Madras, on receiving their degrees and taking leave of the principal, made public exhibition of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet."

"And yet these students had been educated at the partial expense of the mission which maintains the college, had they?"

"Yes; they receive special consideration in reduced tuition, paying only about half what they would have to pay in the government colleges. Therefore they are virtually aided by Christian funds in getting their education."

"Do you believe that education in India is contributing largely to the conversion of the heathen?"

"I do not. It is enough to say that in some Christian colleges there is not known to have been a single conversion for more than twenty years."

"Do you think that higher education in any way predisposes the hearts of the heathen toward Christianity?"

"Most decidedly not. It rather fills them with pride and conceit, and, as a consequence, with hatred and contempt of the Gospel. I have found that the same boys who have listened eagerly and respectfully as I have spoken to them in their villages, after being two years in a Christian school, have hooted me as I have been preaching, and done their best to prevent the people from listening to me."

"Do you think that native preachers need to be highly educated in order to cope in argument with 'the subtle, metaphysical Brahman?'"

"By no means. I have one preacher, Rev. Kundla Subbiah, who was formerly a cowboy. He has been educated in our theological school with a good grounding in the common branches and thorough biblical training. He is one of our most powerful preachers, and can gather hundreds at any time to listen to him. I have frequently heard him close in with learned Brahmans who have interrupted his preaching and so completely worst them in argument that they have been driven from the field amid the derision of the spectators. But his success is due to the fact that he is 'mighty in the Scriptures,' and not at all that he is mighty in metaphysics."

"How far would you have missions go in the work of education?"

"I would confine education for the most part to Christians, making the Bible the primary and principal study. If, in order to meet the government requirement, a school must devote five-sixths of its time and attention to secular topics I would prefer to forego government aid and carry on the school independently."

What, then, shall we say to these things? This certainly, that the method outlined in our commission is the best method; preaching the Gospel first and educating in the doctrines of the Gospel secondly. Missions are not called upon to erect barriers to their own success by raising up a class of educated opponents to that Gospel which they preach. In Boston the most scornful objectors to the simple evangelical faith are those who have been lifted above it by their lofty literary culture. To bring men of this class into submission to Christ is so rare an achievement that we are often led to exclaim inwardly: "How hardly shall they that have learning enter into the kingdom of heaven!" John Foster did not write without occasion his famous essay on "Objections of Men of Cultivated Taste to Evangelical Religion." Other kinds of religion may indeed win them—latitudinarian religion and ceremonial religion—but that religion which "casts down imaginations and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ," gains them only in the rarest instances. Such is our experience at home, and why should it be different abroad? If one holds a true evangelical faith before beginning his career of high literary and philosophical study he may, by the grace of God, hold it to the end. But the chances of gaining him to that faith after the mind has been thoroughly pre-empted by human philosophy are certainly lessened. Therefore to educate men in order to convert them, to promote high culture as a matriculation to a lowly faith in Christ, seems to us something worse than a mistake. All this we say thoughtfully, and with the profoundest appreciation of education and of the exceeding value of high culture. Yet learning, like wealth, has such perils connected with its possession that the missionary is not called to embarrass his work by putting it into the hands of those who have not yet the faith to sanctify it.

The following from the pen of a successful and experienced missionary in India, Rev. Dr. McLaurin, appears in the *Lone Star*, and is an admirable putting of the "Objections to Education as an Evangelizing Agency":—

1. *It is secularising Christian missions.* It spends many times more time, men and money on merely secular than upon religious subjects. It makes missionaries satisfied with and apologists for indirect and intangible results rather than direct conversion to Christ.

2. *It tends to exalt intellect at the expense of heart in religion.* The tendency is to confound mental force and training with spiritual power. The two may co-exist, but there is no necessary connection between them.

3. *It tends to discourage work among the poor and in the mofussil.* Though the work of the teaching missionary is more

exacting than that of his itinerating brother, yet the regularity of his work, social advantages, the postal, telegraph, railway and scores of other advantages to which the mofussilite is a stranger makes the educational work very desirable to our ease-loving natures. It also fosters the idea of the greater importance of the conversion of the higher classes, which is contrary to God's plan.

4. *The system tends to produce a class of missionary government apologists.* The man who has an *entrée* to government house, who is in constant official connection with government, and who is dependent upon government and its officials for a large part of his funds, will be strongly tempted to at least keep quiet, if he does not become an open partisan when government iniquities are under discussion. The action of leading educationists at the late Decennial is a case in point.

5. *Besides, it assists the classes which least need help in India, and which in the past and now oppress God's poor and oppose Christianity.* We are hoping and praying for the day to come when all this money and talent will be expended in preaching the Gospel and training Christian workers.

In Memoriam.

L. W. PILCHER, D.D.

"Looking for that blessed hope." Titus ii. 13.

REV. LEANDER W. PILCHER, D.D., was born at Jackson, Michigan, August 2nd, 1848, and entered into rest at Peking, November 24th, 1893.

He was the son of Rev. Elijah H. Pilcher, D.D., one of the pioneer preachers of the Methodist Episcopal Church in Michigan. His father was a man of scholarly tastes and attainments, and notwithstanding the inconveniences and hardships incident to his labors in the new and unsettled country, requiring much travel through unexplored forests and swamps, where, as was the custom with the early settlers, he often had to blaze his way with an ax, in order to retrace his steps, and preaching on an average twenty-eight times a month he managed to pursue his studies, on horseback or around the fire in the rude cabins where he was entertained. Believing that it would be of use to him in his ministerial work he studied and was regularly admitted to the bar, both in the State and in the United States Circuit Courts. He always took an active interest in education, and for six years was one of the regents of the University of Michigan. While stationed at Ann Arbor he also studied medicine and received his degree in regular course. He was the author of several books, and his literary labors were continued

up to near the time of his death. When partially recovered from a stroke of paralysis, which destroyed the use of his right hand, he learned to write with his left that he might continue his work.

Leander inherited much of his father's thirst for knowledge and love for teaching. He was at an early age fitted for college through instruction at home and in the public schools. He entered the university at Ann Arbor and passed through the Freshman year. Early in his sophomore year his father concluded to send him to the Ohio Wesleyan University at Delaware, Ohio, where he graduated in the class of 1867 at the age of nineteen—the youngest member of the class.

I well remember his first entrance into the college. The students were all seated in chapel waiting for the president to conduct the services. Presently he entered the room, followed by a venerable looking gentleman, accompanied by a slender youth, who seemed intensely interested in the scene before him. The father and son were introduced to the professors, and the boy was given a seat on the platform during prayers. After chapel services he was introduced to members of our class, and by his amiability, abundant good nature, fondness for sport, as well as evident literary abilities, at once won a prominent place in the class. His previous careful training made him excel especially in Greek and mathematics.

After graduation he entered the public schools in Michigan; the first year as principal of the high school in Pontiac, the second as superintendent of the public schools.

He was converted while in college, and near the close of his senior year became convinced that his future work was to preach the Gospel, though this decision was not generally made known, most of his associates thinking he had not changed his previous purpose to study medicine.

In 1869 he entered Union Theological Seminary in New York, but before he was able to complete his course he yielded to the urgent call of the Church for missionary recruits for China. The fact that one of his class-mates was already on the field, and another was appointed to come at the same time with himself, influenced the choice of the field of his future labors.

He reached Peking 20th October, 1870, and entered with enthusiasm and success upon the study of the language, which he acquired with unusual facility and accuracy. He was eager to enter into work, and when he had been here only three months went with me into the country. Although his vocabulary was necessarily limited he engaged heartily in selling books, and I remember his determination and persistency that every shop in the

villages through which we passed should at least know something of the books we carried and have the opportunity to secure them. Two months later, with the agent of the British and Foreign Bible Society, he made another trip of a month's duration through the Western portion of this province to Huai-lou. Concerning this trip he made the following entry in the mission history: "We travelled about 1500 *li*, visited the cities of Paoting Fu, Ching-ting Fu, Yi chow, Ting-chow and Cho-chou and fifteen *hsien* cities, besides many market towns and villages, in every one of which we left copies of the Word of God with all who showed an appreciation of it." The same year, in connection with other members of the mission, he visited Ho-chien Fu and made one long journey into Mongolia.

In 1874 he returned to the United States. Being temporarily employed in the mission rooms in New York he availed himself of the opportunity to continue his studies in Union Theological Seminary, which had been broken off on his appointment to China. In March, 1876, he graduated from the College of Theology of Boston University, and soon afterwards was married and returned to China. I need not detail the labors of his second term of service; preaching, touring and general evangelistic work occupied his time. He always manifested a deep interest in the instruction of children, and he was peculiarly successful in conducting Sunday schools. He took great pains in securing illustrations and helps that would attract the attention and impress the lesson upon the children. He preserved probably the only complete file in existence of the Sunday School Leaves, published by the Peking Committee. For several years he was the superintendent of the Sunday School in our mission, which outgrew the capacity of the chapel, and a second session had to be held especially for the outside children, and this second school will now have to be again divided; thus every Sabbath brought from six to seven hundred children under Christian instruction.

For six years Dr. Pilcher was stationed at Tientsin. While there, in addition to his regular duties, he filled the position of Vice-Consul about a year. The satisfactory manner in which he discharged the duties of the office was highly commended by the Minister in a despatch to the Secretary of State, in which he wrote: "The Legation regrets exceedingly Mr. Pilcher's resignation. During his incumbency at Tientsin by his energy, tact and good judgment he has rendered valuable service to our interests and to the government, and his departure from the port is universally regretted. And it is with great pleasure that I call the special attention of the Department to the ability and faithfulness with which he has discharged the duties of his official position."

In 1884 Dr. Pilcher for the second time visited the home land, principally on account of his wife's health. Leaving his family in the United States he returned to China in the autumn of the following year. At the annual meeting of that year he was appointed presiding elder of the Peking district, and also principal of Wiley Institute, which a few years later was reorganized as the Peking University, to which the remaining years of his life were devoted, having been elected president at the first meeting of the Board of Managers. Although for a time he was compelled to devote considerable attention to other duties, henceforth the energies of his life were given to building up the institution with which his name and work will ever be associated. All his previous training and missionary experience gave him peculiar fitness for the difficult task of laying the foundations and planning for the increasing efficiency of the university, where he hoped many of the youth of China would be prepared under the best Christian influence for future usefulness in both Church and State. In his work of teaching he felt the need of suitable text-books in several branches of study. He not only set to work himself to supply the necessary books but to interest others in the work, and many replies to the circular sent out by him for this purpose arrived when he was too ill to attend to them. Thus his influence was not confined to the institution with which he was immediately connected, but was being extended to the work of higher education throughout the empire.

One illustration of his character, which also was one element of his success, was his painstaking attention to the minutest details. He had a genius for systematic and orderly arrangement. Many evidences of this are seen in all the buildings and grounds of the university, in the rooms of the students, the arrangement of the catalogue, the preparation of the programmes for the public entertainments, and the neatness and taste displayed in his publications. But while he gave special thought in this direction his plans were not narrow. He looked forward to the future growth of the university in endowment, buildings, increase of students and spiritual results until it should be worthy of the name given it at its foundation. But he has been called away when it seemed to us he was just prepared for his grandest work. But after all his grandest work was the manliness of his Christian character. It was this that won for him the hearts of his students and impressed upon them the importance of consecration to the noblest purposes of life that made one of them declare that "Dr. Pilcher regarded us not as Chinese children but as his own children." It was this that won the esteem and love of all who knew him intimately.

It is to be regretted that Mr. Davis could not be here on this occasion, but a letter from him, though it was written with the freedom of private correspondence and with no thought of its being made public, bears such a tender tribute to the memory of Dr. Pilcher that I cannot refrain from quoting from it. In it he says, "I would like to write concerning our dear class-mate of early days, our colleague for more than a score of years in this alien land. But our three lives have been lived so much alongside, so intimately related that there is nothing I could say or write but you are familiar with.

Now that he is gone from our midst, our Delaware trio broken, the youngest of the three taken, I realize how much our lives have been intertwined. I can hardly think of an interesting event or pleasant occasion of my life for the last twenty-eight years with which he was not somehow associated. Side by side have lines of our lives run thus far, and I cannot yet realize that all has ceased, that no more will we hear his voice or see his familiar form. Our lives pass before my vision. I seem to see him again entering a stranger into our class at college; his frail, delicate looking body, his active mind, fun-loving spirit, his readiness in recitation, his mastery of all college boy larks, his jolly habit of shaking hands with every class-mate, no matter how often he met them, his ready wit, his endless pranks. I seem to see him as my room-mate the last terms of our college career, or guest in my father's home. College days over we were as intimately associated in Michigan. Through his father's instrumentality I found my way into the Detroit Conference. Again and again I visited him in his father's home, or where he was teaching. Scarcely a month passed without letters between us, until together we were appointed to join you in Peking. I shall never forget my surprise and pleasure when he wrote me from New York city that he had just offered to be one of the six young men Bishop Kingsley had asked for to go to China, nor the pleasure of my dear father over the fact that Pilcher was going with me, and we were to join you in this strange land. He assisted at the only wedding I ever witnessed in my own family. Together we came across Continent and Ocean. There were seven young men and one lady together in that company. Two sleep their long sleep, three have left the field and only Plumb and I remain, and a quarter of a century has not passed.

Of our early career in China I need speak but briefly. It is all familiar to you. You will remember the wonderful facility, ease and accuracy with which he acquired the spoken language. How those early years rise before my memory now! Again we are together during our first summer's wanderings among the mountains along

the line of the Great Wall for more than a thousand *li*. The wild roads, the numberless and often swollen streams, the wretched inns—bad eggs and bitter oat-meal. The delight with which we wandered over the Mongol plain alive with its strange nomadic life ; its herds of cattle, droves of horses, flocks of sheep and roving camels. At Kalgan we met Gilmour for the first time. And now McIlvaine, Gilmour and Pilcher lie sleeping in the land to which they all consecrated their superior talents. McIlvaine on the quiet hill-side at Chinan Fu, Gilmour here at Tientsin and our dear colleague west of Peking between his own first born and your darling children. Again I am travelling with him on many a shorter trip about Tsunhua, Ho-chien and Paoting Fu. Ever to be remembered incidents come back without my bidding ; friendly discussions arising out of the fact that one heard many sounds and the other saw many things, unheard by one and unseen by the other, for one was short of sight and the other dull of hearing.

He was at my side when I was married, and in my home he and his wife spent their first weeks together in China.

To us he was the methodical man of detail, our ready preacher in Chinese, efficient interpreter and accurate conference secretary. Of late years the growing preacher in Chinese was absorbed in the one work for which he seemed best adapted. That called out all his energies,—quietly translating or preparing book after book for school use ; working and planning for a greater future our school work, he himself promising increasing usefulness. How well I remember his saying on his last return from the United States, 'I have come back to give twenty years of hard work to China.' Eight years have passed away, and in the zenith of promise, in the midst of his years, his higher call came. He has answered to his new name in the roll-call before his Master's throne. His short life over, work done, rest entered upon. God takes the will to work for him as work accomplished and rewards in the fulness of His love. We are left behind ; we cannot help our tears when we think or try to talk of him. His memory will ever be precious to us. School-mate friend of early days and colleague of these long years. We will often long for a grasp of the quiet hand, or the sound of the voice forever still.

As for his work God has some plan which will become plain by and by. Rather the work was God's. To this worker he has said, 'Enough, come up higher;' God will look after the future workers. Let us seek His will and do His bidding."

Dr. Pilcher had not been in robust health for the past two or three years, and was preparing to visit the United States next year for purposes of change and rest. During the summer he felt it

necessary, though against the advice of his physicians and friends, to spend much time in the city, although his family were at the sanitarium at the Western Hills. He went to the hills to bring his family into the city before annual meeting, and while there was suddenly attacked with an affection of the stomach, which but for the timely services of Dr. Wendt must have proved fatal. He was temporarily relieved from this acute attack and was able to be carried into the city, but with the exception of one day was not out of his bed again until the end came.

During the ten weeks of his illness his patience and amiability were remarkable, and he always manifested the utmost appreciation for anything that was done for his comfort. With the exception of the first few days he suffered little pain, and one day made the remark that there were many who were suffering more than he was. His mental faculties were perfectly clear up to the hour of his death. According to his life-long habit he kept accurate knowledge of all that was passing, and would call attention to the fact if the minutest omission or change was made in the treatment by those in attendance. Any information desired concerning any of his affairs he was able to give with perfect clearness. Only a few hours before his death he gave a clear explanation of some of his accounts, and remarked, "I am glad you asked me about this, for these items are all clear in my mind." It may be regretted by some that during his illness he spoke so little expressive of his faith and hope. A day or two before he died he said, "I am in the hands of a good Providence, and He cares." Only a few hours before the end his wife asked if he had any message to send the children, and he said, "Tell them my faith is strong," and after a pause, as if to comfort her, added, "And tell them I hope to see them next summer." At the beginning of his sickness he gave all necessary directions in regard to his affairs, and we know that in his life he laid the sure foundations of a blessed hope, and when prostrated by an incurable disease there was nothing to do but calmly await the call of the Master whom he so faithfully followed. But he left a statement of his religious experience, written a few years ago, that is more satisfactory than any statement made during his illness could have been. It is dated February 6th, 1887, and is as follows: "It is now twenty-one years since I received the assurance that God, for Christ's sake, forgave my sins. During all these years I have been as one dwelling upon a plateau of comfortable width, well up the mountain sides. Beneath me was the 'pit from which I was digged.' Before me was spread out the beautiful landscape filled with many a view of delight to the spiritual sense. But behind and above me towered the mountain with its brow bathed in eternal light, and from whose

crest the ever widening view stretched away in every direction clear up to the gates of pearl, through whose open portal streamed the glory that filled the soul of the dwellers upon the mountain top and shed some rays down the slope till they reached me, imparting some notion of what was above and beyond.

Year after year, and day after day, I continued to dwell there. Earnest men and women passed me in their journey toward the light that blazed overhead. They often stopped and urged me to go with them. With Bible in hand they pointed out the promises of our God which give assurance of a loftier experience and a broader vision. I often felt drawn to follow with them, but with decreasing satisfaction and diminishing pleasure continued to dwell upon my chosen terrace with its beautiful but narrow view. Each time I wished them God speed, and each time was left behind.

By and by these passers-by irritated me. I shunned their presence as much as possible. If obliged to listen to their stories of the wonders of the glory that shone above me I did so with indifference and looked upon them as visionaries. I put aside all their messages unread. I tried to persuade myself that the towering mountain and its crown of glory was a figment of the imagination, and that where I stood was the true height of spiritual desire. In this delusion I rested.

For seventeen years God has permitted me to preach the Gospel of love and salvation. He has placed me out upon the outpost in a most responsible position. I have tried to tell men of Christ, and from my own experience could point to the 'Lamb of God that taketh away the sins of the world.' Under my ministry men have from time to time seemed to yield, but seldom have they given themselves to Christ. There has always been some reason unrealized by me, because of which they have turned back when they were almost persuaded to become Christians. Once a friend asked me if there was any one in the world whose conversion I could trace to influences wrought through me. The question was a blunt one, and the questioner was hoping for a reply that would be an encouragement to him in his experience. My first impulse was to answer "Yes," but when my mind tried to fix upon any one who had been led to Christ by me I could find no one. Nor was it very satisfactory to say, 'God only asks of me to work, and leave the results with Him.' So far as I know there never had been any results to leave.

Within the last fortnight, by the kind exhortations of a friend and because of our intensified desire to help some who are about me, I have been forced to thoroughly review my whole Christian life and examine into the motives that have inspired what had seemed

to be my most praiseworthy acts. Prayerfully and tearfully I undertook the task. Beginning with my conversion one thing after another came up before me. The procession was long and the troop seemed good to look upon. But alas! with scarcely an exception a closer inspection revealed the fact that the goodness was in appearance only. Like so many of the processions seen on the streets of this city they were only beggars clothed in goodly array, not for their own good but to swell the train and magnify the name of my own self. I suddenly—and I must say it in justice to myself, for I verily thought during all these years that I was doing God's service—awoke to the fact that I had been striving 'to glorify *self*, enjoy God forever!'

Dwelling upon my little mountain terrace God's face has been hid from me, and only a few rays of His glory have fallen upon the spot where I lived. I have sung 'Arise my soul, arise' and have clung hard to things below. I have cried out, 'Nearer my God to Thee,' and then turned my back upon Him. I have with my lips said, 'O for a heart to praise my God,' and my heart said to praise *self*. I have exclaimed, 'Come Holy Spirit, Heavenly Dove,' and have not looked up for the blessing. My private devotions have not been seasons of communion with my Father, but times of formal adherence to habits formed in childhood. My Bible has been read only in a perfunctory way, because a professing Christian is supposed to own a Bible and read it too. But alas! its clean pages and unused condition testifies too truly to my neglect. It has been consulted at not infrequent intervals but much as one would consult an encyclopædia, and more frequently the cyclopædia has been consulted first. Its pages had never been illuminated for me, and I derived no pleasure from its perusal. The work for the salvation of immortal souls has been sort of a profession as far as I have exercised the sacred calling. Even here self and selfishness have been the inspiration and motive.

Humiliating as this confession is it is not half of what the Lord showed me, until in self-abasement I could have grovelled in the dust in agony of despair. A great weight of pain and sorrow seemed to be crushing through my very soul. Deeply did I repent and freely would I have done any penance if such would have been of avail in lifting the burden from my heart. I was overcome with amazement, and thankful beyond measure that God had so kindly spared me to see my sin in all its enormity. He heard my prayer for forgiveness, but there still lay before me the ascent of the mountain with its crown of glory and its crest of light. For a whole week I sought the path leading up. For some reason it seemed hedged up, and I could not make the start. Others about

me found the path, and from their altitude of desire attained beckoned me on, pointing out the path that seemed so plain to them, but was hidden from me.

I tried with God's help to remove self entirely from sight, but at the same time I was inclined to dictate to the Lord just where I ought to discover the way, and just how I wished the blessing. So long as I continued in this spirit the way was hidden from my view. Once I was almost ready to give up thinking the blessing was for me, and that the glory of the mountain top was reserved for others. For a while I tried to rest resigned in this thought. But I found I could live no longer where I had dwelt so long. I must either climb higher or sink lower. Encouraged by the words and experience of others I determined to rest in the promises and wait, expecting the answer in God's own time and way.

Yesterday at noon in our prayer meeting the pathway began to open up. The evening before, while exhorting the Chinese who had been seeking salvation, I had used the illustration of the persistency of a beggar in seeking alms. Good old Bro. Sun arose soon after, and dwelling upon the same illustration spoke of how often it was the case that the beggar became so engrossed in seeking that he fails to notice the gift that is thrown to him, and allows it to fall unheeded in the dust. I thought while others in the noon prayer meeting were telling their joys, 'Have I not failed to heed the gift already bestowed?' Finally I opened the pathway thus indicated. Then the light began to stream in, slowly filling the broken and empty vessel. Higher by faith I climbed until soon I stood upon the summit, all bathed in light with the joy that overflowed.

It was no vision or chimera of a disordered mind. I hungered and thirsted and was *filled*. Oh! blessed experience. O joy unspeakable! I had asked for a great deal, but the Lord gave me more—*exceedingly* ABUNDANTLY ABOVE ALL that I asked or thought.

I now stand on the mountain top. Clouds of doubt cannot rise to this altitude. The light that is all around, streaming forth from the throne of God, is too bright and all pervading to permit of a shadow. Here I want to dwell, not for my peace but for God's glory.

'Ye were sometime darkness, but now are ye light in the Lord.' Paul (Eph. v. 8.)

Signed, LEANDER WILLIAM PILCHER,

'A child of the King.'

H. H. LOWRY.

Educational Department.

JOHN FRYER, ESQ., LL.D.,
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

Notes and Items.

THE Rev. J. H. Judson's translation of the work on Conic Sections by Loomis is now published and on sale at the Mission Press; price 25 cents per copy. It is a neat looking book of 50 or more leaves closely printed, and uniform with the mathematical and other works by the same author that have been translated by other missionary educationists, viz., Algebra and Arithmetic, by Dr. Mateer; Astronomy, by Rev. W. M. Hayes, and Trigonometry, by Dr. A. P. Parker. The latter work will soon make its appearance, and then the series will be complete. The various mission schools and colleges where mathematics is taught will find these text books invaluable, while native mathematical students all over the empire will doubtless gladly purchase them, in order to understand more clearly our Western systems of calculation. This series is not of course intended to take the place of the various larger works previously published in Chinese on the same subjects, but rather to supplement them, or go before them to prepare the way. The Conic Sections, like some of its predecessors, has no vocabulary of terms in English and Chinese appended to it. This is evidently an oversight. Both Chinese and foreigners would reap much benefit from such a vocabulary, which would not involve a great expenditure of time or money, and in fact every school and text-book should have one.

A Chinese work on Acoustics, by Rev. W. M. Hayes, of Tengchow, translated chiefly from Ganot's Physics, is now in the course of publication. It will be well and fully illustrated, and will be uniform with the Treatise on Light or Optics, by the same gentleman, which is now ready, or nearly so, for the binders. Both of these works are specially prepared and designed as text-books for school and college use, and thus differ from the translations of treatises by Tyndal on the same subjects, issued from the Kiangnan Arsenal some 15 years ago, although it is to be hoped the nomenclature will be found to be substantially the same.

Dr. Edkins' series of 16 vols. of Scientific Primers in Chinese, published by the Imperial Maritime Customs press, ought to be better known and more widely used in our mission schools. They are all scholarly translations of standard English works, and are orem or less suitable as school books. At any rate a set of these most useful and beautifully printed treatises ought to be found in every mission school or college library. The price is only Taels 4 for the 16 volumes, which are also sold separately. They can be obtained from the Mission Press or the Chinese Scientific Book Depôt, Shanghai.

Rev. Dr. W. A. P. Martin's Mathematical Physics in Chinese, after a series of unavoidable delays, is now nearly through the T'ung-wen College press in Peking, and may be expected during the coming spring. This work will prove of great value to those few schools and colleges where the higher branches of mathematics and physics are taught. Dr. Martin's second series of Hanlin Papers in English, which is now being printed at Tientsin, will be an important accession to our limited knowledge on such subjects.

The Rev. M. C. Wilcox, of Foochow, has the intention of preparing a history of the United States of America in Chinese. His previous courses of study have fitted him in an eminent degree for the task which, it is hoped, will be accomplished during the present year. Such a book, in good style and up to date, is needed for school and general use.

At the triennial meeting of the Educational Association of China it was resolved that "a descriptive catalogue of all the literature published or adopted by the Association, containing the name of the original work, its style, whether in Mandarin or Wên-li and its price," should be compiled and form part of the Records of the Meeting. Owing to the absence of the general editor from China this catalogue could not be drawn up and published with the Records. The deficiency will be rectified shortly. The list of works is much enquired for.

Professor Russell, of the T'ung-wen College, Peking, expects to issue his translation of Loomis' Astronomy early in the spring.

The general demand for a new edition of Chapin's Geography will be satisfied, it is hoped, within a few weeks.

A vocabulary of terms in English and Chinese to accompany Rev. G. S. Owen's translation of a Treatise on Geology, is now in the printer's hands. The treatise was printed by the School and Textbook Series Committee ten or more years ago. This vocabulary is "better late than never"!

Paragraphs, however brief, on subjects of general interest connected with education in China, will always be gladly received by either of the editors of the Educational Department.

A compendious treatise on Zoology, by Mrs. A. P. Parker, of Soochow, with good illustrations reproduced from the original pictures, by photo-lithography, is now completed, with the exception of a few pages. It will be an important addition to our list of school books in Chinese.

Pecuniary Aid to Pupils.

BY REV. SAMUEL COULING.

[English Baptist Mission.]

IN England this year Winchester school celebrated its 500th anniversary. The last surplus of the English budget was used to provide free education. A bishop founding a school a hundred years before the discovery of the New World so stable that it remains after 500 years, yet so capable of adjustment to the changing possibilities of education through the centuries that it still stands in the front rank of public schools; on the other hand a great state using its surplus wealth to educate the children of the lower and middle classes; these are facts which might even appeal to the imagination of a Chinaman, and which show us, in a striking way, how much has still to be done for true education in China.

It is of course understood that in a paper like this we mean by education, that education which is recognised in all civilised countries as such; that which China, in spite of her literature and philosophy, has hardly begun to acquire, though she is beginning to recognise the need of it; that education which in China we call Western education. In such a paper it must also be taken for granted that we treat of such education, given under Christian influences, in mission schools or elsewhere,—Western in method, Christian in character.

With regard to pecuniary aid it may be said in general that pecuniary aid always is given for educational purposes in all lands. Very few people pay the entire cost of their own education. In the village dame-schools, where some of us made our first acquaintance with the A B C, the fees did perhaps cover all the expenses of the institution, but in after-life it was not so. Edinburgh University has a holiday right in the middle of its winter session; it marks the date when in olden times the students' stock of meal would be running low and a day was necessary to go home and fetch more

Few go home on "meal-day" now perhaps, but neither in those poor days nor in these rich ones did the student pay all the cost of his education. The class fees fall short of the professors' salaries by some £15,000, while the fees for matriculation and graduation also fall short of the general expenses by £8000. And so it is with other universities, with our theological colleges and our primary schools. Pecuniary aid is given to the pupil in the form of parliamentary grants or endowments by the 'pious founder' and good men who came after him, or in other cases the current subscriptions of those interested in a particular institution provide an education for the student, which his fees alone would never buy.

So it must be in China; few comparatively speaking will be able to pay entirely for a good education; the only question is, where is the pecuniary aid to come from? It might come from the State, but it will not. The State or its statesmen may provide a few solitary institutions like T'ung-wên-kuan, but we shall wait long to see the State provide sound education for the common people, and longer before it provides a Christian education. The aid may come from accumulated endowments by wealthy natives, but not yet. The rich or learned, who will care for the intellectual welfare of the masses or of the later generations, are not yet born again. Such matters take time, and the spiritual ancestry of the Chinese in their native land is short. In fact we foreigners are the spiritual fathers to the native Christians, and in the present state of things it is the duty of the Church in America and England to supply the lack of such men as will no doubt arise in the Church later on and provide for its educational needs.

Happily the missionary societies generally recognise this to some extent, and nearly all spend some money in education, but still they fail to see how great their opportunity is. There was a time in the early history of the Church when the teachers' chairs were all in the possession of the Christians. That time should be repeated in the history of the Chinese Church, and when the people as a whole awake to the value of the new learning they should find it in the hands of the Christians. The Church cannot afford to go without both the prestige of being in the van and the power that that position will give when China awakens. But this will require a speedy and much more liberal application of money for educational work.

It is of the first importance to consider the effect of such pecuniary aid, both on the Church and on the individual. The effect will be a mixture of good and ill as in most courses that we adopt for doing good. What we have to ask is whether the good is greater than the ill; what we have to do is to minimise the ill-effects and preserve the good.

In supporting or helping the child we to some extent relieve the parent. Our object is not to benefit the parent, but the parent revels in being benefitted and cares little about our object. We are likely thus to encourage covetousness, greed and hypocrisy. This evil is not wholly avoidable, but it is our duty to educate the parent as well as the child, though not as important a duty, and we must therefore insist on seeing some progress made in the direction of self-support in our schools. There was a stage when it may have been justifiable to pay children to come to a Christian school; the second stage is when they pay nothing for their education and get nothing but education, but we must aim at bringing them to the third stage, when they will be willing to pay for what they learn. If I may illustrate from our own school* we require from the parent of each scholar a minimum subscription of 5000 to 6000 real cash ($5 or $6), because this is just about what it costs in this district to feed a boy living at home. Of course it costs us a great deal more to keep the boy in school, but it satisfies us if the parents do not save by letting their children live on foreign money. If a family really *cannot* pay this sum the boy is most likely not worth educating from a Church point of view; if they *will* not, then we try to teach them their duty, and at any rate there are plenty more that will. On the other hand, when parents are better off, we require $10 or $12 per annum, and as this is much more than would be required for their food, if living at home, we consider they are paying something for their education also, and are thus approaching the position of the scholar in Western lands; while none the less the bulk of the expense falls on the missionary society, just as it does on the government, the endowment fund or the outside subscriber in the West. In this way we try to educate the parent at the same time with the child.

So much for the effect of this pecuniary aid on the parent and the Church. As to its effect on the scholar it is much less likely to be harmful. In all times and countries it has been accepted that there is no disgrace in receiving help for education. Many a theological student in England pays nothing for his food throughout his course, and is not ashamed. But besides this, the natural boy is notoriously without care as to where his food comes from; let there only be enough. Dr. Arnold said that boys were altogether devoid of gratitude in receiving benefits; it may also be said they receive them without shame; they take all things for granted. Thus a boy may be educated, fed and even clothed by the mission without getting much harm from it; the harm would go to the parents.

At the same time we cannot be content with doing no harm. The scholar is with us for years; it is strange if we cannot awaken

* English Baptist Mission, Shantung.

in him that sense of independence which we look for in vain in his father. He may learn that while there is no disgrace in poverty and none in receiving education free, there is disgrace in allowing others to provide what could be and ought to be provided by oneself, and every boy who receives foreign aid during a course of any length should leave school not ashamed that he had received charity, but with a distinct feeling that he was under an honourable obligation. I myself send an annual subscription—a very modest one—to the college where I studied, not in repayment but in acknowledgment. My elder scholars know a fact like this, and I hope that years hence many of them will do the same in affectionate remembrance of their Alma Mater. It would be interesting and instructive to know to what extent the early established schools can show instances of 'old boys' sending gifts in acknowledgment of the education they received.

There is one way in which poor students all over the world receive help and honour at the same time by scholarships, bursaries, etc. The time hardly seems come as yet for any large extension of this plan in China, partly because such scholarships ought to be founded by native liberality rather than by foreign, partly because in so many schools a boy gets as much without a scholarship as he could get with one.

As to the question whether our help should be confined to the household of faith or not there are at least three good reasons why it should: 1st. Because of the prestige and power thus given to the Church in its future wars with hostile heathendom. 2nd. Because other things being equal a Christian or a lad of Christian stock should be a fitter recipient of mental and moral training; *the* truth should make him more capable of receiving, assimilating and using *all* truth. 3rd. Because to educate the Church is as much as we can do, and if it has the first claim upon us, as no doubt it has, we can hardly do much besides.

There is now a Church in China, a constantly growing one; its members are called of God, elect, precious; all things are theirs; we should be zealous to minister to them, to give them of their own, to bring to them that enlightenment of mind, that knowledge of God's creation, that power of intellect which derive from what we call education; God, as we see in the circumstances of the case, has called us to give as clearly as them to receive; let it be done with all liberality and goodwill, taking care on the one hand not to cause the weak to stumble by exciting their cupidity, on the other hand not forgeting with all our giving to give understanding, so training the moral sense of the young that the next generation will be manly, generous, independent, instead of servile, self-seeking and mean.

Chemical Nomenclature.

BY REV. G. A. STUART, M.D.

AS some of the readers of the RECORDER know, the writer is compiling a comprehensive work on chemistry. It is hoped to have the portion on inorganic qualitative analysis and the vocabulary ready early in 1894. In the preparation of this work he has been confronted with the difficulties of a faulty, inexpressive and incomplete nomenclature. This fact has rendered it advisable to make a few practical suggestions at this point on the subject of scientific nomenclature in general and of chemic terms in particular.

All of the scientific terms at present in use in China have been adopted by, or through, the influence of Westerners. To give to China a faulty scientific nomenclature, or to perpetuate the faults of Western terms by slavishly translating or transliterating them, will surely be nothing to the credit of Western educators. We now have two Committees on Revision of Nomenclature—one of the general missionary body and one of the Medical Missionary Association. It would seem to be wisdom on their part to attack this question as if they expected to settle it for all time. They should endeavor not to leave anything with the expectation of its being changed within the next generation. It seems to the writer that something like the following rules should guide them in their duties:—

1st. To retain no term at present in use, however venerable its associations, when a *better* term can be found.

2nd. Not to transliterate a Western term when it can be translated, even though the rendering be rather "far-fetched," and it be necessary to give a special technic meaning to the Chinese term.

3rd. To translate, for use in text books, only the most modern and the most expressive terms. Old terms and terms not technically correct might be put in an addendum to their report for use by those who desire them. But the *preferred* term should be the one that most nearly describes the object. It is not worth while to transmit the inaccuracies of Western common terms, simply for the present convenience of a few Western teachers.

A thorough revision of terms is more practicable at the present time than it ever will be again. The editions of many of the text-books and scientific works are about exhausted, and new editions

can easily be made with the new nomenclature. Many works now in preparation are only awaiting the action of these Revision Committees, in order to have a settled terminology before publication. Let us, therefore, have a thorough revision and a useful and usable vocabulary.

And now for a few suggested changes in chemic nomenclature. First of all, the present term for nitrogen (淡) should be changed. While answering to the requirement that the character should, if possible, express some quality or function of the object it represents, this term is most unfortunate. It is evidently meant to represent nitrogen's use as a diluent of the atmosphere. At the same time 淡 is almost the only term that can be used in the sense of "dilute," or to express the operation of dilution, and sometimes most confusing combinations occur. As e. g., 淡綠强酸 in chemic terms may mean either dilute hydrochloric acid, or nitro hydrochloric acid. Other instances of such confusion might be given. Dilution of the atmosphere is not the only, nor indeed the most important function of the element nitrogen. It is *the* essential element of all *living* things; the activity and change characteristic of all *living* things are only found where this element is present. Nitrogenized bodies are a necessary part of the food of all organic life. Plants consume it as ammonia, while animals use it largely in the form of the albuminates (Parkes. op. cit.) Therefore a term meaning the *vital*, or *energising* element would be descriptive of its most important function. In these senses either of the characters 活, 潤, or 澤 could be used. The writer's preference is in the order named. Either of the terms is not open to serious objection, and would be most useful as expressing a very important use of the element, not only to students of medicine but to all classes of students. The character 硝, which is an approximate translation of the Western term, is not usable for three reasons: 1st. It perpetuates the misconception of this element's important use, which gave rise to the name "nitrogent", lit. nitre producer. 2nd. It is the common name of an article of commerce in China, which article contains not only nitre but also salts of sodium and of other bases. The use of such a term would be misleading and confusing to the Chinese student. 3rd. As the source of pure potassic nitrate, as well as of other salts, 硝 must be constantly used in descriptive chemistry, and this term would therefore be open to the same objection offered to 淡, viz., that it would be used with two distinct technic meanings in the same book, and that such use would produce confusion rather than simplicity.

Another change that would tend to simplify terms very much is the discarding of 强 from the names of the mineral acids and the

using of simply the name of the distinguishing element with 酸. As *e.g.*, 綠酸, 硫酸, 活酸. To these may be prefixed certain terms to designate the grade of the acid. The use of 强 and 養 in the names of acids I regard as a meaningless expedient, and inasmuch as their use is entirely unnecessary they should be at once discarded. The use of 養 is particularly objectionable since the one so designated is not peculiarly an oxygen acid, but all grades of acid, except the hydro-ic, contain oxygen. I propose to use 上 as a prefix to represent the Western -ic, or -ate; 下 for -ous, or -ite; 弱 for hypo-ous, or hypo-ite; and 强 for per-ic or per-ate. The ides will require no prefix, except where more than one with the same base occurs; when to the ous-ide 單 may be prefixed and to the ic-ide 雙. The following list will give an idea as to how these terms are to be used :—

輕綠酸	Hydrochloric Acid,	HCl,
弱綠酸	Hypochlorous Acid,	HClO.
下綠酸	Chlorous Acid,	HClO.
上綠酸	Chloric Acid,	$HClO^3$.
强綠酸	Perchloric Acid,	$HClO^4$.
火煉酸	Pyrophosphoric Acid,	$H^4 P^2 O^7$.
單綠汞	Mercurous Chloride,	HgCl.
雙綠汞	Mercuric do.	$HgCl^2$.
單綠鐵	Ferrous Chloride,	$FeCl^2$.
雙綠鐵	Ferric do.	$Fe^2 Cl^6$.
上綠鉀	Potassium Chlorate,	$KClO^3$
弱綠鉀	do. Hypochlorite,	KClO.
强錳鉀	Potassium Permanganate,	$KMnO^4$.
下硫鈉	Sodium Sulphite,	$Na^2 SO^3$.
綠鈉	do. Chloride,	NaCl.

The character 酸 should not be used in the names of salts with organic radicals. These salts are not nearly all acid in reaction, and 酸 is therefore misleading. The characterizing term of the radical with the name of the base is sufficient to express all that is needed, *e.g.*, 葡鉀, 檸鐵, 醋鈉, etc. The use of 雙 to designate acid, or "bi" salts is also the perpetuation of an inaccuracy. All such salts should be distinguished by the use of 酸 as 酸葡鉀, 酸炭鈣, etc. I would also do away with the meaningless 哈喇 and use "basic, middle and acid character" (底, 中立, 酸, 性) in expressing a salt's reaction.

These are a few of the many changes that might be made, and all would tend to make the nomenclature more simple, expressive and uniform.

Correspondence.

CHINESE NAME FOR Y. P. S. C. E.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One of the important matters in connection with the Y. P. S. C. E. in China is the choice of a Chinese name which will be uniform for the whole empire.

It is hoped that the name may be officially determined at the first convention to be held next June. But meantime there should be a general consensus of opinion. It is desired that all persons using a name, or who have a choice for a name, should send the same to the General Secretary at Shanghai, together with the reasons for the preference.

W. P. BENTLEY,
General Secretary.

(*Vice* Rev. C. F. Reid, resigned.)

FINAL K IN THE SHANGHAI DIALECT.

If the editor of the CHINESE RECORDER questions the existence of k in the Shanghai dialect will he not ask a native to say *lok-sih* for it is *snowing*, or mak-sang-nyen for a stranger, or pak-sing, the people, or ch'uk-su for vegetarianism? He will then admit that final *k* is in the Shanghai dialect. Final t and final p have died out long ago, but *k* still remains in such examples to attest what the old language was. It is heard best before *s*, but it is also heard before *t*. If any one does not feel sure let him ask other foreigners, especially those who have never learned any dialect but that of Shanghai. There can be but one answer I think. There are other examples: pek-sing-dzang, black heart; dók-sû, to read aloud; tek-sing, virtuous disposition; hok-sang-tsï, pupil; tók-sû, egg plant.

J. E.

[We are sorry to have to disagree with Dr. Edkins in the above, but we do so *in toto*.—ED.]

THE USE OF THE TERM 玉皇, YU-HWANG, ADDRESSED TO MATHETES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Yü-hwang as a title does not, I believe, occur in any ancient book. It is not in the Tautê-king. Nor is it in Chwang-tsï, nor in Lèê-tsï, nor in Hwai-nan-tsï. Mayers was an accurate student. He made marginal notes on his Chinese books, and was in the habit of referring to them in his researches. He is likely to be quite correct in his quotation in p. 127 of the Chinese Reader's Manual respecting the date of the inaugurating edict, which gave Yü-hwang his title A. D. 1116. Mayers made a special study of the Tang and Sung dynasties.

I have looked up the passage. It says, in the ninth month the emperor visited the temple called 玉清和陽宮, Yü-ch'ing-ho-yang-kung, and conferred the honourable title 玉帝徽號, Yü-ti-hwei-hau. The full title was 太上開天執符御曆舍眞體道昊天玉皇上帝. Liu Ling-su is condemned by the Confucianist historian as deserving death for his misguided teaching. For it was by his advice that the emperor gave the title. The emperor went himself to the temple, holding in his hand the jade tablets in which the name was inscribed. He then conferred the title as above given.

The title 玉帝, Yü-ti, was, I think, first used about four centuries after Christ. I have lost the volume in which it is used, so that I cannot verify the statement now.

In the early Taoist authors *ti* (帝) is used for God. The examples of this are very numerous. Shang-ti is used in the early Confucian classics for God. In the Yi-king *ti* alone is used. In the Odes *ti*

is often employed, but so also is 上帝.

It seems to me quite clear that the Taoists from time to time invented names and legends much as they pleased. Doubtless Liu Ling-su thought he had gained a great triumph when he persuaded the emperor to act as he did. The tradition of God's existence and greatness has lasted with the Chinese nation from the earliest times. The Buddhists failed to destroy it by refined logic, the Taoists failed to hide God from the view of China by wrapping it up in legend. This is shown by the circumstance that the Confucianists reject both the Buddhist and Taoist view and keep to that of the classics.

J. EDKINS.

Our Book Table.

約伯釋義. An explanation of the Book of Job. By Rev. J. Jackson, Kiukiang, 1893.

On receiving this volume it seemed to us a venturesome undertaking. Many points required to be considered in the case of such a work and claiming high qualification for the purpose. The age, authorship and subject matter of it all demanded special and careful investigation as if only an accomplished expert could meet the requirement. And this all the more when the work was to be done in Chinese and in a style adapted to the understanding of the native readers. However we have looked into the volume and can only express our very great appreciation of it.

The brief introduction gives us a view of the antiquity and value of the original book and the manner in which the commentator prosecuted his work. He sought only to impart his ideas to the native teacher who conveyed them in appropriate language to paper and so gave them in a form and style suited to the comprehension of his readers. Following this the author indicates in four chapters the contents of the book, the circumstances connected with it, the general import of it, the time in which it was composed and the "friends" mentioned in the course of it. There is much valuable information under these heads for Chinese readers, and the whole is suggestive to them of views and ideas as to the ways of God to man, both in personal experience and social life. This aspect of the case, as depicted in the book before us, is profoundly interesting, and while meeting the speculations and theories of the Chinese, often expressed in their proverbs and moral writings, a flood of light is poured on the subject by the work in hand, calculated to do good service, alike in the Church and outside of it. We value the book very much on this account and thank the commentator for undertaking it and for doing it so well, describing as it does the common experience of human life and explaining in some degree the mystery connected with it.

Turning to the body of the book we are interested to see the way in which our author proceeds. At first he notes the general import of a few verses, which he places at the head of the commentary, where he gives a large amount of information on the points underlying the verses in question. Almost every variety of detail is given in each case—moral, geographical, historical and in the line of practical application. Numerous references are made to other passages of Scripture in corroboration of the subject under discussion, but not in a dry and

uninteresting way. No one can read these comments without recognizing the carefulness and research with which they have been made and the aim of the author to make the work useful and instructive. We have thus, in a few words, indicated the course followed out by Mr. Jackson, and commend most highly his labours to shed light on the incidents contained in the book and on the problems suggested by it. We regard such a commentary as this as of great value for our most intelligent native Christians, and earnestly encourage our missionary brethren to make use of it in their Bible classes, or for the private study of those more advanced in religious knowledge. We believe it would do good service among such, as akin to sentiments widely entertained by thoughtful and inquiring minds, but on which they require the light that revelation alone can give. At the close there is an attempt to give a new translation of the sacred volume, which may be of use to some who wish a simpler style than obtains in the more classical version. W. M.

A Short History of China: Being an account for the general reader of an ancient empire and people. By Demetrius Charles Boulger, author of a "History of China", "England and Russia," &c., &c. W. H. Allen & Co., London. For sale at Kelly & Walsh's, Shanghai; price $6.00.

The scope and design of this history may be learned from the author's preface, which we quote entire: "As China has now taken her place in the family of nations it is unnecessary to elaborate an argument in support of even the humblest attempt to elucidate her history. It is a subject to which we can no longer remain indifferent, because circumstances are bringing every day more clearly into view the important part China must play in the changes that have become imminent in Central Asia, and that will affect the security of our position and empire in that continent. A good understanding with China should be the first article of our Eastern policy, for not only in Central Asia but also in Indo-China, where French ambition threatens to create a fresh Egypt, her interests coincide with ours and furnish the sound basis of a fruitful alliance.

This book, which I may be pardoned for saying is not an abridgement of my original work, but entirely re-written and re-arranged with the view of giving prominence to the modern history of the Chinese empire, may appeal, although they generally treat Asiatic subjects with regrettable indifference, to that wider circle of English readers on whose opinion and efforts the development of our political and commercial relations with the greatest of Oriental States will mainly depend. To the strictly historical narrative I have, at the suggestion of several competent authorities, added, by the courteous permission of the *Times*, the description I wrote in 1889 for that paper of the mode in which China is governed."

Such a work as this is a sign of the times. It is a mark of the world's progress. It is an indication that China has come to occupy a place of permanent interest and significance in the minds of Europeans. Such a work was practically impossible thirty years ago for want of both writer and readers. For, until quite recently, to most Europeans, as Prof. Max Muller has said, the Chinaman was a joke; and, in the words of Dr. S. Wells Williams, "most people in Europe and America have regarded the civilization of the Chinese as but little removed from the Hottentot or the American Indian." But these wholly inadequate and unjust notions of this great empire and its people are gradually passing away, and Mr. Boulger's book, while it indicates that Europeans are coming

to take a more serious and appreciative view of China and the Chinese, will do much to establish a solid basis for such views and confirm the opinion of those who have felt the injustice, not to say absurdity, of much that has hitherto passed current among Westerners with regard to this people.

It is true that Mr. Boulger is not the man, perhaps, that most of us who live in China would have chosen to write a history, even a short one, of this country. He has, we believe, never been in China; knows nothing of its language and literature, and is obliged to take all his information at second hand. Hence it has been impossible for him to avoid a good many mistakes in detail that one acquainted with the language and the native histories would not have made. And yet we are bound to admit that notwithstanding the limitations under which he was placed he has done his work well and has produced a book which, while it is written in an easy attractive style, contains a large fund of information about the history of this great empire and its people with which all who are interested in the progress of the country should make themselves familiar.

As stated in the preface, Mr. Boulger has written the book "with the view of giving prominence to the modern history of the Chinese empire." Hence the ancient history is very briefly summarised, and the most of the work is taken up with the modern history. The author evidently considers that the modern history begins with the Manchu conquest and the advent of Europeans to the country, as he devotes nearly three hundred pages to this period and less than one hundred to all that precedes it. In fact only ten pages are given to the really ancient history of China, viz., down to beginning of the Han, a period of time covering some two thousand eight hundred years. There are indeed abundant materials for writing the history of the early ages of this people as well as of modern times down to the end of the Ming dynasty. But they are still, for the most part, locked up in the Chinese language and await the exhaustive, not to say exhausting, labors of some one or more sinologues who shall wade through the mighty mass of the Twenty-four Dynastic Histories, The History Made Easy, &c., &c., and tell the world in plain English what the Chinese have written about their own history during the lapse of nearly four millenniums.

Mr. Boulger has evidently drawn the materials for his history, down to the beginning of the present century, mostly from the writings of the French missionaries. For he says, on page 177, that "what the French were unable to attain in the domain of commerce they succeeded in accomplishing in the region of literature. They were the first to devote themselves to the study of the Chinese literature and language, and what we know of the history of China down to the last century is exclusively due to their laborious research and painstaking translations of Chinese histories and annals." But for the history of the present century our author seems to have drawn largely on the writings of Protestant missionaries and British officials in China. This is strikingly shown in the different manner of romanizing the names of persons and places. In the first part of the history proper names are romanized according to the system, or no system, followed by the French missionaries, while the names occurring in the latter part of the history are romanized according to the English powers of the letters and the system, or no system, followed by English writers. This, though it was to be expected in the case of an author who has never

studied the language, is at the same time very unfortunate. For while it bodily disfigures the book it also destroys the unity of the history and is confusing and misleading to the uninitiated reader.

There are other mistakes in the book growing out of the author's inability to consult original sources of information. For instance, on page 2, he says that "Hwang Ti, which means Heavenly Emperor, was the first to employ the imperial style of emperor, the earlier rulers having been content with the inferior title of Wang or prince." Our author has got the "Yellow Emperor" and T'sin Shi Hwang Ti badly mixed, though the reigns of these two monarchs were separated by a space of nearly 2500 years. Again on page 16 and also on page 26 he writes of the *province* of Honan as if it were a *city*. On page 83 the capital of the province of Kansuh, Lan-chow-foo, or Lan-chou-fu, is called *Lon-che-foo*. Such mistakes are frequent, too frequent in fact for one's sense of confidence in the general accuracy of the book. But we need not, perhaps, lay too much stress on such slips as these. They are, after all, of minor importance, and the book may be considered reliable in regard to the essential facts of the history of China. The author writes *con amore*, and his evident interest in the subject must be allowed to atone for such minor inaccuracies as are not essential to the main subject, while his thorough appreciation of the country and people about which he writes will give the reader a just view of the many sterling qualities of this great people as exhibited in their past history.

An article on "How China is Governed" is added at the end of the history proper. This gives a fairly clear and comprehensive view of the Metropolitan and Provincial Government of the Empire. This is followed by a Chronological Table and an Appendix containing the various treaties between England and China. A copious Index closes the volume.

The perusal of this book raises many questions which, if there were space, it would be interesting to discuss, as, for instance, the question of the origin of the Chinese, the causes of their long continuance as a nation, the number of the population (see a rather remarkable statement on this subject on page 179), the opium question (about which the missionary body of China, whose opportunities for observation and the formation of correct opinions must be acknowledged to be better than those of any other foreigners in China, hold opinions entirely opposed to those expressed by Mr. Boulger), China's foreign relations, etc., etc.

The book contains 496 pages, including 120 pages of Appendix and Index, substantially bound in cloth, and has the very desirable quality of lying open of itself on the desk.

Mr. Boulger's first attempt at writing a history of China was, probably, not a very great success. He has, however, not been deterred from trying it again, this time on a smaller scale. The present volume will, in all probability, meet with a much wider circulation than the ponderous tomes of the previous work.

A. P. P.

REVIEW OF SHEFFIELD'S THEOLOGY

By Rev. John W. Davis, D.D.

神道要論. *Systematic Theology.* By Rev. D. Z. Sheffield, D.D.

Dr. Sheffield came to China in 1869, almost a quarter of a century ago. For many years he has been teaching in the theological school established by the American Board of Commissioners of Foreign Missions at T'ung-chow, near Peking. The work before us is his third

great contribution to the Christian literature of China. His General History of the World and his History of the Church, A.D. 1 to 600, have been for some years in the hands of missionary teachers and their pupils. This work, like the others, is printed on white Chinese paper from wooden blocks in bold clear type, and is almost entirely free from typographical errors. It is bound in paper in six thin octavo volumes, which are enclosed in a blue cloth case. In bulk it is equivalent to four or five hundred pages, like the one before my reader. The subject matter is presented in the shape of full answers to leading questions, so that it is a Chinese counterpart to Hodge's Outlines of Theology. It is written in an easily understood literary style, which combines clearness and dignity, neither marred by colloquialisms nor obscured by pedantic classical allusions.* In 1876 our author published a short Treatise on Theology (神道簡畧), of which the present work is an enlargement. It is the autumnal fruit of study and experience continued through a score of years. The author, instead of making a translation of some foreign work, has prepared a compendious treatise adapted to the wants and comprehension of Chinese theological students. Dr. Martin, of Peking, in 天道溯原, Heavenly Doctrine traced to its Source, and Dr. John, of Hankow, in 德慧入門, The Gate of Virtue and Wisdom, have prepared two excellent works on the Evidences of Christianity. Dr. Alexander Williamson, lately deceased, has in 格物探原 given us a valuable treatise on Natural Theology. His plan is to take a wide discursus over a given field—astronomy, geology, botany or chemistry—and lead his readers from the study of things made to the knowledge of the Almighty Maker. The missionaries of the Church of Rome have written many works on theology, as any one may see by examining Wylie's Notes on Chinese Literature. The work of Dr. Sheffield differs from all these, in that it is a systematic survey of the whole field of theology. Its scope may be seen from the Table of Contents which I give in full:—

Vol. I. Introduction to Theology: eleven chapters, 1-11. 1. Sources of theology. 2. God's reasons for giving the Bible to man. 3. The Bible is God's revelation to man. 4. The authors of the Bible were inspired by God. 5. Agreement between modern and ancient versions. 6. Apocryphal writings. 7. Mode of transmitting the Bible from ancient times to the present. 8. Prophecy and Revelation. 9. Miracles and Revelation. 10. The Divine origin of the Bible proved by the spiritual benefits derived from it by believers. 11. The Bible is the original source of the great doctrine of man's salvation.

Vol. II. Theology: five chapters, 12-16. 12. Sources of man's knowledge of the Lord of the universe. 13. God's method of revealing Himself. 14. Errors concerning the nature of God. 15. The attributes of God. 16. The doctrine of the Trinity.

Vol. III. Cosmology: Eight chapters, 17-24. 17. God's creation of the universe. 18. Angels and evil spirits. 19. God's preservation and government of His creatures. 20. The decrees of God. 21. The creation of man. 22. Man's free will. 23. The sources of our judgments as to right and wrong. 24. The fall: literally, how man became drowned in sin.

Vol. IV. Soteriology: twelve chapters, 25-36. 25. The incarnation of Jesus and its relation to man. 26. The dignity of man re-

* As to terms, 上主 and 主 are used for *God*; 聖靈 for *Holy Spirit*; 神性 for *Divinity* as opposed to 人性, *Humanity*.

vealed through Jesus. 27. The person of the Redeemer at once divine and human. 28. The offices of the Redeemer—prophet, priest and king. 29. Predestination. 30. Effectual calling. 31. Regeneration. 32. Repentance toward God. 33. Faith. 34. Justification. 35. Sanctification. 36. The perseverance of the saints.

Vol. V. Eschatology: five chapters, 37-41. 37. Death and the future state. 38. The resurrection of the body. 39. The second coming of Jesus. 40. The judgment-day. 41. Everlasting rewards and punishments.

Vol. VI. Ecclesiology: six chapters, 42-47. 42. Prayer. 43. The observance of the holy day. 44. Baptism. 45. The Lord's Supper. 46. Confessions of faith and creeds. 47. Church government.

Taking up these divisions of his great subject in order the author discusses them in a didactic manner. Occasionally his tone is controversial; this is in dealing with the erroneous teaching of the Church of Rome. I will give but one illustration of his style, selecting for this purpose his analysis and criticism of Confucian materialism, which I translate, first presenting that which precedes the discussion of materialism.*

*I use this term materialism for the sake of brevity. The full expression is

"As to the way in which we come to know God, man, conscious that there is a living spirit within him, readily arrives at the thought that there is a great invisible eternal Spirit. Knowing that the construction of the universe displays a wonderful intelligence he easily traces this to an intelligent God. Seeing in the whole created world an evident unity of design he readily perceives that there were not many creators but one, self-existent and eternal, abundantly revealing in the universe His wisdom, power, benevolence and righteousness, and he sees that all men ought to honor and reverence this Creator." Proceeding with the discussion the author shows (Ch. 13) how God reveals Himself to man in His works, in His word, through His incarnate Son, in His dealings with nations and in the history of the Church. Chapter 14 deals with errors concerning God. Atheism and pantheism having been discussed he comes in the natural order of thought to materialism. This is the theory held by the Chinese literary class.

天地陰陽理氣之說, A discussion of heaven, earth, the male and the female principles, law and force. Compare with this the chapters in Williamson's Natural Theology on 上帝非太極 and 上帝非理氣.

(To be continued.)

Editorial Comment.

An unavoidable pressure of matter this month makes it necessary to postpone the appearance of several interesting items of missionary news, as well as to prevent our noticing the trend of some recent events. We regret also that it has not been possible to publish this month the whole of Dr. Davis' painstaking and admirable review.

We are glad to hear, and we feel sure our readers will also, that Dr. Faber's Commentary on St. Luke's Gospel will be ready in two or three months' time. The work will contain 1821 outline sermons, and will be bound in several volumes. The many who have used and benefitted by Dr. Faber's valuable works will welcome this fresh result of much study, mature scholarship and ripe experience. Enquiries and orders should be addressed to the Secretary of the East China R. T. S., 13 Kiukiang Road, Shanghai.

We have been asked to inform our readers that missionaries contemplating a visit to Japan this summer, and desirous of information regarding places to stay at, terms, etc., can write to Mr. Edward Evans, the Missionary Home and Agency, Shanghai. He has been asked by several missionaries in Japan, whose homes are advantageously situated, to put them in communication with such friends with a view to arranging accordingly.

The opinions of the home papers are very diverse as to the profitableness or otherwise of the Chicago Parliament of Religions; some seeming to think that it was the climax of modern religious developments, while others regard it as a letting down of Christianity and a humiliation to the Lord Jesus Christ. It is always well to see ourselves as others see us, and it is interesting in this connection to view what some of the Japanese (non-Christian) representatives gave as their impressions on their return to their own country. We quote from one of them as given in the *New York Independent* by Rev. J. L. Dearing, of the Am. Baptist Missionary Union in Japan:—

"When we received the invitation to attend the Parliament of Religions our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy man from New York became a convert of Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink, and commit various gross sins and live very dissolute lives. Although it is a very common belief and serves as a social adornment, its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion."

Aside from this we wonder what the effect will be upon people in general in the United States and other lands, as they behold such remarkable representatives, of what they had been wont to call "heathen" nations, which were not at all representatives but simply what contact with Christianity had enabled them to be. Will not many—not being able to see heathenism as it is—be led to think it folly to try and convert people who are not so bad after all?

Apropos of this we have seen an advertisement in a home paper—religious—of the proceedings of the Parliament, headed with a circle composed of seven links, each link representing one of the "Seven Bibles of the World," in which the Bible (as we have heretofore been wont to call it) was linked with the Koran on one side and some other "Bible" on the other. We

should expect next to see a picture of Christ joining hands with Mahomet on one side and the founder of some other religion on the other, and all apparently on an equality! Why not?

Missionary News.

JOTTINGS FROM AMOY.

The Churches founded by the English Presbyterian and Reformed Missionaries and formed into a Union Presbytery in 1862, have grown to such number and proportions as to warrant further organization. At the last meeting of the Presbytery in March of this year it was decided to divide the Presbytery and form two Presbyteries—the Presbytery of Chiang-chiu and the Presbytery of Chinchew. It was also decided to hold the meeting of the first Synod of Amoy at Amoy in April, 1894. There will be delegates from each of the new Presbyteries formed, and we hope corresponding members from Swatow and Formosa, with whom we hope ere long to be affiliated in the same legislative body.

Eighteen self-supporting Churches were represented at the last Union Presbytery, delegates coming from cities and towns in a circuit of nearly a hundred miles north, south and west of Amoy, so that a division seemed fully justified. The first session of the Chiang-chiu Presbytery was held at the district city of Chiang-chiu, a city with a population of over 200,000. The Chinchew Presbytery met at the district city of Chinchew, a city with a population of 400,000. Chinchew is a city of just renown. It is the literary centre of South Fuhkien. In the Confucian Memorial Hall there are tablets to the number of two hundred and over, covering the walls and ceiling, inscribed to men who have rendered service so distinguished as to win the personal attention of the emperors, and hence these tablets inscribed and hung up at the emperor's decree. It is said that the number of tablets in the Chinchew Hall exceeds that of either Foochow or Canton. Our English Presbyterian brethren have a flourishing mission in this city. The quiet, unostentatious but effective medical skill and personal influence of Drs. Grant and Paton have won for the Chinchew hospital a deserved fame for many, many miles around. There is a self-supporting Church of over two hundred members and a Sunday congregation which crowds the building to the number of four hundred. Misses Graham and Ramsay have a large girls' school and woman's Bible school. They have also a school for the blind, which has eight pupils. They are taught to read, to make fish nets and cash strings. They are hoping to introduce the making of rattan stools and chairs, for which a recent demand has arisen.

It was thirty years ago last March that the first two pastors—Pastors Ho and Yap—were ordained. Pastor Ho's term of service was short, and he was called to his reward. Pastor Yap has served thirty years, and the anniversary last March was made the occasion for a celebration by the people of the Church over which he now ministers at Sio-ke, sixty miles south-west of Amoy. I give a few extracts from an account of the celebration, written by Dr. Otte, whose hospital at Sio-ke has been a boon to thousands scattered among the

mountains and in the valleys of that inland country :—

"The anniversary was on March 28th. About a week beforehand active preparations were begun by neatly decorating the Church with festooning, scrolls, Chinese lanterns and flowers. Neighboring Churches as well as the Sio-ke Church and private individuals contributed money to defray expenses. Some gave rice, vegetables, etc., the Church at Hamsin giving thirty chickens. A large number of visitors arrived, some several days before; among these were four native pastors, many native Christians and six foreign missionaries and missionary ladies." "Early on the morning of the day the civil mandarin of the place called to extend his congratulations.

While the pastor received his due portion of honor, it was evident throughout that the chief feelings were those of honor to God and thanksgiving to Him for His goodness to China. One could not help wishing that those who do not believe in missions could have been present on the occasion. They would have seen a man who for thirty years had served the Lord most faithfully, and who had been a heathen until he was of age." "At present he is as much respected by the heathen in this community as by the members of his own Church."

"Very often he is invited to a feast by the civil mandarin, but even there he will not begin to eat unless a blessing is first asked."

"Besides receiving a large number of banners and scrolls from the different Churches of the region, Pastor Yap was also the recipient of a neat watch and some money, while the efficient work his wife has done was recognized by the gift of a useful little sewing machine."

Missionary Journal.

BIRTHS.

At 77, St. Peter's Road, Leicester, Eng., on 1st Dec., 1893, the wife of Rev. F. Brown, of a son.

At St. John's College, Shanghai, on Dec. 23rd, 1893, the wife of the Rev. Robert K. Massie, of a son.

At Chefoo, on 1st Jan., the wife of Rev. G. Hunter, C. I. M., of a daughter.

MARRIAGES.

At Chungking, on Dec. 22nd, 1893, Mr. James Adam, to Miss F. M. Haynes, both of C. I. M.

At Wen-chau, on Dec. 27th, 1893, Mr Alex. Menzies, to Miss J. Chalmers, both of C. I. M.

At Am. Consulate, Chinkiang, on 8th Jan., by Rev. F. E. Meigs, Rev. E. T. Williams, to Miss Rose Sickler, both of Christian Mission, Nanking.

ARRIVALS.

At Shanghai, on 12th Jan., Rev. A. Bonsey (returned), for London Mission, Hankow.

At Shanghai, on 23rd Jan., Rev. and Mrs. W. H. Hudson, for Southern Presbyterian Mission, Sin-chang.

THE

CHINESE RECORDER

AND

Missionary Journal.

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The Old Thai Empire.

BY E. H. PARKER, ESQ., H. B. M. CONSUL, HOIHOW.

THE Popular History of *Nanchao*[1], published about the year A. D. 1550 by one *Yang Shên*[2], is now a very rare book, but through the kindness of the China Inland Mission I have recently succeeded in procuring a copy from Yünnan.

According to this work the traditional origin of the *Nanchao* group of states is connected with the kings of Magadha, and there seems to be nothing unreasonable in the supposition that military or priestly adventurers from that country first civilised and collected under a political administration the scattered tribes of Yünnan, for we are told as late as A. D. 800 that Magadha bordered upon the *Nanchao* empire to the West.

In the papers upon *Early Laos* and the *Ancient Thai Empire* which I have already published in the *China Review*, as well as in my little book upon *Burma* (published in Rangoon), I have shewn that it is a fact beyond all doubt that Hindoo adventurers gave the earliest known organized dynasties to all the states of the Indo-Chinese peninsula and the Java-Borneo-Sumatra archipelago alike. Just in the same manner adventurers from China made their way to Corea, Canton, Soochow, Hangchow, parts of Central Asia, etc., and founded kingdoms or principalities afterwards to be absorbed in the Chinese empire.

In fact, the history of man is always much the same, and repeats itself in the Mesopotamian, the Arian, the Graeco-Roman and the Chinese empires. All the world over the earliest state of things is found to be groups of kindred tribes. In no instance does there seem to have been a capacity to develop extended empire without the aid of writing, with an exception (for fitful periods only)

[1] 南詔野史. [2] 楊愼.

in favour of the horse-riding nomads of Upper Asia. In this one case the means of communication provided by writing were, to a certain extent, anticipated by the power of rapid intercommunication on horseback.

Nations and individuals are much in the same plight. There is no such thing as exceptional antiquity of birth and length of pedigree when once the records of that pedigree and the exclusive training of the family are taken away. The only difference between a patrician with a genealogy and a plebeian without one (apart of course from any personal excellencies of breed) is that the one has kept a record and the other has not, and hence we find that in China, where most respectable families have pedigrees recorded for hundreds and even thousands of years back, the idea of "blue blood" is totally non-existent. One man is as good as another. So with nations, which after all are only conglomerations of individuals, or, what is the same thing, of families, tribes, clans. It is only when the capacity of recording minute facts is introduced that it is possible to administer, and thence to become a nation.

The Semitic civilisations of Egypt, Assyria and Babylon have, it may be said, only been rediscovered within our own times. The link which connects them with the Indo-European and yellow-skinned empires is both faint and indirect. Until the Phœnician alphabet was introduced into Europe, and Chinese records became more popularised in China, civilisation and empire, so far as anything certain can be known of it, was confined to the Semitic races. With the discovery, improvement and rapid development of writing the Arians and Chinese came rapidly to the fore. The Arians split up into the Indian and European branches. Europe owes everything in the way of letters to the first, and India, Burma, Siam, Java, etc., owe everything to the second. China exercised exactly the same influence over Corea, Japan, Loochoo, Annam and many other states now absorbed into China. In some cases the Hindoo and the Chinese civilisations competed for victory. In the case of Burma, as I have shewn in my papers on *Burma*, the Indian ousted the Chinese. In the case of *Nanchao* the reverse was the case, at least so far as the land itself is concerned. The land is now Chinese, but the people have split up into fragments. Some of them remain in Yünnan as Chinese; others form semi-independent principalities on the Yünnan frontier, subject to China; others, again, are in the same plight, subject to Great Britain (Burma), France (Tonquin), or Siam (Laos), and finally one branch has established itself over the fragments of the old Cambodian empire of Funam[1], and rules independently under the name of Siam (*i.e.*, *Sciam* Yudia, or the "Shans of Ayuthia.")

[1] 扶南.

After this digression I venture to repeat that the *Nanchao* (*i.e.*, Shan) tradition of a ruling family from Magadha is not only not improbable but more than probable. The history of Buddhism resembles that of Christianity. Neither Sakyamuni nor Jesus Christ left anything in writing, but both left disciples. A century or two after their deaths councils were held, in order to decide upon what they had really taught. King Asoka, of Magadha, was both a Saul and a Constantine, and in B. C. 300 or thereabouts he sent missionaries to preach Buddhism across the Himalaya mountains.

There is nothing at all necessarily legendary about this. In the whole of ancient Hindoo history—so neglected a part of their duty—there is but one date that can be fixed with certainty, and that is the accession of King Chandragupta in B. C. 315. This is the Sandracottus of the Greeks, who were themselves in the region of the Indus under Alexander a few years before that. Asoka was the grandson of Chandragupta, so here we have Chinese and Western history and tradition meeting upon common ground.

At this time China was split up into contending states, all nominally subordinate to the imperial house of *Chou*[1], just as, in their declining periods, the Western and Eastern Roman empires held a nominal supremacy amongst contending Gallic, Gothic, Vandal and Bulgarian powers. A military adventurer and general of *Ch'u*[2], the southernmost of the Semi-Chinese kingdoms, made his way to the region of modern Yünnan and took it. *Ch'u* was, and to a certain extent still is, that part of the Yang-tsz valley which lies in Hu-kwang. The general's name was *Chwang K'iao*[3], and his master's original instructions had been to conquer the region of the Upper Yang-tsz, that is, the modern Sz-ch'wan and Kwei-chou provinces. But meanwhile a war broke out between *Ch'u* and the menacing power of *Ts'in*, whose general, *Sz Ma-ts'u*[4], took possession of modern Kwei-chou and cut off *Chwang K'iao's* return. The latter therefore set up as king of *Tien*[5] and settled his army there, having to contend before long for mastery with one of the Magadha family.

Between B. C. 255 and B. C. 206 China became a real empire under the *Ts'in-hwang-ti* or emperors. The *Han* dynasty succeeded, and the Emperor *Wu Ti* of that ilk—in a sense the Julius Cæsar of China[6]—tried to find a way to India through Yünnan, as the Turco-Scythians were perpetually threatening his communications with Turkestan. At this time one of *Chwang K'iao's* successors, named *Ch'ang Kiang*[7], was reigning as king of *Tien*, but he was a

[1] 周. [2] 楚. [3] 莊蹻 or 豪. [4] 司馬錯 or 錯 B. C. 315. [5] 滇; still a name for Yünnan. [6] Except that he seldom if ever led an army in person. B. C. 140–86. [7] 常羌.

feeble monarch and a slave to Buddhism. He distinguished himself by asking the envoy of *Wu Ti* the celebrated question: Which is greater, the *Han* dominion or mine?

Jên Kwo[1], a descendant of Suklôdana Râdja[2], was reigning over that part of Yünnan[3], of which *Pêh-ngai*[4] was the chief centre, and *Wu Ti*, to mark his disgust with *Ch'ang Kiang*, made *Jên Kwo* king of *Tien*. A descendant of his in the 15th generation, by name *Lung Yu-na*[5], was equally patronised by the celebrated after *Han* general *Chu Koh-liang*[6] three centuries later. At this time the two rival Chinese kingdoms of *Shuh* and *Wu*[7] were contesting the ownership of Yünnan. *Lung Yu-na* was made chief of *Kien-ning*[8] and presented with the surname of *Chang*[9]; an iron column was set up at *Mi-tu*[10] to commemorate the event. Also an inscribed stone, which was discovered by a conquering general of the *Sui* dynasty about A. D. 600.

The next step was the absorption of the *Kien-ning* state into the dominions of *Si Nu-lo*[11], one of the six *chao* or "princes" ruling at *Mêng-shê*[12], a place between the modern *Yao-chou*[13] and *Yung-ch'ang*[14]. Thirty-two princes, covering seventeen generations from *Lung Yu-na*, had reigned when these events occurred (about A. D. 649). The deposed prince *Chang-loh Tsin-k'iu*[15], who held Chinese rank as pro-consul, was given a daughter of *Si Nu-lo* in marriage. *Si Nu-lo* amalgamated the other five *chao* into one empire called the "Great *Mêng* Kingdom[16]" or "Southern *Chao*[17]."

The above sketch of early Shan history is admitted by the above-cited Chinese author to be incomplete, and in some parts semi-fabulous, but so far as it goes it will certainly compare favourably with the early history of Japan or that of any other border state of China. Moreover, it is supported in principle by what we know to have taken place in Burma, the Dutch islands and Annam. For closer details regarding the early traditions of the *Ailaos* and the *Nanchao* ruling family I must refer the reader to my paper on *Early Laos*, published in the *China Review* for 1890.

[1] 仁果.

[2] This is the Hindoo name given by Dr. Eitel to the Chinese 白飯王, Prince of Kapilavastu. Other Chinese traditions connect this "White Rice King" with Magadha. The essential point, however, is the persistence of tradition in deriving the representatives of earlier dynasties from India.

[3] Speaking of Cabulistan, Nepaul, Cashmere and Gandhara, Dr. Eitel says: "Every caravan of traders that left India was accompanied by missionaries." Yünnan must be added to the above four names.

[4] 白崖; See Note 10. [5] 龍佑那. [6] 諸葛亮. [7] 蜀; 吳. [8] 建寧國. [9] 張.

[10] 彌渡 and 白崖 are both in *Chao-chou* (趙州), under modern *Ta-li Fu*.

[11] 細奴邏. [12] 蒙舍. [13] 姚州. [14] 永昌. [15] 張樂進求.

[16] 大蒙國; *Mêng* is the Shan word *Muong*, which is prefixed to nearly every Shan place name. Thus Yünnan Fu is *Muong-sai*, and Yung-ch'ang is *Muong-sang*. *Chao* is the Shan word for "prince (dom)."

[17] 南詔.

Si Nu-lo, alias Tuh Lo, son of *Shê Lung, alias Lung Ka-tuh*[1], was thus the founder of the *Nanchao* empire.

It is unnecessary to go into the traditions of prodigies which, as in the case of all conquerors, surrounded *Si Nu-lo's* early birth and life. It is interesting, however, to notice that here the mendicant missionary comes in again, and it was as a reward for his wife and sister having fed a wandering bonze that *Si Nu-lo* was inspired to give his daughter in marriage to *Chang-loh Tsin-k'iu* (the grandson in the 36th degree of the 5th son of the King of Asoka), holding Chinese rank as generalissimo[2] or pro-consul from the newly-arisen *T'ang* dynasty. He arrogated to himself the title of "Marvellous Prince and Divine Founder[3]," fixing his capital at a spot 35 *li* north-west of the modern *Mêng-hwa-t'ing*[4] in the year A. D. 651. The Chinese had to carry war into other parts of Yünnan, notably Yünnan *hien*, then known as *Puh-lung*[5], but *Si Nu-lo* sent his son *Lo Shêng-yen*[6] on a friendly mission to the *T'ang* capital in 653 and remained at peace with China until his death in A. D. 674.

He was succeeded by his son *Lo Shêng-yen*, or *Lo Shêng*, who was then forty years old. This prince had a Chinaman as his chief minister, and he visited the Chinese court a second time in 675. He remained faithful to China until his death in A. D. 712[7], although nearly all the other chiefs in Yünnan were disposed to rebel on account of the licentious brutality of a Chinese general named *Li Chï-ku*[8].

He was succeeded by his son *Shêng Lo-p'i*[9], who received a title from China as serene highness. He also was forty years old when he came to the throne, and his title had reference to a place called *T'ai-têng* in modern *Mien-ning*[10] on the other side of the Yang-tsz, from which it would appear that the Shans then extended into modern Sz-ch'wan. He established a tax-station there, and in 714 sent on a mission to Peking his minister *Chang Kien-ch'êng*[11], the same man that his father had employed. But in 721 he rebelled against the *T'ang* power and set up a temple in honour of the cele-

[1] 細奴邏, 獨, 舍龍, 龍伽獨; a peculiarity in *Nanchao* personal names is that usually the son takes a syllable of his father's name.

[2] 大將軍; as in the case of Corea and Japan.

[3] 奇嘉王南詔高宗. [4] 蒙化. [5] 勃弄.

[6] 邏盛炎 or 晟; called after his death (spuriously as the Chinese of course say) 世宗興宗王.

[7] Mayers' Manual omits to mention that this year is the first of 先天 in *Hüen Tsung's* reign.

[8] 李智古; he had been sent to chastise the barbarians of *Yao-chou* for joining the Tibetans. The result was he was murdered by the men whose wives he had ravished, and the Tibetans gained more influence.

[9] 盛邏皮, also written 誠羅魁; this enables us to guess at the sound intended, which must be something like *Zingrafi*, known as 太宗威成王.

[10] 蓋登; 晃寧. [11] 張建成.

brated Tsin caligraphist, *Wang Hi-chi*[1], whom he adopted as his country's saint. He died in 728.

The next king was *P'i Lo-koh*, or *K'wei Loh-kioh*[2], whom I have called *P'i Lo-t'ai* in my paper on *Early Laos*, which also makes out that he, and not his father, received the *T'ai-têng* title. He was thirty-one years of age when he succeeded to power. He totally suppressed the other five *chao* (which his great-grandfather would thus seem to have only partially done) and styled himself "King of *Nanchao*." The history of the Six *Chao* appears to be this: The founder *Si Nu-lo*, "fearing that the thirty-seven tribes would not remain submissive, selected relatives to govern the other five *chao*, but these soon became refractory, and so *P'i Lo-koh* by bribery got the Chinese pro-consul of *Kien-ch'wan*[3] to advise the emperor that the Six *Chao* had better be united in one." He then did a very wily thing. He invited all the other *chao* to a grand feast and sacrifice in honour of their ancestors on "star return day"[4]. He had a great scaffold built beforehand, and when all his relatives were lying drunk upon it, having feasted upon the ancestral viands, he slipped down, set fire to and surrounded it with troops and burnt them all alive[5]. However one of the five had not come at all, whilst the wife of another, who suspected treachery, had put an iron bracelet on her husband's arm. When *P'i Lo-koh's* envoys arrived to notify the four *chao* that their kings had perished in an accidental fire, and the four queens came to mourn, the one who had put a bracelet upon her husband's arm was the only one who could distinguish her own husband amongst the charred remains. *P'i Lo-koh* was much struck with her cleverness and beauty and tried to seize her city, but she committed suicide rather than fall into his hands. He had the good grace to confer a posthumous title upon her and to re-christen her city[6] the "Source of Virtue[7]."

P'i Lo-koh went to the Chinese court in 738, and for his services against the Tibetans and *Mi*[8] barbarians was made an *illustrissimus*, Prince of Yünnan and Duke of *Yüeh*[9], with sumptuary rights on a par with the three highest magnates of China and the

[1] 王羲之; strange to say in Japan also this man left his literary mark behind.

[2] 皮邏閣 or 魁樂覺. In some histories the character *koh* is printed 閣.

[3] 劍川; modern *Li-kiang Fu*.

[4] The Six *Chao* had every summer an annual sacrifice in memory of a virtuous widow who preferred to do *suttee* rather than marry a Chinaman. This was called 星回節.

[5] This story reads very like that of the Kitan founder *A Pao-ki* two centuries later. He also made his rival chiefs drunk and massacred them all. See Mr. Ross' account of the early Kitans, *Chinese Recorder*, Vol. ix.

[6] This was 20 *li* north-east of *Têng-ch'wan* Chou in *Ta-li Fu*.

[7] 德源城. [8] 彌臺; elsewhere called 汛.

[9] 越國; this looks as if his influence extended into parts of Annam.

personal name of *Kwei-i*, plus a number of presents and insignia[1]. On his return home he built the cities of *T'ai-ho* and *Ta-li*[2], and had all Yünnan under his sway. His son, *Koh Lo-fêng*[3], also received certain Chinese titles and dignities.

In 739 he assisted China by crushing a rebellion which had broken out in the modern *Li-kiang* and *Yung-ch'ang* prefectures, and in 740 he made *T'ai-ho* city his capital, establishing the two out-stations of Dragon's Head and Dragon's Tail[4]. In 743 he built the city ot *Yang-tsü-me*[5]. In 746 he sent his grandson *Fêng K'a-i*[6] to Court. Besides receiving various dignities this youth was given an imperial princess in marriage and was presented with a band of Turkish[7] musicians.

P'i Lo-koh was succeeded in 748 by his son *Koh Lo-fêng*[8], who was 36 years of age when he came to the throne. The Chinese emperor made him hereditary Prince of Yünnan and conferred the governorship of *Yang-kwa-chou*[9], the cradle of his race, upon *Fêng K'a-i*.

Owing to the misconduct of a Chinese prefect, who seems to have seduced *Koh Lo-fêng's* wife, and to the impossibility of representing the matter to the emperor by reason of the corrupt action of the palace eunuchs, *Koh Lo-fêng* declared war and seized a number of Chinese towns. He totally defeated a large Chinese army sent against him, threw over China in favor of the Tibetans and adopted the reign style of *Ch'ang-shou*[10]. In 752 the Tibetans sent him a number of presents and recognized him as a quasi-independent *gialbo*. Two years later his son *Fêng K'a-i* again routed the Chinese in the neighbourhood of *Ta-li Fu* and advanced up what is now known as the *Kien-ch'ang* territory of West Sz-ch'wan. A brother of *Koh Lo-fêng*, named *Koh-pi Ho-shang*[11], is said to have assisted the army by his

[1] 特進 was a distinction created by the *Han* Emperor *Ch'êng Ti* (B. C. 32-6); it gave rank above the 斬騎, but below the 三公; the 儀同三司 in this instance refers to the 三公; 歸義 of course refers to his "return to loyalty;" *t'êh-tsin* is suggestive of "those having the *entree*."

[2] Now 太和 village, 15 *li* south of *Ta-li Fu* (大釐) was afterwards called *Hi-chou* (喜州), a place 40 *li* north of modern *Ta-li Fu*. The account differs in unimportant detail from that given in the *T'ang-shu*, from which my paper on *Early Laos* was taken.

[3] 閣羅鳳. [4] These are the celebrated *Shang-kwan* 上關 (龍首) and *Hia-kwan* 下關 (龍尾), which are still the keys to *Ta-li Fu*.

[5] This 羊苴咩 is the famous *Ta-li Fu*. We are told that the second character is to be pronounced as 斜尾; that would make something like *Yanzeme*.

[6] 鳳伽異. [7] 龜茲; afterwards called 北庭 Urumtsi.

[8] Also written 覺樂鳳 with the "spurious" posthumous title of 神武王, the same that the Japanese were just giving to their semi-mythical Zimmu. Indeed in many respects *Nanchao* history repeats itself in Japan.

[9] 陽瓜洲; originally 蒙舍川, the present *Mêng-hwa* of Note 12, p. 104, and Note 4, p. 105.

[10] 長壽; in imitation of the Empress Wu. The Japanese also imitated the Empress *Wu*, whose reign style was *Shên-kung* (神功) (in Japanese *Jingō*) by conferring this appellation upon one of their semi-mythical queens.

[11] 閣陂和尙; note the family syllable *Koh*.

incantations. The Chinese lost 200,000 men in these two campaigns. *Koh Lo-fêng* erected a mausoleum over the Chinese bodies at the modern *Hia-kwan* near *Ta-li Fu.* In 764 the present name of *Ta-li* was given to *Yang-tsü-me.*

Koh Lo-fêng outlived his brave son *Fêng K'a-i,* but died in 778, and was succeeded by *Fêng K'a-i's* son, *I Mou-sün*[1], who adopted the reign style of *Shang-yüan*[2] in imitation of the last deceased *T'ang* emperor. In conjunction with the Tibetans he made a raid far into modern Sz-ch'wan, and after suffering a defeat at the hands of the Chinese assumed the title of King of *Nanchao.* It appears to have been *I Mou-sün* who first really organized the *Nanchao* state, though from the way in which the *T'ang-shu* describes its organization it would seem to have been his predecessors who did it. His state was bounded by Chinese Yünnan, *Kiao-chi* (Tonquin), *P'iao* (Burma) and Tibet, and he availed himself of the services of Chinese prisoners to perfect the administration and educate his youth[3].

Li Mih[4], the Chinese general who had been routed by *Fêng K'a-i,* now advised the Chinese emperor to make conciliatory advances to *Nanchao* with a view to isolating the Tibetan power. In 794 *I Mou-sün* broke with the Tibetans, inflicted a great defeat upon them at the Iron Bridge (across the Upper Yang-tsz north-west of *Li-kiang Fu*) and was rewarded by the Chinese with a gold seal and title of king. He continued the war against the Tibetans as ally of China until his death in A. D. 808. A full description of these wars is given in the paper on *Early Laos* above alluded to, and as there are few discrepancies in the present account it is unnecessary to repeat.

I Mou-sün was succeeded in 808 by his son *Sün Koh-k'üen*[5], then thirty-one years of age. He was confirmed by China in his dignity as hereditary King of Nanchao and presented with a new seal. He only reigned a little over a year.

The next king was *K'üen Kung-shêng*[6], who was only twelve years of age when he came to the throne in 809; he seems to have wasted a good deal of money upon Buddhist monasteries and pagoda-gilding, from which we can discern a sympathy with Burmese ideas. In 814 he made an attack upon *Kia-ting-chou* in Sz-ch'wan. In 816 he was murdered by one of his high officers.

He was succeeded by his younger brother, *K'üen Li,* or *K'üen Li-shêng*[7], then fifteen years of age. This last again was succeeded in 824 by another younger brother, *Fêng Yu,* or *K'üen Fêng-yu*[8] who,

[1] 異牟尋; the 孝桓王. [2] 上元.

[3] The Coreans, Japanese, Kitans, Annamese, Turks, &c., all did likewise. In fact Chinese civilisation in Eastern Asia was an exact counterpart of Roman civilisation in Europe. [4] 李宓.

[5] 尋閣勸 or 新覺勸; the 孝惠王.

[6] 勸龍晟 or 昇幽王.

[7] 勸利晟; 靖王. [8] 勸豐佑; 昭成王.

out of reverence for Chinese prejudices, did not assume a syllable of his father's name, but as he was only seven years of age we may assume that some officious Chinaman was his adviser in this matter. He received from China the title of "King of *Tien*." In his reign a Western bonze, named *Tsan-t'o K'üh-to*[1], performed certain wonders at *Hoh-k'ing*[2] and erected a living-Buddha monastery there. In 828 *Fêng Yu* made a raid into Sz-ch'wan right up to *Ch'êng-tu* and carried off immense booty in valuables, books and young people, but an energetic governor or viceroy, named *Li Têh-yü*[3], having been sent to *Si*-ch'wan[4] (as it was then called), he was obliged to restore 5000 persons. He compensated himself, however, by kidnapping 3000 *P'iao*, or Burmans, whom he quartered in *T'oh-tung*[5] city. This king performed a great deal of useful work in the way of canal-cutting and irrigating, much to the advantage of the Yünnan populations. In 846 he conquered what was then called Annam, at that period groaning under Chinese tyranny and misrule. Doubtless his temporary holding of this country accounts for the presence of the Shans—the so-called Muongs—in Tonquin[6].

The *Nanchao Ye-shï* has a very interesting paragraph about *Fêng Yu's* dealings with Burma, which does not appear at all in the *T'ang-shu*. It says that a brave *Nanchao* general, named *Twan Tsung-pang*[7], was sent to the assistance of Burma, which state had been attacked by Ceylon and had made repeated applications for aid.

In 859 the Chinese troops were again thoroughly thrashed at a point a little north of the Iron Bridge. This time the general was *Fêng Yu's* son by a concubine who had once been a fisher-girl. His name was *Shï Lung*[8], and the Chinese emperor was so alarmed that he sent him an imperial princess in marriage, and also to act as a spy.

This year *Fêng Yu* died and *Shï Lung* succeeded. He appointed *Wang Ts'o-tien*[9] (the murderer of his uncle in 816) as regent. *Twan Tsung-pang*, who had been sent to assist the Burmese against

[1] 贊陀崛哆; evidently some Hindoo name, such as *Sandragotta*.

[2] 鶴慶; still bears the name. An iconoclastic governor named *Lin Tsün* (林俊), nicknamed "the Iconoclast" (林毀佛), destroyed this and others during *Ming* dynasty.

[3] 李德裕. [4] 西.

[5] 拓東; the modern *K'un-yang* at the south of the great Yünnan lake. This is the *Chê-tung* 柘 of my *Early Laos*.

[6] Large numbers have also settled in Hainan, where some of the so-called *Loi* or *Li* speak *Thai* dialects.

[7] 段宗牓; the *Twan* family afterwards ruled Yünnan for several centuries. Ceylon is here called Lion State (*Simha* Kingdom), 獅子國. As in A. D. 1153 Ceylon armies overran both Burma and Cambodia, we may quite believe that she did so three centuries earlier. It is remarkable that Burma is here called Mien (緬), a new name usually supposed by the Chinese to date from A. D. 1000, but I think it is an anachronism on the part of the author.

[8] 世隆; called *Ts'iu-lang* (酋龍) in the *T'ang-shu*.

[9] 王嵯巔; evidently, from what follows, a Chinese by birth.

the Singalese, heard of these events at *T'êng-yüeh*[1] and sent the following letter to the regent:—

"As His Majesty is unhappily deceased and his heir still young, you have, I hear, become regent, which is a good thing for the state. I have assisted Burma to defeat Ceylon, and Burma has acknowledged the service by presenting a golden Buddha[2], which should be reverently welcomed. Unfortunately China[3] has no men of mark, and only you are of great renown. On the day when I arrive at the gate of the government I will trouble you to personally welcome this Buddha and thus add glory to the state, etc., etc."

Ts'o Tien, never suspecting a plot, went to meet it, when *Pang*, making him kneel down to worship the Buddha, suddenly cut off his head in the presence of the Buddha, by way of punishing him for the murder of *K'üen Lung-shêng*. *Pang* then melted down the Buddha and got therefrom several thousand ounces of gold. A fanatical Burmese, who was burning incense to it hard by, was heard to mutter: "I was praying that successor after successor might worship you, but now my prayer is of no avail, and I can only pray that a Buddha will be transmigrated, who will destroy the dynasty of this state." And, true enough, *Chêng Mai-sz*[4] was born, who usurped the state and extinguished the *Mêng* family.

Shï Lung[5] was sixteen years of age when he succeeded his father in A. D. 859. His first difficulty with China was the syllable *lung* in his name, which touched the taboo of the deceased emperor *Ming Hwang*. The Chinese declined to confer the usual title upon him, in consequence of which he declared himself emperor and annexed what is now still called the prefecture of *Tung-ch'wan*. A long war followed (as fully described in my paper on *Early Laos*), during which *Shï Lung* advanced once more up to the walls of *Ch'êng-tu*. Being in the end severely defeated by *Kao P'ien*[6], the celebrated

[1] As Momein (Muong-mien) did not receive this name till the Mongol times we are safe in assuming that the name *Mien* for Burma is also, as suggested in Note 7, p. 109, anachronism. But the events are none the less intensely interesting and are nowhere else recorded in European literature. They amply account for the Burmese legend that the Mongols made war because Burma would not send tribute of gold and silver vessels as had been done by King Anawrat'a in A. D. 1010. See my *Sketch of Burmese History*, *China Review*, Vol. xxi.

[2] There is another Burmese legend to the effect that Anawrat'a made war upon China in order to obtain Buddha's tooth, but only succeeded in bringing back a golden image sanctified by contact with that tooth. This may be it. He may have desired to get this back or avenge its destruction.

[3] This would seem to explain why the Burmese occasionally confused Nanchao, or the *Twan* kingdom with China.

[4] 鄭買嗣; in 899 he assassinated the last of the *Mêngs*, who had reigned in all 800 years.

[5] He was the first to assume an imperial title, an example followed by the five families of 鄭, 趙, 楊, 段 and 高, who ruled Yünnan as an independent state until the Mongol conquest. *Shï Lung's* posthumous title was 景莊皇帝; his reign was 建極.

[6] 高駢; he founded a city near Hanoi, over the ruins of which the erudite M. Dumontier took me in 1891.

pro-consul of Annam, he died of a combination of maladies, brought on by excessive anxiety.

He was succeeded in 877 by his son, *Lung Shun*[1], also known as *Fah*[2]. He was seventeen years of age when he came to the throne. China was so exhausted with her fifty years' warring that she accepted *Lung Shun's* proposals for peace and prepared to give him an imperial princess in marriage. However the leading *Nanchao* statesmen were conveniently got rid of by Chinese assassination, so that China was able to wriggle out of her bargain. *Lung Shun* was himself assassinated by one of his eunuchs in 897.

Shun Hwa-chêng[3] was twenty-one years of age when he succeeded his father. China having just successfully crushed the great *Hwang-ch'ao*[4] rebellion could afford to ignore him. But he was strong enough at least to execute the assassin of his father. One of his officers, named *Chêng Mai-sz*, collected all the copper in the Nanchao dominions, and out of it got a Chinaman to cast a gigantic image of the Buddhist "Goddess of Mercy," sixty feet high. *Shun Hwa* died in A. D. 902; some say assassinated by *Chêng Mai-sz*. This last individual persuaded the dowager queen to give her infant son into his charge, and whilst carrying it he managed to give it such a squeeze in a delicate part of the body that it died the next day. The queen, suspecting foul play, proceeded to cross-question *Chêng Mai-sz*, who thereupon placed himself at the head of an army and murdered the whole *Mêng* family, 800 persons in all. From *Si Nu-lo's* usurpation there had been thirteen kings of *Nanchao*, reigning in all 255 years[5].

[1] 隆舜, 法; posthumously 宣武帝.
[2] 法; I think this is probably the Burmese or Siamese title *p'ayáh*, or *phra*.
[3] 舜化貞; 孝哀帝. [4] 黃巢.
[5] I may revert to the history of the *Twan* kingdom in later papers. It will be seen from the above that China came at one time very near having a Siamese dynasty.

It was a startling incident at the Parliament of Religions at Chicago when the representative of the Hindu faith denounced in such scathing terms the cattle-yards and slaughter-houses of Chicago, declaring that India did not want the Christianity that tolerated such atrocities. These stockyards and their accompaniments have been regarded as one of the famous sights of Chicago. As a matter of taste many persons might have some sympathy with the Hindu, but with him it was a matter of religion, and such vast arrangements for the slaughter of animals, however mercifully conducted, were simply monstrous. To slaughter the sacred cow in such quantities he regarded as an offence to the gods.

Bishop Haygood writes: "Within the last twenty years more sermons have been preached and more pleas have been written in the interest of missions to the heathen than during the preceding hundred years. The result is that no informed person, pretending to respect the Gospel, any longer opposes missions. The voice of the objector, except among very ignorant people, is hushed. But we have done better in silencing opposition than in creating a missionary conscience. Let preachers preach the Gospel as it applies to missions. When we have the missionary conscience missionary collections will be doubled over and over again, and collections will be easy."

"Zur Verstaendigung" (Toward an Understanding), or a Contribution to explain the True and Deepest Cause of the Anti-Foreign Riots in China.

BY REV. J. GENAEHR.

[Rhenish Mission.]

(Translated from *Der Ostasiatische Lloyd*, German weekly paper of Shanghai.)

THERE appeared a few months ago in the columns of the *Ostasiatische Lloyd* a contribution to the missionary question with the title "Zur Abwehr" (In Defence). The *Ostasiatische Lloyd* has thought fit to open its columns to a public discussion of the matter, and we have therefore thought it necessary to add a few explanatory words to our original article "In Defence." On the present occasion we happily find it unnecessary to stand on the defence, for the latest articles, "Zur Loesung der Missionsfrage in China" (Toward the Solution of the Missionary Question in China") are well disposed towards missionaries. So it shall be our endeavour to try to come to an understanding, if possible, for the attempt we fear will not be unattended with considerable difficulty.

The author of these articles admits that the treatises of Messrs. Ross and Baldwin, published in THE CHINESE RECORDER, have considerable weight, both in virtue of the rare experience of these writers and of their frankness and impartiality. While it is foreign to our purpose to criticize the causes assigned by Mr. Ross for the periodic return of the riots, although in point of fact we agree with him in the main and cannot but hope they will receive the attention they deserve, we may, nevertheless, not inopportunely, considering the diversity of opinion that exists on the matter, enquire what the *underlying* and *hidden* reasons of all these unhappy outbursts of animosity against missionaries really are. While we cannot but admit the truth of much that both these missionaries have said and of many of the comments of "Anonymus" in the *Ostasiatische Lloyd*, we still maintain that the *real head and front* of our offending has hitherto been *overlooked*.

It is probable that very few of the readers of *Ostasiatische Lloyd* may have seen the articles of Messrs. Ross and Baldwin. We shall therefore follow the statement given in Nos. 15 and 18 of

Ostasiatische Lloyd, which loses itself in making the sweeping assertion: "Not until the missionary is regarded as a pure teacher of a new religion and not also as a political agent shall we hear no more of these serious outbursts of animosity against missionaries, which demand so much foreign interference as we have lately seen."

The decision of history, that inexorable judge, is clearly opposed to this statement. It will repay the trouble to arrange all the accusations hurled against the first ambassadors of the cross. These will make it indubitably plain that even then, while the missionaries (as in the case of the Apostles) appeared purely as teachers of a new doctrine and held entirely aloof from any participation in the politics of the day, they nevertheless failed to prevent outbursts of fanatical hate against the Gospel and themselves. The terms of the accusation against *Stephen* (Acts vi. 14) being: "This man ceaseth not to speak words against this holy place and the law, for we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered unto us." And that against *Paul* (Acts xxi. 21): "Thou teachest all the Jews which are among the Gentiles to forsake Moses, etc." In *Corinth* Paul was also accused of "persuading men to worship God contrary to the law" (Ch. xviii. 13), and in *Philippi* they said of Paul and his co-workers: "These men, being Jews, do exceedingly trouble our city and set forth customs which it is not lawful for us to receive, or to observe, being Romans" (Ch. xvi. 20, 21). He did not escape the opprobious names of pestilent fellow and mover of insurrections and a ringleader of a sect (Ch. xxiv. 5). Whilst at *Thessalonica* he was accused of plotting against Cæsar, saying that there is another king, *one* Jesus (Ch. xvii. 7). At *Ephesus* the charge against Paul was, that he "persuaded and turned away much people, saying that they be no gods, which are made with hands," and that on account of his preaching not only the interests of Demetrius and his craftsmen were in danger of being set at naught, but also that the temple of Diana should become a laughing-stock and a by-word (Ch. xix. 26 ff.)

These accusations against the apostle and his fellow-workers, recorded in the Acts of the Apostles, may be regarded as typical. They represent the nature of the opposition Christianity has been called upon to suffer for centuries. It therefore need be no matter for surprise that the introduction of Christianity into China has evoked the same degree of exasperation and opposition. He who came not to send peace but a sword plainly indicated to his disciples the nature of the struggle in which they would in the future be involved. "And ye shall be hated of all men for my name's sake."

In our earlier article we frankly admitted that imprudence and want of tact on the part of missionaries have rendered their work exceedingly difficult. And not only so, but the lack of these qualities of prudence and tact has even sometimes directly excited the animosity of the Chinese, a disadvantage which can be remedied, in some degree, only by those who have been the cause of it learning to know themselves more thoroughly and by exercising more self-control. We cordially welcome therefore the two articles "Zur Loesung der Missionsfrage in China," containing evidence, as they do, of considerable acquaintance with the facts of the case, although the list of errors attributed to missionaries was a long one. This thorough treatment of the missionary question, admittedly one of the most difficult present day problems,* can only result in ultimate good. As we have already said, however, they cannot be regarded as altogether satisfactory, inasmuch as they are not free from the charge of bias, nor do they consider one factor without which the constantly recurring troubles must remain an unsolved riddle, for it is likewise an admitted fact that the blunders of some missionaries and their meddling in other men's matters, however serious they may be, are not sufficient to explain the deep-seated hatred of the Chinese.† We have, moreover, already seen how that, although Christianity appeared in its full integrity, and the above mentioned causes for provocations were entirely absent, nevertheless its preachers were suspected of ulterior political purposes and charged with treason. *We are therefore led to conclude that the opposition Christianity has met with in all ages must be due to its essential nature.* According to the Scriptures Christianity demands to be and to exhibit a new *life*, emanating from its founder, and completely regenerating the individual as well as mankind. It is therefore very clearly seen that Christianity cannot accept a place beside other religions as on equal footing with them, but is antagonistic to them, designed to replace them. It is the absolute religion, the unconditional truth, and puts forth its claim to become the religion of all mankind, because it includes all within the scope of its salvation. This of course will appear as ridiculous presumption to him who has never personally experienced its transforming and magnetic power. If the introduction of Christianity merely means the addition of another form of religion to those already in existence the Chinese would, in the end, comply with it as the famous *Tseng Kwoh-fan* in his philosophical self-sufficiency and daintiness gave it as his opinion

* "The whole missionary question is a perplexing one." "The Foreigner in Far Cathay," by W. H. Medhurst, p. 45. Comp. "Missionaries in China" and "China and Christianity," by A. Michie.

† China and Christianity, from A. Michie, p. 37. Note.—"Of course the true root of the aversion lies deeper than all that."

in his address to the Throne that as there were already three or four religions in the empire the addition of one or more would be a matter of no consequence. It is, however, unintelligible to me how anyone can regard such an attitude of indifference as very "reasonable." He who respects his own religion is not likely to speak of it in such terms, and to be tolerant towards all religions because one is not in earnest about any, is a very doubtful virtue. The fate of all catch-words has been meted out to this one "Tolerance." It has been degraded to become a frittered-down phrase. There is a tolerance of genuine humanity as well as one of religious indifference, and if you like, even an affected tolerance, which is often nothing more than a hypocritical mark under which a fanatical predelection for heathenism and a bitter hatred to Christianity conceals itself. We are not to decide what motives actuate Chinese statesmen in their much lauded tolerance. We believe, however, with the author of "China and Christianity" that when the true aim of Christianity is more fully understood the "tolerance" of the Chinese government will turn into the reverse. And likewise as in the case of ancient Rome the most discerning of the emperors were most fully convinced that Paganism and Christianity in no wise could be reconciled among those whose normal relations were that of war and war of extermination, so in China the most staunch will first discover that war, which can only end in the overthrow of one or other of the combatants, is inevitable. The Chinese memorialists in their addresses to the throne show very distinctly that they apprehend peril to the state from this new spirit of Christianity. And a glance at the history of the Roman Empirte will convince them that they are not mistaken. Christianity, as a matter of fact, cannot but come in collision with the constitution of heathen states, which in the case of China has reached the highest point of development. And as long as the out-and-out *politico-religious* constitution of China continues to be founded on its present principles it must continue to regard Christianity as hostile, anti-national and non-Chinese, and is now restrained from its prohibition and persecution only by its constant fear of foreign intervention. Under these circumstances Christianity cannot recommend itself for the present to the *politico-religious* point of view of the statesmen of China, even if it were delivered to them in its pristine purity. To this point of view it remains hidden that Christianity possess not only powers which are destructive to worldly kingdoms but also regenerating ones, which will revive them. But the time will surely come when in China this reconstructive force of Christianity will be recognized by men gifted with the instinct of true statesmanship, whose counsel will prevail, and then will the sect, which is now every-

where, and with the semblance of right, spoken against, obtain the victory. Till then both sides must prepare for the battle, which an abler pen than mine has described in the following words: "We really stand," so we read in China and Christianity, by A. Michie, p. 83 ff.: "In the presence of one of those grand cosmic conjunctures which shape human destinies. It is one-half of the world which is challenging the other half; all Christendom gathering its strength to subdue all Paganism. Each of them is strong by what there is in it of truth and nobleness, while our judgment is bewildered by the error and prejudice which cling to them both . . . Both forces are majestic in their wide and enduring sway over the hearts of men, in their impulse to virtue, in sustaining the human spirit in its struggle for light. None of the historic conflicts of the race, though carried on with clamour and bloodshed, have been laden with vaster issues; for this, in its true essence, is a contest of mind against mind. The whole life and growth and morality, linked together throughout long ages, of the largest human society the sun ever looked upon, actually circulating in the blood of the living men of to-day—this entity which we call China—is invited, nay summoned, to surrender much that, in its own opinion, has immortalized the nation . . . . We who live near the very meeting points of the two powers can only by a mental effort dimly conceive the magnitude of the issues which are being worked out under our eyes. Where is the man who can understand the epoch, blend the opposing currents into wholesome and vital union, guide them into safe and fruitful channels, and from the blackening sky conduct the storm-fluid innocuously to earth?"

We cannot but express our approval of the way in which the farseeing and noble-minded author of this little volume has stated much that was on our own mind. And we would that the pamphlet had the very largest circulation, particularly in mission circles. Still we dare not retain our opinion that a reconciliation of the views of life which stand in opposition in China is not to be thought of. It is true we cannot conceal the fact that there lives in us a faith in the secret and extensive power of the truth, by which often even apparently contradictory tendencies are held together inwardly; for this reason we can gladly acknowledge whatever we find that is true, good and beautiful in the heathen religions, borrowing from them freely to enrich our own presentation of the Gospel truth.

There exists indeed a thread which connects the pre-Christian Heathenism with Christianity. But no natural transition from the one to the other can be made, although it seems as if time, place, circumstances, resemblances, etc., brought them very near. Every attempt to Christianize on natural principles, it may be as the

synthesis of Oriental and Occidental views of God and the world, must shatter on the historical fact that in the first centuries of the Christian era there were not wanting magnificent but vain attempts to resuscitate expiring Heathenism, it might be by presenting summaries of the noblest thoughts of previous heathen thinkers and poets, or it might be by the fusion of heathen and Christian ideas. This artificial galvanized Heathenism, which did not stand in *league* but in *opposition* to Christianity, collapsed after a brief interval of success, leaving no trace of its existence other than the important lesson that it is impossible to swim against the current of history and to check the progress of Christianity. To sum up: there exists between Christianity and other religions, notwithstanding the many parallelisms in significant facts and moral ideas, an infinite hiatus, which can only be filled by the Infinite himself. How far the Chinese are from admitting this essential truth of Christianity, by which it stands or falls, everybody knows. Inasmuch as Christianity can never be made to give up an inch in these matters the possibility of a compromise must be for ever excluded. The war in which we are now engaged may indeed be interrupted by truces, but an end to it will only be effected by the overthrow of one or other of the contending forces. While Mr. A. Michie portrays to us in his above mentioned pamphlet the nature of this gigantic contest he confesses that he has not found the explanation of the deep-seated hatred of the Chinese to foreign missions* and missionaries. So with the author of two articles we have previously referred to. He has also failed to find the correct answer to this burning question of the time. It has been reserved to a Chinese, and he a Christian to point out to us the real source of the antagonism of the educated classes in China to missions. This he has done with a fearlessness and distinctness which earns our best thanks.

In the newspaper quarrel which followed the publication of the famous "*Defensio*," the Christian author, signing himself "*Another Chinese*," exposed the deepest roots of the anti-Christian movement in the following words: "The Chinese scholar," he says, "is taught soon after he has learned his letters, that the Confucian doctrine is the only true doctrine, and all other religions are heresies, and that, as a faithful and loyal disciple of the great philosopher and demi-god Confucius, it behoves every educated Chinaman to repel every effort to introduce extraneous religions into China. I say it is this fear of having their national demi-god dethroned and his so-called sacred teachings superseded which is actuating the *literati* to

* "Were it possible to get down to the fundamental cause of the Chinese national hostility to foreign missions the achievement would be worthy of infinite labour. Let us hope the attempt will one day be seriously made by some competent hand." Missionaries in China, by A. Michie, p. 7 ff.

resist and malign Christianity, a course which, I fear, they will continue to pursue until the intellectual enlightenment of the masses become a too powerful factor for them, and they are forced to the wall." *

It must now be asked whether this fear is founded or not; in other words: Does Christianity come into collision with Chinese morals, Chinese philosophy and Chinese religion in such a way that a war of extermination is inevitable or not? As we have shewn above that in this war the object is to conquer the enemy, not to annihilate him, we may now answer without hesitation "No," for all that is true humanity is appropriated and turned to the service of Christ, so in like manner Christianity cannot be entirely exclusive and negative towards Heathenism. Luther's counsel to the magistrates of all the cities in Germany to open schools for the instruction of youth deserves therefore also the notice of missionaries in China. Here it is: "Let it be known that we shall not keep the Gospel without the knowledge of the languages. Languages are the sheath of the sword of the spirit; they are the shrine in which this jewel is enclosed, and without the knowledge of the languages it would come to this that we should neither be able to read or write German or Latin correctly." It can, however, be boldly affirmed that this exhortation is taken to heart by the majority of missionaries who, with a few exceptions, have given the Chinese classics the place they deserve. And whatever seems to be akin to Christianity is acknowledged by some unhesitatingly and joyfully, by others in a more reserved fashion.

St. Paul's address at Areopagus has always been justly admired equally for its boldness, its adaptation to place and circumstances and its politeness, not less so on account of the matters it keeps back. According to the true principles of accommodation he freely and courageously quotes the heathen poets and philosophers, "as certain even of your own poets have said." Had Paul on Areopagus severely attacked the morals of Athens, or in his short speech perhaps said how much loftier and deeper the Hebrew Psalms were compared with the Greek poetry, we might well have some doubts as to his apostolic mission. The missionary of Paul's type will find in the Chinese classics a rich and welcome arsenal, out of which he may furnish himself with weapons, both defensive and offensive, wherewith he may fight modern Confucianism with Confucius. But while it is important and valuable to him to know the truths which all religions have in common, it is still necessary for the sake of completeness and scientific thoroughness to examine

* *China Mail*, No. 8911. August 18th, 1891.

as to their reason and value, not only the *Consensus* but also the *Dissensus* between the absolute religion and those but relatively entitled religions. Moreover, while we for many reasons must esteem the *Sage of Lu* as a character of pure morals, a wise statesman and a shrewd head, nevertheless we cannot but reproach him for having made flat and shallow the teachings of the ancients, as for instance the doctrine of "God" in "Heaven," etc. (vide A Systematical Digest of the Doctrines of Confucius, by E. Faber, D.D., p. 39) ; moreover, that he studiously avoided the three cardinal questions which, according to Naegelsbach, must be asked of every religion, viz., "Is there God and what is His nature? How may man be freed from his sin? What becomes of man after death?" In one word, that his religion has its roots entirely in temporal life (Zeitlichkeit), not to mention other defects which Dr. Legge has pointed out in his prolegomena to the first volume of the Chinese classics. Is it a matter for surprise, nay, is it not rather eminently natural, that many to whom a certain philosophic-religious way of thinking has become a second nature should hold themselves aloof from the new element in Christianity, particularly when it has not yet recommended itself to *their* way of thinking, and all the more so because they really possess something which wins even the respect of Christians? *The Sage of Nazareth*, uneducated Jews, could they really offer them more than their semi-god Confucius? ! While for many reasons the Confucianists more than any others feel themselves drawn near to Christianity they must on the other hand be repelled by the religion which makes so many demands entirely in opposition to their whole way of thinking. It is two totally different "theories of the universe" (Weltbetrachtungen), issuing from different and opposing axioms as the principle upon which they are based, which meet here. What marvel then that two different conclusions are arrived at. This "conflict between belief and unbelief," which Goethe calls "the only and the highest theme of the world's and man's history, to which all others are subordinate," is as old as Christianity itself, against which Pharisees and Sadducees, Stoics and Epicureans (Acts xvii. 18), Libertines and Alexandrians (Acts vi. 9) allied themselves to oppose its entrance into the world, *but could not subdue it.*

There rests in this fact matter for the greatest encouragement to us, face to face as we are with such a respectable opponent. "You must know," said once a Roman general to his soldiers, "the kind of war we have entered on and the strength of our foe. You are to meet those which you have already conquered by land and sea. Your courage will therefore be the courage of conquerors, but theirs will be that of the vanquished."

Showers of Blessing.

BY REV. WILLIAM N. BREWSTER.

[Methodist Episcopal Mission, Hing-hua, Fookien Province.]

EARLY last summer the Church in Hing-hua, seventy-five miles south of Foochow, enjoyed an outpouring of the Holy Spirit which was so marked that it has been thought by some that an account of it should be given a wider circulation.

The following is sent with the hope that it may inspire many to expect like blessings from God.

We have our young people organized into a chapter of the Epworth League. The revival began at the League anniversary meeting, Sunday evening, May 14. The subject was, "Prayer for the Holy Spirit to be poured out upon all the Leagues." Our pastor was to have led, but was called to Foochow on account of the illness of his father. One of the young men led for him. He gave a simple earnest talk, explaining that the gift of the Holy Spirit is for all alike. I then told them briefly of the marvelous growth of the League these four years, and of how this day more than half a million young people were uniting with us, praying for the outpouring of the Spirit. The spirit of prayer fell upon us. The usual time to close came, but all felt we must stay longer. The little children were dismissed, and any others who desired to go. The Theological and the Woman's Training Schools stayed in a body. The sense of the Divine Presence was almost awful. Prayer importunate, incessant continued, from all over the house; none seemed conscious of the flight of time; none thought of rising. I finally had to ask them to rise. I looked at the time; we had been kneeling forty minutes! The time was ripe; we must continue. This we did every night for a week with increasing interest.

The following Sunday the presiding elder, Rev. Li Diong-chui, suggested that we wait until we could bring the native workers of the district together to share in the rich blessings we were enjoying. We consulted and prayed about it and fixed the time for assembling two weeks from that time, Monday evening, June 5, to last for ten days.

It was an unheard of thing; no such meeting of all the workers of a district had ever been held in the mission within the recollection of the oldest preachers. They were filled with wonder; yet of the twenty-five preachers all but one, who was detained by sickness, were here. The deaconesses came, and the newly-opened woman's

school at Sing-iu, a day's journey up our little river, came down by boat in a body. The school teachers also came and other laymen. About 100 from outside the city were here through the entire meeting who, with the twenty-seven theological students and boy's, woman's and girl's schools, made a regular congregation of over 200 at all the services. Some evenings fully 300 were present. We met daily at 8.30 a.m. and 7.15 p.m., and in the afternoons separate meetings were held for men and women. After the afternoon service the preachers were divided into four or five bands, and went to different parts of the city for open-air preaching.

Now I wish to give a plain narrative of the facts as they occurred, without rhetoric or coloring. I wish particularly to avoid giving any exaggerated impression of what I believe to be a remarkable work of God. We were on untrodden ground; no path had been marked out; we only knew what we wanted, that God was leading, and He would show us the way. These were Christian pastors, deaconesses, teachers, many of them earnest and singularly successful in winning converts from heathenism. Naturally we would begin by exhorting them to full consecration and to seek the baptism of the Spirit for service. But this was not the line that I could preach upon. I seemed shut up to subjects adapted to the unconverted, such as "confession of sin." "He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall obtain mercy." The Judgment, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then will I profess unto them I never knew you."

For two days the heavens were black. Then we saw it was God's leading. One by one many of these men and women began to confess that they now realized that they had never been truly converted, or had lost the witness of the Spirit. By Thursday nearly the entire company was completely broken down. Such penitence, such confession, such pleading prayer I have seldom if ever heard or seen. We could no longer invite seekers forward. There was not room. At times the whole house was literally an altar.

Friday the clouds broke. "The Sun of Righteousness arose with healing in His wings." It was good to see the shining faces. There were conversions at the morning meeting, at the after-meeting, all day long in their rooms, in little groups, in the solitary closet. There was no chance to preach that night, so many wanted to tell the glad news. And time failed for all to tell it.

From that day on conversions were constant and the work deepened. The most stubborn yielded. They were labored with, pleaded with, wept over. A band of native deaconesses, or Bible-

women had caused the lady missionaries a good deal of heart-ache. Several of them had grown proud and self-righteous, and seemed impervious to exhortation or appeal. Miss Trimble, Miss Wilson and Mrs. Brewster had special conferences with them; probed them lovingly but firmly; the sword of the Spirit pierced through the joints of the armor of self-righteousness. If they were among the last to yield their surrender was among the most complete.

From Monday to the close, Wednesday night, we sought especially to lead these new-born souls to trust Christ to keep them from sin and perfect the love of God in their hearts. We proved the wisdom of Mr. Wesley's saying, "This is the truth God always honors in every place, for it is His truth." The work deepened in all hearts and widened to the last. Perhaps the most remarkable meeting of all was on Tuesday morning. The Spirit fell upon the people. The intensity of the praying is indescribable, and seemed well nigh universal. A marked characteristic of the meetings was an intense desire for the salvation of the millions of heathen about us. This increased toward the last. Wednesday night we closed with a jubilee. For two hours the tide of thanksgiving flowed. I had to stand and indicate who might speak, for four or five arose at once. It was a "harvest-home." I took no census, but it is safe to say that more than one hundred were clearly converted or reclaimed. But that feebly expresses the gain to us. These are our workers; they are the foundation of our Church. We have a new band of workers.

One important feature was the unity the meetings developed between our Church and the C. M. S. mission here. They have recently opened a station here, and their two young ladies were present at all the meetings day and night, helping much in the singing and other ways. Their missionary, Rev. Mr. Shaw and about fifteen of his preachers and teachers, were with us the last three days and received a rich share of the feast.

Of one thing I am convinced; the very general notion that the Chinese are a stolid unemotional race, and hence we should not expect to find a joyous fervid type of piety among them, is a mistake. All races have distinct characteristics, and no doubt the Chinese are less emotional than some other races, but when the Chinaman becomes filled with the Spirit he has as much joy, and manifests it in much the same way as other people. The reason the Church in Hing-hua has had so little "joy in believing" is not because of the nature of the *people* but because of the nature of *their religion.* The joy of the Holy Ghost, shed abroad in the heart of any people on earth, makes their faces shine, their hearts light and their voice ring.

Will this last? Yes. There will be backslidings no doubt. There always have been. But the body of this work will stand. Why? Because it is of God. It bears the unmistakable marks of it. It marks a new era in the history of our Church in this district. It is our first, but by no means our last "camp-meeting." We hope sometime to have a real camp-ground with tabernacle and huts, but we will not wait for this. We plan, God willing, to have several such meetings next China New Year. And we have faith to believe that the people will be moved and saved just as their leaders have been.

Shang-ti.

BY THE CHIEF TAOIST PRIEST OF MANCHURIA.

[INTRODUCTORY.]

"FOR years have I been desirous to make your acquaintance, but only now have I had the good fortune to meet with one who could introduce me." Such was the manner in which the Chief Taoist Priest of Manchuria introduced himself on being welcomed into my study one day in the spring of this year. One of our members had called on business at his temple. Through this member I was asked if I would receive the priest if he called. On my letting him know that such a visit would, for various reasons, afford me special pleasure he came at once in his official robes. He had a large, shapely, rounded eye, with which he looked the world fearlessly in the face. An exceptionally white skin covered his well-moulded face. He wore a long but thin beard and moustache. His mouth was well formed, his forehead broad and high. His face was as free from wrinkles as that of a child. To my surprise he was five years my senior. His whole countenance was of that type known as "spiritual." A glance showed him the thinker and the gentleman. One of his subordinate priests, a professed believer in Christianity, himself the head of over thirty younger priests, told me that this chief priest had instructed and was now the head councillor and guide of 20,000 priests scattered over Manchuria, by whom he was held in great reverence. He was universally recognized as the best read man in Manchuria. He had read the Old and New Testaments and a number of other Christian books. When reading he was in the habit of describing a circle round eminent names, a double one round greater and a treble circle enclosed those he regarded of the highest rank. Of these he has three—one, the founder of Taoism; the second, Confucius; and the third, Jesus.

In the course of our long conversation he mentioned that his chief desire in wishing my acquaintance was to know verbally the leading doctrines of Christianity; for no amount of reading enabled him to understand as he wished. He was justified to learn that I was as eager to know authoritatively what the leading tenets of Taoism are. The long visit came to a close as did a longer one a few days later, during which I illustrated at considerable length the necessity of the new heart and the impossibility, except through Christ, of obtaining it. Thereafter he sent a priest to say that as his visits would entail serious encroachments on my time it might be well, if I were agreeable, to exchange our ideas in writing. To this I gladly assented, and as he asked me to assign him a portion of Scripture to discuss I gave him the first section of John's Gospel. Next day I had a letter stating that the book of John taught much the same as the teaching of Taoist books, but that the style was very inferior. A reply was returned by the same messenger, agreeing with his criticism as to style and giving the usual reason,—fidelity to the original, which was now translated into about 300 languages. But placing to one side the question of style would he give me his conception of the five terms—"Word," "God," "Light," "Darkness" and "Life." The first he passed by, wishing me to define it him. But his treatise on the term "God" is to me so profoundly interesting that I have translated it, and send it herewith, with a copy of the original, to the RECORDER. The numerous lessons on the surface and imbedded in the paper I leave to the careful reader. It will repay perusal: 1st. By those interested in the Term Question; for he uses throughout the term *Shang-ti* which I leave untranslated. The word *Shun* appears again and again, but always as an adjective. *Chu* and *Chu-tsai*, "Lord" and "Lord-ruler," are not infrequently used, but always as attributes of Shang-ti. The paper should prove interesting, 2nd. To those good men who believe that everything in our religion outside Christianity is of the devil. The introduction and conclusion of the paper are not translated, as they have no direct bearing on the main subject.

JOHN ROSS.

TRANSLATION.

In Taoist literature the two characters *Shang-ti* constantly occur, and invariably occupy a position so honorable that more honorable they cannot be. One of our classics says that "*Shang-ti*, within the period of one rest, formed the whole heavens and earth." The commentary to this adds that "the period of one rest is among men a term of seven days." Not the *Shu-king* alone says "the only Supreme *Shang-ti*"; the Book of Odes also says "Supreme is *Shang-ti*." A Taoist classic says: "Heaven is not heaven-made; earth is

not earth-born. Just as a house, a boat, a cart is made by man, and not self-created; so we may know that there is one who made the earth, as it is impossible that the earth is self-originated, or that heaven could produce itself. Reflection leads to the inference that the being who could make heaven and earth is no other than the most excellent and peerless, the only *Shang-ti* who has no second For who or what else could effect such results? When therefore the Classic states that *Shang-ti*, within the rest-period of seven days completed heaven and earth, and informs us men of the fact we see the statement cannot be mistaken. We are, moreover, compelled to ask whether the completion of the creation of heaven and earth exhausted the power of *Shang-ti*. Did He not hang up the three lights—sun, moon and stars—and everything between the heaven and the earth—everything having form or colour—the mountain peaks and the flowing streams, moving things, trees and peoples of the earth, the various objects of nature and fruit-bearing trees, and all these in myriads upon myriads, so that the particles of dust could not sum up their number? Who other than *Shang-ti* gave them being and appointed their transformations? Therefore the Classic says: "Most mighty there is nothing He cannot do"! From this we learn the almighty power of *Shang-ti*. Did not the ancients exclaim, "My Instructor! my Intructor! Supporting all things, yet His faithfulness is not exhausted. Conferring benefits on myriads of worlds, yet this falls far short of the measure of His benevolence. What is older than the most ancient does not touch the fringe of His age. He covers the highest points of heaven and earth and upholds their lowest parts. He carves and fashions endless forms, yet when all is summed up it is but an infinitesimal fragment of His skill." What is all this but descriptive of the only *Shang-ti*, who has no second, the almighty, the ever living? Hence we learn that the moving power in the endless transformations is not those transformations themselves. Indeed these cannot understand who or what it is transforms them. Is He not able to produce endless other and stronger transformations than these? The potter and moulder of all forms is not those forms themselves. All forms set forth the honor of Him, without whom nothing is moulded or fashioned. We may therefore infer that there are invisible things which can more abundantly declare His power. He is seated beyond heaven and earth and all things existing, and rules among heaven, earth and all existing things. Investigation will discover nothing that was before Him; experience will find nothing after.

Now all this *Shang-ti* can do. The principles of things and the elements of nature in heaven and earth, though useful, are not for a moment to be compared to Him. If the dictum of the *Sung*

philosopher *Ch'eng Tsu* be adopted that "*Tien* (heaven) is that which has form and energy (*Ch'i*) and *Ti* is that which governs all," then these two terms are one. From that conclusion I dissent; for they are two and not one. The classic says: "That which has form and energy is called heaven; that which can govern is called *Ti*." Now this *Ti* is in reality such as no name can name and no epithet describe. But in order to distinguish Him (from all other things) the character *Shang* has been prefixed. He is, nevertheless, the only, the peerless one, the most excellent, and the name is adopted (not as descriptive but) of necessity when He is spoken of.

In my poor thinking one original energy existed in all material existence; one revolving likeness traversed all space. That which stands above the centre is called heaven, and heaven is located above. What stands below the centre is called earth, and earth is located beneath. This would explain the relative locations. The light and the clear form heaven, which floats above and stretches out all around. The heavy and the turbid form earth, which is round and solid, and whose form is apparent. When what was anciently called the original concourse of heaven and earth is exhausted then comes the end. The philosopher *Shao Tsu* traced this "original concourse" to the *Yin* concourse, which the commentary explains as the formation of things, and to the *shih* concourse, which the commentary explains as final exhaustion. Therefore heaven and earth had a beginning and will have an end.

Only the mentally blind can stupidly suppose that what can end and had a beginning, what has form and location, can be the Supreme *Shang-ti*. What is this but error and falsehood? That which floats all around is called heaven; how can they not think who it is can interpenetrate and uphold these? The round and turbid is called earth; how can they not think who it is causes it to revolve? Besides these there are the great, numerous and beautiful transformations which go on without intermission; will they not consider who it is has leisure to attend to these and rule over them? There must be one who can make heaven a heaven, earth an earth, man a man and who can form all other things. Heaven is not the ruler of heaven, nor earth of earth, nor things of things. If it be not *Shang-ti* who else is there who is able?

Thus if we trace backward to the primal origin of things we find *Shang-ti* without beginning. If we investigate the future to the final termination of things we find *Shang-ti* without end. If we attempt comparison He is without form. If we seek to measure He is without location. It is certainly a mistake to be guided entirely by any one sage. Each sees for himself. But his searchings and conclusions may be erroneous in language and in thought. We

conclude then that it is true of the one and only *Shang-ti* that He alone is without beginning, but was the beginning of everything begun. He is therefore the original beginning. And that He alone is without end and controls the end of all endings, and is therefore the only end. *Shang-ti* alone is without form and without location. But the countless forms of heaven and earth were, without exception, created by Him, and everything which has location in heaven and earth was, without exception, determined by Him.

His knowledge is complete. As there is nothing unknown to Him He is the all-knowing. His power is complete. As there is nothing He cannot do He is the all-powerful. His all-knowledge is so keen and all-penetrating as to embrace to their utmost limits both man and the world; what is above and what is below them. Whether in densest darkness or brightest light there is nothing which He does not scan and penetrate. This knowledge cannot be compared to that of man, or other being, which is fragmentary and has to be driven in. Almighty power transforms every moving thing, whether man or worlds, whether towards life or towards destruction. Whether going or returning there is nothing which is not by Him moved or changed. This power cannot be compared to that of the sage or any other man, whose utmost ability can but produce a piece of ingenious mechanism.

I would like to express another thought which seems to me not far from the truth. In the world there are millions of men who dream, and in their dreams they differ. The dreams of the same man even differ night by night. The subjects of their dreams are heaven, earth, men, fruit trees. More in number and variety are they than the grains of sand. But they are all the product of man's connected thought. May I not be permitted to suppose that what is known as heaven and earth has been produced by the all-penetrating thought of the true original wonder-worker? When the dreamer awakes he knows he has been dreaming. If he does not awake how can he know he is dreaming? Moreover, the dreamer desires to interpret his dream; yet he does not reflect that his own end is a dream. Alas for the blindness of the men of the world. The very essence and innermost core of their soul is dark. Therefore they say *Ti*, or heaven, is but the general application of principles (*Li*) and force (*Ch'i* air). Stupid though I am I must object very decidedly to that doctrine. That which fills the space between heaven and earth is air (force). This air was produced by *Shang-ti*. Its limits were set by *Shang-ti*. It is itself most certainly not *Shang-ti*. That which moves and acts between heaven and earth is principles (*Li*) These principles were ordained by *Shang-ti* and had their sphere of action cut out by *Shang-ti*. These principles are decidedly not *Shang-ti*. Of all things between heaven and earth there is none without

its counterpart and its second. It can be clearly defined in language or compared in thought. All these are created. But can the eye of mortal man see or his ear hear the only and peerless great ruler of all, *Shang-ti?* Can the words of mortal man define, or the thought of his heart imagine His likeness? Anciently holy emperors and illustrious kings daily served *Shang-ti.* There were altars and temples but no images. Afterwards images were made for instruction. They increased in number and have their own use.

There are those who study a religion but do not endeavour to fathom its real meaning. Others there are who have studied neither the classics nor books of the religion, nor are they acquainted with those who know it. Some would like to know the religion, but receive none of it into their heart. But this matter it is needless to prosecute. Let us instead further investigate the created things of *Shang-ti.*

Of what has been made, the most important are heaven, earth and man. Heaven, earth and man were anciently denominated the three powers. But on examination we find heaven is the covering and earth the support; man standing in the midst. Hence is revealed the love of *Shang-ti* to man. First of all the dwelling place was completed. Every sort of heaven and earth, land and country were made. Whatever is produced in these countries and lands, whether animal or grain, or all kinds of fruits, was first provided for the innumerable peoples of every land and country. Hence it is said, "The prince is provided and the teacher to assist *Shang-ti* ; He loves them and appoints them everywhere." Indeed there is nothing which is not prepared for every land and country for the countless peoples under the sun. Instruction and food are provided of every variety and in rich abundance. In fine, in every land and country throughout the world under heaven, whether by the birth of men of intellectual power or of holy life, or whether revealed in the foot-prints of angels, where is the one needful thing not provided for the countless peoples of every land? Compassion is exercised to save, care for and consider the wants of man. Everything is for his use. Only man is the subject of the deep love of *Shang-ti;* he alone, in large measure, receives the mercy of *Shang-ti.* He excels all created things. Even heaven itself and the earth cannot compare with him in honor and glory.

Shang-ti not only gave being to man and life but bestowed upon him wisdom and power for instruction and guidance, so that we might establish customs and frame laws that in every land and country there may be rules and duties for each individual, whether ruler, minister, teacher or the common people. Each has his duties, which he must observe. If any individual offend against the heaven-given ordinances of *Shang-ti* or transgress the principles of *Shang-ti's* appointing, if in thought he secretly harbours wrong

desires, if in life he displays incorrect conduct, each such act is a sin against *Shang-ti*. But *Shang-ti*, in a round-about-way, sends down His benevolence, and with another faithfulness He treats this sinful guilt and pardons it, and He forgives those guilty of faults to change and restore them by new strength to enable them to learn how to correct their nature and to fear the Lord. He turns them back that their heart may be again subject to the ordained commandments. Hence we see that God has honored man above all that has form or color. Of all that has form or color between heaven and earth, which has life and nurture and place at the side of man, is there any can surpass him as pattern? Is there any which can do other than obey him, whether he wish it to remain stationary or be moved elsewhere?

Did not Confucius say, "If you sin against heaven you can find no place for prayer"? This word "heaven" is just *Shang-ti*. The word heaven, before the three dynasties, did not designate that blue heaven to which it has since been alone applied. In the Confucian books, written before the three dynasties, the word heaven always referred to the one most faithful—the all-ruler. When writers speak of heaven and pass *Ti* in silence it is like hiding the mother and revealing the son; merely an abbreviated style. But subsequent to the three dynasties they did not know *Ti*, but supposed the blue heaven to be *Ti*. This is the less surprising when we reflect that though heaven stretched above them all day and the earth lay beneath, yet they knew not what was heaven and what the earth was. Moreover, the only one and peerless ruler of all is the merciful father of men. But I must say in a word that these men are absolutely ignorant of who is meant by heaven.

Formerly China and foreign countries were far apart. Reading what the Testaments record it seems to me that the doctrines of faith in the Lord and of the reverence due to heaven, professed by foreigners, are one in spirit with the teachings of Taoism. What joy then to be now able to look in the face of a man, sit down and discuss with him the doctrine of *Shang-ti*. In comparison with this what is the daily intercourse with those who love wine and jollity, but understand not who is ruler of all, and who are therefore unable to understand the heaven or measure the earth, or to clearly set in order the elements of knowledge? They understand not the heaven and earth without them, and they are ignorant within of man's disposition, while the human mind is a dark book to them. It is truly passing strange that men daily congregate in crowds but do not attempt to control their nature, nor to learn the truth. They corrupt correct doctrine. They string on error to error in their hearts. They revile the Holy Scriptures. They are beyond hope of salvation. And yet what a word is this that I dare to say it.

Educational Department.

JOHN FRYER, ESQ., LL.D., REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

The Chefoo Industrial School.

BY REV. G. S. HAYS.

[Presbyterian Mission.]

THOSE who read the numerous articles which appear from time to time in the *Century*, the *Independent* and other magazines and papers must ere this have been impressed with the fact that educators are coming more and more to feel the necessity and importance of manual training in the schools and colleges of the home lands.

But if in Christian lands it is the case that such training is necessary in order to develop from the raw material the well rounded man, helpful to self and helpful to others, independent of outside aid, self-reliant, able, courageous in the face of difficulties, to strengthen the will, give pluck and perseverance, to draw out the inventive faculties which lie dormant, give opportunity to the artistic and æsthetic which are in him to develop, not contrary to nature but in harmony with his personal gift; in a word, to put every pupil, every young man, every young woman in the way of making the very most of every talent received from God, and fitting each for taking an active part in the redemption of the world from pain and sorrow and want—if this be true to any considerable extent in Christian lands how much more is it true in such a land as China! And why especially true in China? The answer is patent to all who have given the subject an hour's honest thought. The Chinaman does not rely on self but on his parents, on his ancestors, on his pastor, on the Church. He has no courage in the face of difficulties. He has no pluck, no perseverance, no hope. Dire apathy has seized and swallowed him head and heels. As a mechanic he has little skill. The grains of truth and honesty necessary to the healthy and successful artisan have not taken root in his mental and moral make-up. He has no inventive genius. It was a sin for him to harbour such an irreverent article. The inventions were all completed and perfected for him several hundred or thousand years ago. To trespass on this sacred ground was an unpardonable impertinence, not to say profanation. As yet he has no ideas of the artistic or æsthetic; his dress, his house, even his art itself proclaim this fact.

Nature and the natural world of inanimate things were not created for his uses, but he was created to fear dead matter and be her slave. He may not undertake to master nature. The Feng-shui is not to be tampered with, or she will visit him and his cattle with sore boils and loathsome disease. The tree rocking in the wind wears down his house; he may live without a roof over his head but may not cut down the tree.

To sum up—the Chinaman is helpless—helpless by centuries of training, apparently so by nature. He is a man without legs; at least they do not serve to conduct him to the desired goal, and if he stands or walks at all he must do so only after considerable propping on either side. He is without arms; at least they are nerveless and without muscle. He is stuck in the mud and mire. The question is how to pull him out, set him on his feet and teach him to exercise his legs till they become strong and able to bear him. In his aboriginal and highly developed condition he is as helpless as the idol which he worships. He loves to sit in state and pore over a book, while his bowl of soup and chop-sticks are furnished him without exertion on his own part. Upset him from his high pedestal of teacher and he lies prostrate and undone as would his mud man, to whom he does reverence.

Last spring we undertook to introduce something in the way of manual training into our educational work at Chefoo. The causes which led us to take this step were four. Primarily, our pupils were sick; bundled up in thickly wadded garments, sleeping, studying and reciting in badly ventilated rooms (it is impossible to persuade a Chinaman that a dose of pure oxygen on a frosty day in January will be attended with anything but the most disastrous consequences), eating such quantities of grease and strong food as only a Chinaman can undertake to digest and withal taking no exercise whatever; they were strangely affected about the regions of the stomach and throat and lungs. Many were consuming quarts of medicine, some were spitting blood, and the large majority were afflicted with a pronounced type of dyspepsia. These afflictions have not been confined entirely to our work at Chefoo; doubtless the pupils in schools at the other stations in Shantung have suffered in the same way. At one other station especially the boys in our school were very much tried.

Even yet every morning the hall and veranda of the mother teacher are crowded with the indisposed, begging for medicines. And frequently a young man finds it necessary to take a regular course of several months in castor oil.

To get our pupils to take physical exercise daily, this was what led us at the beginning to contemplate the work which we have now undertaken.

Again, when we came to consult and consider we were convinced that it is the duty of the missionary, if possible, to better the material condition of the people to whom he is sent. Especially in education should the missionary be very careful that the education which he gives does not unfit his pupils rather that fit them for earning a living. Now is it not the fact that altogether too much of this educating in the wrong direction is done? Boys and girls are taken from their homes early in life, and without effort on their own part provided with books, food and clothing in mission schools for ten or fifteen years until they are educated away from the hard life they would otherwise have led. They study Western sciences, commit roll after roll of classics, but they never learn to chop off a finger-nail or roll up a sleeve and go to work. Consequently they are unfitted for everything except the work of the mud man aforementioned. Put one of them in a school, prop him up securely on all sides, furnish him with pupils, furnish him with a satisfactory salary and all goes on beautifully and harmoniously. But take away the props and down he goes like Humpty Dumpty, and his pastor is the only man who can piece him together and prop him up again. Such an education goes for nothing and worse than nothing. Such a man is not a factor in the civilization and evangelization of the land. Such a man can't preach; he is entirely too aristocratic to attend markets and associate with those dull clods of farmers. There is but one place you can put him to get him out of the way and not do him a great wrong, and at the same time prevent him doing harm to the cause. Provide a school at the expense of the Church of Christ, the orphans and the widows, and let him teach Confucianism, sandwiched with the Bible and Western sciences. If after years of educating your pupil is unfitted to shift for himself then you have done him an irreparable wrong. If, contrary to your better judgment, you employ him with Church funds to teach or preach then you do wrong to the Church of Christ. The Church and her representatives have unfitted the man for managing for himself. The man believes, and the missionary who has educated him is compelled to confess, that the Church owes him a living, and that without regard to his qualifications. The question has come with great force to more than one of us, "Have we not in the matter of educational work and in the lack of self-support here in Shantung got into a horrible rut?" And in a land where the native pastor or teacher or preacher commands a salary two or three times as high as he could command as a farmer or merchant, or in any of the trades, would it not be an excellent thing if there were trades open to men in the Church in which conscientious workmen could earn a little more than the bare necessities of life? And would not

this differentiate between the false prophet and the true, between the hireling and the true shepherd?

But more than this the missionary's duty is not completed if he only "considers the poor" in the Church. If it is in the power of the missionary to add to the material prosperity of the people at large, to put the people in the way of learning any trades which will help them, or introducing any industries which will be to their advantage and place them out of the reach of grinding poverty and sordid care for the body, then it is his duty to do so. And if he neglects the opportunity does not the blood of the starving and cold and naked cry out to God from a sin-cursed land against such a preacher of righteousness?

Another reason for introducing industrial work into our educational system, and which had great weight—The pride of the Chinaman which despises the labour of which Paul the tent-maker and Christ the carpenter were not ashamed.

And lastly.—The desire to give poor boys the opportunity of obtaining an education without at the same time making paupers of them.

Several station meetings were held during the month of May, and the reasons pro and con discussed. Meantime notice was given by twenty-eight of the boys in the Normal School that if such an indignity were heaped upon them as to compel them to do manual work they would leave in a body. But undaunted we proceeded to formulate and organize and act. The boys in the two schools—Normal and Select—fifty or sixty in number, were told they might work an hour and a half per day with wages, or exercise an hour and a half per day without wages; the majority preferred the wages (without the work). Then the question was to find work. Several acres of land were secured. The boys began to dig wells, carry earth, lay out grounds, plant trees and flowers and put in crops of beans, corn and wheat.

The writer had had for several years an elephant on his hands in the shape of photography. This was turned over, and the Industrial School started with a good outfit in the shape of cameras, lenses, sensitizing outfit, toning outfit, developing pans, mount paper and chemicals. Also a fine stock of negatives—collected during a period of six years—illustrating almost every phase of life in Shantung: methods of travel, utensils, weddings, processions, Chinamen on the go and Chinamen at a stand still, men and women and children in the home, in the school-room as in actual life. Since undertaking the photography in earnest at about the first of July the man we have trained to silver paper, print, tone, fix, wash, mount and make negatives has had all his time wholly occupied

with this alone. A native artist, one of the boys in the Normal School, spends an hour and a half daily retouching and coloring photographs. During the five past months the photography has brought in more than four hundred dollars.

Already Dr. Nevius had with such success introduced foreign fruits into this part of Shantung that it was evident many of the growers of Bartlett Pears would suffer great losses unless canning of fruit was speedily introduced. In view of all the facts it was thought well to place canning and the preserving of fruits amongst the list of our industries. Time was consumed in arranging the details of this work. It was found necessary to invent a tool for stamping the tops and bottoms of the tin cans; otherwise the cans made by the native workmen were not strong and reliable. Designs for labels were planned, and colored labels ordered from New York. Economical and satisfactory furnaces were built for stewing the fruits. Men were trained to stew and sweeten and can fruits and label and stow away and box up fruits and jams. At present the canning force consists of thirty or more school boys who pare and cut fruit an hour and a half daily, two men, with an assistant coolie in training, who give their whole time to canning fruits and jams, and two tinners. Tins, jams, in fact everything is made on the premises, under the direct supervision of the writer, from the very best material.

Finally, to the canning and photography was added hand-made or torchon lace and insertion. So far we have not made satisfactory progress at introducing this amongst the women. However, the whole time of a young Christian girl who has learned several patterns is given up to teaching it to others and working at it herself. A room has been built for the purpose of receiving women during the winter days and teaching them lace with as much of Christian truth as may be found practicable. If lace making can be introduced successfully it will undoubtedly furnish employment for thousands—perhaps millions of women who are necessarily idle for several months of each year. It is hardly necessary to add that our wares are only intended to meet the foreign demand. It would probably not be possible to invent or introduce anything which would only meet the demands of the native market and which could be made a success. The agents who have in hand the advertising and sale of our goods are Collins & Co. at Tientsin for North-China, Sing Tei & Co. at Chefoo and the Shanghai Dispensary at Shanghai.

In so far as the financial success of the enterprise is concerned it is not placed before the public as an institution seeking charities. No Church funds have been used, no donations have been solicited and none received. It is hoped that it will pay its own way entirely. All that is asked is a fair trial of our goods. If they are not

cheaper and better and less adulterated than foreign goods let no one invest. Unless disappointed in our expectations we hope gradually, as we have the means, to build and equip blacksmith and carpenter shops, with capable workmen as instructors, and introduce whatever expensive features are necessary in order to make our Industrial School a fully equipped and thorough going manual training school, where young men may be trained in the different departments according to well-established and scientific principles. Messrs. Stooke and Ed. Tomalin were the auditors of the Industrial School accounts for 1893.

Notes and Items.

NEW Members.—The following names have been added to the list of members of the Educational Association of China :— Rev. E. T. Williams, Nanking ; Rev. Ernest Gedye, Hankow ; Rev. John C. Gibson, Swatow ; Miss Carrie I. Jewell, Foochow ; Miss S. M. Bosworth, Foochow ; Dr. Ellen M. Lyon, Foochow ; Mr. John R. Fryer, Nanking ; Miss Alice Rea, Shanghai. A bound copy of the Records of the Triennial Meeting has been sent to the address of each member. Should any one fail to receive a copy he will kindly notify the undersigned.

W. B. BONNELL, *Tr.*

One of the most useful and satisfactory text-books on the Educational Association's list is the Rev. Dr. Mateer's Geometry. It is evidently the result of much pains and labour. He has, for the most part, followed Loomis' Geometry, which is substantially a reproduction of a French work by Legendre. This work has a wide reputation, and is more extensively used in America than any other book of its class. Dr. Mateer has made a few additions, taken chiefly from the excellent English work by Watson. He has also adopted a few things from Robinson and others, which seem to simplify the subject or make it better adapted for the use of Chinese students. The book, as it now stands, is a great improvement on Euclid. It rejects numerous propositions in Euclid, which are of little or no practical use, and adds many others which are needed to complete the subject, and are required in the more advanced branches of mathematics. It simplifies, according to the Western method, the wholly impracticable Fifth Book of Euclid and enlarges and completes solid and spherical geometry. The book is written in plain Wên-li, and much pains has evidently been taken to make it smooth in style and accurate in meaning. There are not many equations used but where they appear he has employed the mathematical signs of Western countries, and gives

full explanations of them in the Introduction. Contrary to Mr. Wylie's plan the native signs for plus and minus are also changed for the Western, and this is also noticed in the Introduction. Dr. Mateer seems to think, and perhaps rightly, that mathematical signs and symbols, such as we use ourselves, are a species of universal language employed alike by all civilized nations, and hence they should not be altered to suit China. Of course this method has its advantages as well as its disadvantages. Some Chinese students who have been taught entirely by Western teachers no doubt prefer to have our system in its integrity, and not to allow it to be changed or mixed up in any way with the native. Some of them prefer even to use the Arabic numerals instead of the Chinese. Others again like to write their equations perpendicularly instead of horizontally, which suits better the form of Chinese writing. Dr. Mateer accommodates all such students. With all his experience in teaching mathematical subjects to Chinamen his view of the matters in question ought to carry great weight, and especially in mission schools and colleges, for which his book is intended, and where education is conducted on strictly scientific principles. It is hardly to be expected that the generality of Chinese mathematicians will at once adopt Dr. Mateer's arrangements. They will doubtless maintain the time-honoured systems of their forefathers for a long time to come. The great demand for general mathematical knowledge of late has caused an extraordinary number of ancient and modern native works on the different branches of the subject to be reprinted or compiled. None of them appear as yet to have adopted Dr. Mateer's use of the foreign system in the least, although the work under review has been issued several years, and is in considerable demand outside of missionary circles. His algebra and arithmetic, which have the same Western peculiarities, are also becoming generally known and appreciated for their intrinsic worth among some of the more progressive class of natives. But while allowing the propriety of this foreign admixture for school and text-books it is a question well worthy of consideration whether foreign mathematical treatises in Chinese for general use will not be far more acceptable, do greater good and spread far more rapidly among the literati if made, for the time being, no more objectionable from a purely native point of view than Mr. Wylie's excellent treatises, in which only such foreign symbols as are absolutely necessary are used. It is the same with the introduction of the French decimal system of weights and measures, or the phonetic system of spelling in England and America. While knowing full well their advantages to science but very few of our popular book makers have ventured to make exclusive use of these systems, for

the simple reason that their books would be comparatively unsaleable. They are content with pointing out their advantages and advocating their use, leaving the issue of the question to the hand of time, which will always secure the "survival of the fittest."

Miss Mary Robinson, of the M. E. M. girls' school at Chinkiang, writes respecting Temperance Physiology, or "Health for Little Folks," one of the late additions to the Association's list of works :— "For the last six months it has been one of the favourite studies in our school, and last week a written examination was passed upon the first six chapters. Mr. Tung tells me that he likes the work very much indeed. The illustrations are so good and helpful to the understandings of those studying it. I am glad to give this testimony to its excellence as a text-book. We are hoping there are more to follow of the same sort." Teachers of mission schools and colleges will do well thus to express freely their views on the books they use from the Educational Association's list, pointing out their defects as well as their good features.

Correspondence.

CALUMNIES AND THEIR REFUTATION.

To the Editor of

"The Chinese Recorder."

C. I. M., Ts'ing-kiang-p'u, Jan. 19th.

Dear Sir: Just now in reading Mosheim's Church History I came across the following: "Those who wrote apologies for the Christians and thus met the calumnies by which they were unjustly assailed removed some obstacles to the progress of Christ's religion, and in this way contributed not a little to the enlargement of the Church. For very many were prevented from embracing Christianity solely by those detestable calumnies with which ungodly men aspersed it." (Cent. II. Chap. 1, 7.)

It seems to me that here in China there are very many who are inclined considerably towards Christianity and who might join with us but for the counterpart of the 'detestable calumnies' which hindered the progress of the Church in the second century. I am unaware of any serious attempt by those amongst us, engaged in literary work, to answer these assaults. It appears to me that a very effective reply could be written to the common charges made so generally against us, and, alas, which are so generally believed. We have now in their proclamations the testimony of many high officials as to the general character and effect of our teaching. The publicity of our meetings, the essential holiness of our religion, the lessons of history, the ignorance and immorality of the leaders who oppose us—from these and many other sources surely a most triumphant refutation of these slanders could be given.

I write hoping that some of our older missionaries might give us soon such a book, popularly written and not too large for wide circulation.

I remain,

Yours very truly,

Dennis J. Mills

THE OPIUM QUESTION.

To the Editor of

"THE CHINESE RECORDER."

Ts'ing-kiang-p'u, Jan. 25th, 1894.

DEAR SIR: Your readers are aware that the Opium Commission appointed by the British government to inquire regarding the evils resulting from the use of opium and the consequent immorality of the opium trade is now in session and is taking evidence on the subject. They are also aware that the Rev. Mr. Yen, of Shanghai, has been summoned to give his testimony before the Commission regarding the evils of opium in China.

Ought not our whole missionary body and all Christians in China unite in earnest prayer to God that the Commission may be guided in their search after the truth and that Mr. Yen's visit may be productive of great good in helping to bring the world at large to see the hideous evils which result from this vice and from the immoral trade carried on by so-called Christian people which fosters it?

The secular papers are all industriously presenting the side of the question favorable to opium, and some do not hesitate to denounce those who know the facts and tell the truth about opium. Let us who by daily observation learn the sad truth about the ruin, physical, moral and social, caused by opium do all in our power to make the truth known and assist our noble brethren in England in their courageous fight against this iniquity. Nothing would be more interesting and instructive than a symposium in the RECORDER on the opium question from all the missionaries in China, giving their own observation of the effects of opium on the health and character of the Chinese and giving the opinions of the respectable and intelligent Chinese regarding it. Let testimonies be multiplied from Szchuen to Kiangsu, from Chihli to Canton, and let testimonies be specially requested from experts, that is, from the medical fraternity in their practice throughout the empire. Such testimonies, however much they might be branded as *lies* by the opposite side who must rely mainly on discourteous epithets to uphold their side of the question (and we regret that our genial friend of the *Daily News* should have lent his columns to such writers lately, witness Mr. Sulzberger's letter) will have immense weight with the unprejudiced public everywhere who desire to get at real facts of the case. We hope our medical brethren and missionaries generally will be heard from on this subject, giving brief written statements showing as near as possible how many opium dens there are in the residents' city, how many people are supposed to smoke opium there, how opium and ill health and opium and crime are associated.

Trusting that the Chinese missionaries and all who love their fellow-men may do all in their power to tell the truth about this curse and to remove it from the face of the earth,

I am,
Yours for humanity
and against opium,
HENRY M. WOODS.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

Pingtu, China, January 26, 1894.

DEAR SIR: I have just read C. W. M.'s Report of the Shantung Conference of Missionaries, held at Chingchowfu. I am much surprised at some of the inaccuracies of his statements. He carefully enumerates the stations and missions from which he said the forty-one members came, and then said, "The only mission in the province unrepresented was the S. P. G. Mission of Taian-fu." I know five

of the forty-one members who did not belong to any one of the missions named, and one of the five preached the opening sermon Sunday night, and two of them made several talks in the meetings. These five also represent missions that contain now in the province some twenty-three workers, and four of them come from the largest body of Christians in America, namely the Southern Baptists. It seems exceedingly strange that C. W. M. should forget that there is a Southern Baptist Mission in Shantung province, specially since he has lived and worked in the same city for nearly thirty years with members of this mission. One is almost tempted to wonder if the combination *Southern Baptist* before the mission made him in any wise more ready to forget to name it.

He also states that Dr. Nevius was the oldest missionary in Shantung. Whereas two of these Southern Baptists—Dr. and Mrs. T. P. Crawford—came to China two or three years earlier than Dr. Nevius.

I simply desired to call attention to these erroneous statements.

Fraternally,

G. P. Bostick.

THE PARLIAMENT OF RELIGIONS.

To the Editor of

"The Chinese Recorder."

Dear Sir: I suppose our brother Candlin has now given us all he can, in the space allowed, of that wonderful religious gathering in Chicago. As he was more than an eye witness I am glad, for one, that he has given an account of it. No one can doubt but that he has presented the best side of this unique meeting. I am glad to hear all about it from one of its best friends, however sad the facts may be, and however full of pity one may be filled by a truthful and friendly statement of the whole thing. I must confess I think less of it now than before Bro. Candlin spoke. Before, one could give their brethren the benefit of the doubt as to the platform and essential principles, but now as they are set forth so clearly and presented with such emphasis by its best friends, there is no room for a charity founded on ignorance. It is said, "The forces of religion throughout the world have been represented on the same platform." Now this exhibition is liable to be variously seen according to the perspective and distance. Bro. Candlin has taken his stand on the platform and gives his sympathetic view of it and the platform view of all around. He is enthusiastic, while admitting that the platform itself shook under the firm tread of an American 300-pounder.

But as it is the first time our brother has been in Chicago, and perhaps the U. S., his mistaken enthusiasm over the Liberty Bell and its tolling "of welcome for each faith represented" may be excused. It seems to me its crack must have greatly enlarged when it gave its strokes of welcome to Mohammedanism, Brahmanism, Buddhism, Jainism, Confucianism, Taoism and Shintoism. All these given a welcome to our God-given and preserved country. Certainly those must know little where freedom comes from, what it costs, what it is and how difficult to maintain who do not shudder with a cold chill at such mockery over the most sacred and blood-bought liberties of a free people. The question arises at this distance and to those to whom the ring of the Liberty Bell is not an empty sound,—What would those men who first rung that bell think if they realized that in a hundred years it would be rung to welcome such representatives to its free land? And what, it may be asked, would become of the bell and the liberty it represents if these religions, said to be God-given and inspired, or any one of them pre-

dominated or ruled in the land? Let Turkey, let India, let Japan and China answer. This, only, by the way, and is merely political. But it is said in great confidence the Congress was the great event in the religious history of the world and the most important that was seen at the World's Fair. Heathen dressed in gorgeous robes are not so common here, and this may be one reason why we cannot see anything in this exhibit so grand and great as to be chief among the world's exhibits. It seem to us that towering above this or any other exhibit of religions was that of the various Bible societies. Here was shown not ten religions embracing each other on one platform but the peoples of hundreds of different tongues in one religion, one Bible, one Saviour, one God. There also was the conference of Protestant missions, which has an importance to most missionaries at least. Then there was that Pentecostal gathering led by Moody and his associates, at which not ten religions were on one platform, but the great multitude from all lands said: "We do hear them speak in our tongues the wonderful works of God." How much higher was this platform and how much greater was this exhibit of Moody and his co-laborers than that of those who stood before the World's Fair on an equality with and embracing heathen priests dressed in their yellow robes? Viewed from the mission field there is no comparison, but of course from the common platform with the heathen we here who live among them can easily understand how the view would be greatly different from the actual facts.

But passing many things in regard to this religious gathering that seem strange—and at this distance our view of it must entirely differ from that of our brother Candlin—let us look at the platform on which they take their common stand. A platform is well understood in political circles and simply means the principles or terms on which a party or gathering agree. It is made up of what is called planks, and likewise this platform of these religions has its planks. One of these is that the religions are not antagonistic or opposed to each other. They are simply different schools of truth in different stages of development. All true, or all contain the truth, not any perfect, not even Christianity. This plank I will only stop to say is broad certainly, too roomy for many. Another is a universal revelation to all nations as well as the Jews, not a difference in kind, only in degree. Another is universal inspiration; that to the prophets differing not in kind but degree, even who has the greatest degree not affirmed.

Another plank of this world-embracing platform is, "our Bible," that is distributed as water by the Bible societies, is not the only Bible; other nations also, heathen nations, may have the Bible contained within the writings of their ancient records. Our Bible is one of course, but the Koran may also be, so also the Vedas, so also the Classics. Here likewise it is only a question of degree.

These planks are sufficient to determine the character of the whole platform, which certainly will be roomy enough to hold together the multitudes of India and China and all heathen lands. I will not stop to speak of these; it is enough that they are set forth so clearly by one who seems so well acquainted with the principles governing this gathering of the religions.

Seeing the platform on which these religionists stood and embraced each other, it is quite easy to see how, notwithstanding the broad platform, there was yet no room for the prophets or Moses, for Christ or His apostles. If they were there they were so eclipsed by

the glare of the gorgeous heathen robes of the Eastern priests that they could not be seen, neither could their names be mentioned only in enigma and repressed breath; they could not have a prominent seat, much less be exalted on high and glorified above all. For this their exaltation at the World's Fair we must go to that other gathering, not of sixteen days' duration but the endless meetings of Moody and others the entire time of the World's Fair, resting not day or night. Here Christ was exalted to the chief seat and only Christ.

It is needless to say that a platform for all the nations to stand on in a religious attitude, that has no room for the Prophets and Apostles, and no throne for Christ high and exalted above all that is called God or is worshipped, shining as the sun, and forever putting out all lights in His eternal day, no Christian—not to say a missionary—should stand on, or even desire to stand on, much less glory in his standing in one embrace with the Christless and Godless, however gorgeously robed or deceptively set forth.

The radical error of the whole thing as set forth by Bro. Candlin is not only in the principles forming the planks of this platform but also in the platform itself. "The comparative method which has shown us so much in other departments," as set forth by our brother in religion, contains a radical error. The platform of it is like the picture stand of the last Shanghai Conference, which collapses in utter ruin as soon as mounted. One has said in a certain place, "They themselves measuring themselves with themselves, and comparing themselves with themselves are without understanding." Others can consider the claims of these different cults and beliefs and embrace them, but as Christians we have no liberty to consider them with reference to a common platform or common ground of brotherhood. We cannot stand on any man-made platform, however broad or narrow; we can lay no other foundation than that which is laid, which is Jesus Christ. It is not the province of a Christian, much less a missionary, to stand on any platform of man's device, however high or low, and say to the world, heathen or other, "Come, my brother; we are both inspired and have our Bibles from God; both have received our revelations." But rather "have no fellowship with the unfruitful works of darkness, but rather even reprove them, for the things which are done by them in secret it is a shame even to speak of," and again, "Be not unequally yoked with unbelievers. What communion hath light with darkness? What agreement hath a temple of God with idols? for ye are a temple of the living God. Wherefore come ye out from among them and be ye separate;" and Paul is very emphatic and says, "And if any man obeyeth not our word by this epistle note that man, that you have no company with him, to the end that he may be ashamed, and yet count him not as an enemy but admonish him as a brother" (2 Thes. iii. 14 and 15).

Our Lord has given us all the directions we need in these matters, and has made explicit in the Bible all the platform we need in our intercourse with a lost and ruined world. He says, By their fruits ye shall know them. In a very critical point of His ministry, when the rulers were forsaking him, He said these significant words, at present most applicable, "Every plant which my Heavenly Father hath not planted shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch." Judging from their fruits then, well ripened and bitter, go to Turkey and know the fruit of Mohammedanism, to India and see

the results of the Vedas, which even the power of the Empress of India cannot wipe out. Behold China and know the bitter and hard-cased fruit of Confucianism and the classics. Look at the corruption of Japan and see the final of Shintoism. See the death that reigns in all the East and know the darkness that can be felt, called the light of Asia.

Go to those nations on the forefront of the best of the world's civilizations and you will see not the ripe fruit but the first budding of the fruit of Christianity which shall go on perfecting until the kingdoms of this world, all these benighted and Godless religions, shall be relegated to the waste basket of forgetfulness and replaced by Christianity, and will become the kingdoms of Our Lord and His Christ.

Yours sincerely,
"C. L."

Our Book Table.

救世教益, or the Benefits of Christianity, by the Rev. Timothy Richard.

A new and revised edition of this book is now ready at the Mission Press, Shanghai. It has undergone a most careful revision and many parts re-written which, it is hoped, will greatly enhance the value of the book.

We are very glad to notice the issue of a little tract by Prof. W. B. Bonnell on "Loosing the Bound Feet," which comes out in a form most attractive to the Chinese, printed on red paper. Unusual interest is being manifested on this subject in Ningpo, Shanghai and a number of other places, so that its appearance just now is very opportune. The societies against foot-binding, which exist in the Amoy missions and have nearly eight hundred members, are a standing proof of what other workers may do. The common saying with which Prof. Bonnell begins his rhyme, "For every pair of small feet there is a kong full of tears," shows that even the natives themselves realize to a far greater extent than we imagine the misery it brings to the thousands upon thousands of Chinese women and girls. Although this tract is in the Shanghai vernacular character we think it may be of great use in other places also.

Copies may be ordered from the Presbyterian Mission Press, Shanghai, at the following prices:—

	Per 100.	*Per* 1000
A. Foreign paper, red	$0.35	$3.00
B. Chinese ,, ,,	0.30	2.50
C. ,, ,, brown	0.25	2.00

A friend in Canton sends us a sheet-tract in Chinese with the translation into English, the title of the tract being, "A Talk about Women entering the Church." The translator fears harm is done by circulating such tracts, and thinks it would be well to have all tracts carefully examined before being printed, to see that they contain nothing objectionable. This is undoubtedly true, and in the case of most of the tracts issued this is happily done. On the other hand there is nothing to prevent any person who feels so disposed from issuing any tract he may please—doing it, perhaps, with private funds. It is possible that the tract criticised by our friend is of this nature, though we know nothing positive about it. On the whole we are inclined to think that most of the literature circulated by the missionaries has been carefully prepared, wisely edited and is well

adapted for the purpose for which it is designed. And certainly great care should be used to secure only the *best*, and however much one may have felt moved to write a tract, it would be well always to submit it to the judgment of one or more friends, or some competent committee, and so avoid possible harm where only good was intended.

F.

腓立比人書釋義. Exegetical Notes on Philippians, by Rev. Jas. Jackson, of Kiukiang.

This is a book of fifty-three Chinese pages, 20 pages of which are taken up with introductory matter in large type, and the remainder with a running comment, verse by verse, of the Epistle. We note a lack of practical and homiletic suggestions, in which we think commentaries in Chinese should abound in order to be real helps to native pastors in the preparation of their sermons.

The author carries the use of Shen (神) for Spirit to the extreme of discarding 靈魂 for the soul of man. This is narrow. He also makes Paul teach the old Platonic theory of trichotomy, which was the source of a nest of heresies in the early Church. If any one wishes to see this theory thoroughly exploded I refer him to Hodge's Theology, vol. 2, page 48.

The comment on the 9th verse of 1st chap., where Paul prays that their "love may abound yet more and more," says "love here is not love to man or love to God but their own love."

But how could their love abound without having an object? We like Fawcett and Brown better, "Your love—to Christ, producing not only love to Paul, Christ's minister, as it did, but also to one another, which it did not altogether as much as it ought."

D. N. L.

Report of the Medical Missionary Society in China for the year 1893.

The above is the fifty-fifth annual meeting of the above Society, of which J. G. Kerr, M.D., LL.D., is president. It is certainly a matter for thankfulness that the Society has enjoyed uninterrupted prosperity for so long, and that it continues to add to its list of supporters and patrons, irrespective of nationality or creed. During the year nearly seventy foreign subscribers contributed over one thousand dollars to the work, and a somewhat shorter list of Chinese patrons subscribed nearly the same amount. The Report of the Society's Hospital, which is under the charge of Dr. Swan and Dr. Mary W. Niles, is interesting, both from a professional and an evangelistic point of view.

During the last thirty-four years fourteen hundred and eighty-three cases of vesical calculi have been operated upon; only ninety-seven proving fatal. There were twenty-eight students in the class in surgery. The two hospital schools were well attended.

It is pleasant to notice that Dr. Wan was busy in translating medical works, as native translators are among the greatest needs of China.

There is abundant evidence that the faithful evangelistic labors in connection with the work have been abundantly blessed, for of the twenty-five who united with the Presbyterian Church during the year eleven had been patients.

W. P. B.

REVIEW OF SHEFFIELD'S THEOLOGY.

By Rev. John W. Davis, D.D.

(*Concluded from page 97.*)

"As a rule all the ancient sages of the Confucian sect have held that heaven and earth originated

the universe. They call heaven the father and earth the mother; heaven the male principle and earth the female. On examining the Book of Changes, made during the Chow dynasty, we find that the first of the eight diagrams*, called *kien*, represents heaven, and the last, *kwun*, represents earth. The definition of these terms says, 'Great is the celestial source; from it the universe has sprung. Excellent is the terrestrial source; from it the universe is born', meaning that heaven and earth produced the universe, not by design but spontaneously, merely taking advantage of its principles of affinity and productiveness. If this be true then man, born between heaven and earth, is totally dependent for protection and support upon that which produced him, and man worships heaven and earth as if they had divine intelligence, and exercised a secret control, could receive man's worship and recompense his regard. Pushing our investigation along these lines of thought we may say that the universe is a wondrous mechanism, whose wheels and pivots are all connected together. In the operation of the machine each part is regulated by fixed laws. Man is as it were a wheel in the machine. If he can rectify his heart and revere heaven and earth he is like a part of the machinery moving without irregularity.

"The scholars of the Sung dynasty greatly amplified this theory of materialism. They said that the absolute* had no beginning, for it was impossible to account for its origin. They also called the absolute by the name of law (or principle 理), and said that law and force (or vital fluid 氣) were blended together. Neither preceded the other in the order of time, but as to activity they assigned the precedence to law. Force in its division into the male and the female principles was wholly under the regulation of law. From the motion and rest of the dual principles there came a division resulting in heaven and earth. Heaven belongs to the male principle and controls motion. Earth belongs to the female principle and controls rest. In consequence of this there is a division as regards male and female; light is distinguished from darkness, life differs from darkness, life differs from death. Man and things are by this criterion adjudged to be honorable or base. For man obtains the principle of heaven in its entirety: things obtain it in part. The production of man and things depends entirely upon force. The nature with which men are at first endowed is entirely free from unrighteousness. But force is exercised either liberally or sparingly; sometimes in purity, sometimes impurely. He who is endowed by force liberally is, as a rule, a superior man; he who is endowed sparingly is a churl. One endowed by force, exercised in purity, is sagacious; one endowed by force, exercised impurely, is a simpleton.

* "The eight diagrams were said to have been invented by Fuh Hi in remote times, to serve as it were as an abacus to philosophize with, and indicate, by their combinations, the mutations and aspects of nature. These were afterwards multiplied to sixty-four double ones, and on them are based the speculations of the Book of Changes, composed by Wan Wang about B. C. 1109, which amount to nothing better than a mechanical play of idle abstractions." Williams' Chinese Dictionary, p. 467.

* 太 極, Tai Kih, "The Absolute," according to Giles. Williams says, "The *primum mobile*, the ultimate immaterial principle of Chu Hi and other Chinese philosophers." In this translation I use "the absolute" and "law" and "force" as equivalents for 太 極 and 理 and 氣 respectively. Every student of Chinese knows that these equivalents are not precise translations of the Chinese words.

"Teaching of this sort does not result from investigating the nature of things but from mere speculation. Man, having lost the doctrine of creation by God, proceeds to invent hypothesis and accounts erroneously for the origin of the universe. This, which is called the absolute, does not deserve to be mentioned on the same page with the Creator. For the Confucianists do not say that the absolute is a self-existent, eternal, living, almighty, omniscient God, having feelings and the principles of virtue.

"If you examine what is said of the spontaneous activity of law and force you find that it is a theory utterly destitute of proof. There are no facts that can be pointed to as evidence of its truth. If we rightly discuss it there is always manifest in heaven and earth a wonderful law. The regular revolutions of sun, moon and stars, the unceasing production of plants and animals, the phenomena of gases, liquids and solids, proceed according to all-pervading law. If you consider the effects produced in the world by law, you cannot assert that they are produced spontaneously. We must say that there is a plan-devising God who controls law in its operations so as to accomplish His creative plans. They say that heaven is the father and earth is the mother. What do these words mean? As to heaven it is not a thing—not a law, not a god—it is a formless and unlimited void, within which earth and the heavenly bodies revolve. As to earth it is not the counterpart of heaven. Heaven is empty, earth solid. Earth brings forth its fruits, not through the influence of heaven but because it is warmed by the sun, fanned by the wind, fertilized by the rain. The four seasons come and go, and who governs their regular succession? Truly heaven does not. The cause is this: as the earth revolves in its orbit around the sun the two poles of the earth are inclined to the plane of its orbit to the extent of twenty-three and a half degrees. Hence the sun is inclined part of the time to the North and part of the time to the South. By this we know that heaven is not man's father, nor is earth his mother. Heaven is merely an empty space. Earth is simply an inanimate place of abode. Moreover, this proves that the Confucian doctrine of worshipping heaven and earth can bear no comparison with what Christianity teaches concerning the worship of God.

"As to force being divided into the male and the female principles, we know that this is idle talk. For the proof of it is not seen in the classification of substances. All substances may be classified under two divisions, the spiritual and the material. The spiritual is capable of feeling and thought, the material of neither. Chemistry treats of material substances, whether elementary or compound. Now the elementary substances are not divided into the male and the female principles. The earth, the moon, the sun and the stars are all composed of the same constituent elements. They cannot be referred to those two principles—this to the male, that to the female.

Furthermore, so far as regards true learning this materialism is not merely useless; it is positively harmful. For men take it for true learning, because it is the teaching of the ancients, and though they afterwards find the proofs of true learning they still regard their empty discussions as true and the solid proofs of others as false. Materialism produces a still greater harm, in that it can, alas, obscure the mental vision of men and prevent them from seeing the evidence of God's existence which He has exhibited in His works."

It is a significant fact that the first eleven chapters, one-fourth of

the whole work, are devoted to a painstaking discussion of the Bible as the great source of our knowledge of theology. The doctrines contained in the remaining chapters are drawn from the Scriptures. They are stated in a carefully considered logical order and are expressed in exact and guarded language.

It is a happy circumstance that the first systematic theology presented to Protestant missionaries has been written by a profound student of Church History. The Church's knowledge of the doctrines of the Bible was developed by the acute Greek intellects which discussed almost every phase of truth and error during the first centuries of the Christian era. The evils of controversy are temporary; its good effects are lasting. By the light of heated discussion the finer points of truth and error are seen and discriminated, so that error is distinctly exposed and refuted and truth is stated in clear terms. No man in China has a deeper insight into Christian doctrines viewed in connection with their opposite errors than Dr. Sheffield. In the preparation of this work he has filled for us a treasury stored with pure gold of truth, which his unique training has enabled him to discriminate from the alloy formed by mixing what man has invented with what God has taught. Our author tells us that the labor involved in the production of this book has been fraught with spiritual blessing to himself. How could it be otherwise? May his hopes be fulfilled in seeing his book widely useful to missionaries and their students, and may our hope of having the history of the Reformation written by the sage of T'ung-chow soon be gratified.

Foreign Missions after a Century, by James S. Dennis, D.D., of the American Presbyterian Mission, Beirut, Syria. Fleming H. Revell Company, New York and Chicago. A few copies are for sale at the Mission Press at $1.75 (Mex.)

The rising tide of missionary enthusiasm is marked by the issue of book after book treating on missionary topics, in the meeting of conference after conference at home and on the field for the discussion of missionary problems, in the increased number and interest of missionary periodicals, and in the ever increasing number of those desirous of working and witnessing for the Lord of the Harvest in the mission field. One of the recent hopeful and significant signs of the times, and one full of bright promise for the better equipment of new comers, is the establishing of a Students' Lectureship on Missions at Princeton Theological Seminary. The book under review consists of six lectures delivered in the spring of last year before the faculty and students of this well known seminary, and will answer many of the questions of the Church and the world, the latter of which is looking for light and the former for leading on the subject of missions. By its comparison and review it will prove helpful to Christians at home; whilst its ringing note of encouragement will be welcomed by the workers on the field, for we like to be reminded of the power behind us: the power of God, the power of His Holy Spirit to regenerate the soul and win a lost world to Christ

The first lecture gives the present day message of foreign missions to the Church. After presenting four reasons why the message should be received with special honour Dr. Dennis goes more into detail. The analysis shows that this direct call of Providence summons the Church to contend for the spiritual dominion of the world, brings tidings of abounding opportunity, is a personal and confidential revelation of special privilege, and at the same

time presses upon us the claims of duty.

In the second lecture, the present day meaning of the Macedonian vision, we are reminded it was not intended that the Macedonian cry should die away upon the ears of the Christian Church. The call was a permanent one, until it has become a many-voiced and tumultuous cry in our day. "It is not a man of Macedonia alone who speaks; it is a man of Japan, a man of China, a man of India, a man of Syria and Persia and Africa; his face is a composite photograph of every race under heaven; it is a man of many nationalities, widely scattered, and all practically in a state of moral ignorance and spiritual need, corresponding in all respects to the condition of Macedonia in the days of Paul."

The third lecture treats of the present day conflicts of foreign missions with a self-centred Christianity in the Church at home, with unseemly rivalries and intrusions on the field, with misrepresentations (which have been abundantly refuted), with dangerous climates and unhealthy environments, with the growth and political nourishment of national evils, with the opposition of heathen governments, opposing religions, deep-seated native prejudices, superstitions and jealousies, in fact with all that must be expected in a war with sin and ignorance.

The fourth lecture tackles the present day problems of theory and method in missions. In speaking of the problem of theory Dr. Dennis points out that a true theory of missions involves correct ideas as to the motive, object, necessity and results of missions. The problems of finance, co-operation and native development are also touched on.

In the fifth lecture, which takes up the present day controversies of Christianity with opposing religions we have given the real historic relation of false religions to divinely revealed truth, we are reminded that there is no cause for discouragement, that the triumph of Christianity is assured, and, after being impressed by the beauty, sublimity and worth of our simple Gospel, are quite prepared for an enthusiastic reading of the sixth and last lecture which reviews the success of the past century of Christian enterprise.

The book is specially valuable as coming from one who has been practically and successfully connected with work on the field, Dr. Dennis having been twenty-three years connected with the Presbyterian Mission in Syria. His sympathies and information are not confined, however, to the portion of the field he laboured in. He knows and rejoices in the fact that the Gospel leaven has penetrated into every land, and sees far enough and clear enough to give a terse and racy statement of the characteristics of heathen countries and the results of Christian missions all over the world. With such a range there is a danger of work being superficial, but whilst, with such a panoramic plan, condensation and generalisation were unavoidable, we find the presentation of facts is philosophical and orderly as well as comprehensive.

Our brethren in this land will find ten pages of the Macedonian call devoted to a weighty plea from China, such topics as population, languages, religions, history of evangelical missions, Bible translation, etc., being touched on. Then in the chapter on present day conflicts, Romanism and the opium traffic in China are referred to; whilst in the last chapter on the present day summary of success the circulation of Christian literature in China takes its place among the other encouraging items. The book, however, is more valuable to the worker out here in bringing him or her into touch with workers at home and abroad. And we have the con-

fident hope that such a book as Dr. Dennis has given us will, by God's grace and leading, increase the number of well wishers and workers for foreign missions at home. In reading such an appeal the Church will, we pray and trust, be awakened to a higher and tenderer consciousness of the greatness of her duty to the unenlightened and the perishing. So with hearts enlarged and filled with a deeper truth, yearning for the salvation of men and a more unselfish devotion to the Master's cause, our brethren and sisters and our fathers and mothers at home will pray more earnestly and sympathetically and give with more liberality and accurate knowledge of the real needs of the mission field than ever before.

The typographical excellence of the book is enhanced by the good index, a select bibliography of recent literature on missions, and apt quotations and burning words, prefacing each chapter, from speeches and writings of those who have thought deeply, spoken wisely and worked hard in the cause of missions. The charm of Dr. Dennis' style will not prevent the reader from listening to the trumpet tones, heart sighings and experiences of such men as Dr. Fairbairn, Bishop Thoburn, the late Dr. Arthur Mitchell, Dr. Storrs, Sir M. Monier Williams and others.

Editorial Comment.

We have found it necessary to increase the size of this month's Recorder to 52 pages. There is still a large amount of material in hand, and we ask the patience of those contributors whose articles have not yet appeared.

Our readers will rejoice with our Fookien brethren at the news of the showers of blessing God has graciously favoured them with. We are also having times of blessing in Shanghai. As we go to press we are in the third week of a four week's campaign, similar to the series of meetings reported in the February number of last year's Recorder. With heartfelt joy and thanksgiving we note how night after night the largest native church in Shanghai is filled to overflowing, how inquirers are coming forward, how lukewarm Christians are being quickened, and how all are drawing nearer to each other and the Lord Jesus.

Our brethren in Japan are also having much blessing. From Nagoya we hear that at the end of the week of prayer the Christians were one in petitioning for a continuation of the nightly services. Accordingly for one more week with "one accord" they met in one place to pray and wait for the promised blessing. "As a result the Christians are awakened as never before to a sense of the responsibility that rests upon them, and have been filled with a desire to lead others to Christ."

The letter to which we have referred mentions that plans were being matured for aggressive work among unbelievers, the proposal being to conduct evangelistic services in different parts of the city every night, the foreign and Japanese workers labouring together. But as the most perfect plans must fail without God's blessing upon them, our prayers are asked on their behalf, that all believers

may be indued with power from on high: power to present the teachings of God's Word and wisdom to guide souls to Christ, and that the Holy Spirit may enter the hearts of unbelievers and convict them of sin and turn them to the Saviour.

In passing on the above request for prayer we would call the attention of our readers to the letter from Dr. Woods on page 138, asking the whole missionary body and all Christians in China to unite in earnest prayer to God that the Opium Commission may be guided in their search after truth, and that Mr. Yen's visit to the home lands may be much blessed in awakening the world and quickening the Church with regard to the great opium evil.

It is proposed to present the Empress dowager of China with a copy of the New Testament on the occasion of her sixtieth birthday. It has been suggested that it be written on silk and enclosed in a beautiful and costly casket. But whether this latter is possible or not, of which there is some doubt, the occasion seems a most fitting one for making some attempt to bring the New Testament Scriptures before Her Majesty. It is to come from the Christian women of China, and all are to be asked to help, even though never so little. The idea originated, we understand, with the missionary ladies of Ningpo, but the execution of the plan has been entrusted to a committee of the missionaries in Shanghai. The thought seems most commendable, and we hope to see it successfully carried out.

Missionary News.

—Rev. C. A. Killie writes from Ichowfu: "We have just finished a month's work with a class of forty, mostly inquirers, and at the close twenty applied for admission to the Church. I baptized four on the Sabbath; the others will wait for some further instruction.

Mrs. Killie is teaching a class of ten women, nearly all of whom are also applicants for baptism.

The interest is growing, and we believe that having sown in tears the reaping in joy is to follow very closely after."

—The First Annual Meeting of the Christian Endeavor in China will be held in Shanghai next June, 23 to 25.

It was thought advisable, at the present stage of the work, not to dignify this meeting with the title of Convention. But we trust as many Endeavor workers as possible will make an effort to be present, so as to make it a Convention in fact.

A three-days' programme is being arranged, and the outlines will be published in the next issue of the RECORDER.

—Rev. W. J. Drummond writes from Nanking: We have just had communion and received five more into the Church by baptism, all men. There are still twenty applicants, most of whom might be received next time. One old man, about sixty years of age, was an enquirer about ten years ago, and a faithful attendant on the services. Then he left the city and was lost sight of until lately. He had been pressed by many missionaries in other places to be baptized, but refused, saying that he belonged here.

—We have received a lot of the photographic views mentioned by Rev. Geo. Hays, of Chefoo, in his article on Industrial Schools in this number of the RECORDER, and are very much pleased with them. They are well executed, of interesting scenes, and many of them beautifully tinted. We are able to give prices of the unmounted only at present: Size, 4 inches × 5, $1.25 per dozen; 5 × 7, $1.25 per half dozen. Packages cannot be broken.

Mounted copies may also be had, but we cannot at present give prices. Should any wish to order, however, we shall know prices in a few days, and we are sure all will be well pleased.

A REMARKABLE MOVEMENT IN SHENSI.

In a private letter to Rev. T. Richard, Shanghai, occurs the following:—

We are in the midst of a remarkable movement. 240 villages in Kao-lin Hsien have declared for "the doctrine" and established worship and offer expenses at twenty-seven centres. The official has informed the governor (Fu-tai). Eight mandarin [wei-yüan] are going the round threatening the people if they continue to worship and have intercourse with us. For six weeks now the stir has been going on, and still the interest increases. Politics is the cause we fear, and the whole affair is more than mere excitement. There is danger in the crowds, and certainly the movement needs wisdom. What does it mean? We glory in the opportunity of preaching, visiting and intercourse generally; every house is open to us. God help us to act wisely. Meanwhile we are feeling for motives and preaching the truth.

As regards Famine Relief,—we are using your money as capital to purchase and provide raw cotton to be carded, spun, made into cloth and then sold. The same round recommences again. This will be *permanent* help until the spring. Our work is limited by lack of funds. We could extend to nine hsiens, but can help only the *worst cases* in three.

The magistrate in San-yüan is giving grain, four pints (shêng) per head per month and two for children, also opening soup-kitchens. Other counties (Hsiens) we hear are likely to follow his example; if so, much distress will be relieved, but not anything like fully met. Our scheme gives *only wages* for work, and is permanent without pauperising the people.

EDUCATIONAL ASSOCIATION OF CHINA.

Meeting of Executive Committee.

The committee met at McTeiyre Home, Friday, Feb. 9th, at 8 p.m., and was opened with prayer by Dr. Parker. Dr. Fryer, Chairman of the Committee, presided. Other members present: Dr. Parker, Mr. Ferguson, Prof. Bonnell, Miss Haygood and Mr. Silsby.

The following business was transacted:—

1. Minutes of previous meeting read and approved.

2. Drs. Fryer and Parker agreed conjointly to prepare appeals for funds, in Chinese and in English.

3. The members of the committee having agreed by circular letter to authorize Dr. Pilcher, Chairman of the Publication Committee, to revise and prepare for publication Chapin's Geography, with a view to publishing at once an edition of 1500 copies, this action was formally approved, but in consideration of the lamented decease of Dr. Pilcher and the absence of any definite proposals regarding the matter the committee resolved that, "while we hold ourselves in readiness to publish an edition of Chapin's Geography whenever it is thoroughly revised and brought up to date, we take no action upon the question of

publishing it until such revision is made.

4. It was *Resolved*, That all work agreed upon by the Executive Committee be ordered by the chairman, and that the bills for same be examined by him. When approved (by him) orders signed by the chairman and countersigned by the secretary shall be paid by the treasurer.

5. The treasurer made the following report of Account Current:—

Cr.

May 1, By Cash in Bank (Bal. to Cr.)	$738.45
Aug. 5, By Cash from Presb. Mission Press...	388.28
Jan. 30, By Cash from Membership Fees	100.00
	$1226,73

Dr.

Nov. 3, To Insurance Account	17.00
Jan. 9, ,, Dr. Jno. Fryer, (Gen'l Ed.'s Account)	384.32
Balance to Credit ...	825.41
	$1226.73

It was agreed to approve the account after being audited by the chairman.

6. The chairman was authorized to make adequate arrangements for the storing and protection of the Association's property and to report at the next meeting.

7. Miss Haygood, in view of her return to America, resigned from the committee. Her resignation was accepted, with thanks for past services, and Miss H. L. Richardson was elected in her place.

8. Mr. Ferguson, Secretary of the Association, reported that he had complied with the instructions of the Association regarding the publishing of the proceedings of the last triennial meeting, etc, as far as he was able to do so without too much delay. He was authorized to turn over the remainder of the work of preparing a descriptive catalogue to the General Editor, whose knowledge of the subject rendered it more convenient for him to prepare for publication that which was required.

9. Upon motion of Mr. Ferguson Dr. Fryer was requested to open a department in the *Scientific Magazine* for the publication of articles on educational subjects, and that members of the Educational Association be urged to assist by their contributions and active support.

J. A. SILSBY,
Secretary.

—The *Swatow Church News* tells a bright story of the "casual" manner in which the Gospel finds its way from point to point in China. A Chinaman went on business to Shanghai from his native place in South China. In Shanghai he bought a copy of St. Luke's Gospel. On his way home he looked into it, liked it, and read it again. When he reached home his neighbors wished to hear his news from Shanghai. So he told them all he had met with and all he had seen, and finally he mentioned the book he had bought, and read a little of it to them. The next evening there were a number again wishing to hear his news, and he read a few more verses in Luke's book. This occurred several times, till there were a good many interested and wishing to read the book for themselves. No other copies could be procured there, so they took the one volume which they had, and, taking it to pieces leaf by leaf, made a good many copies of it, and gave each man a copy, and then every evening they met and read it. "Afterward a preacher came to the town and preached the doctrine of the Lord Jesus in the streets and lanes; when, to his surprise, his hearers said to him: 'What ye are preaching we already know; we have long worshiped Jesus and have ceased to worship the idols which we once worshiped.' May not this volume of a book be compared to a seed which fell in good soil and brought forth fruit?"

Diary of Events in the Far East.

January, 1894.

13*th.*—The Rev. Y. K. Yen, M.A., native pastor of the Church of Our Saviour, Hongkew, leaves to-day by the *Ganges* for England to represent the Chinese Christians at the Anti-Opium Congress to be held in London.

23*rd.*—The French Chamber of Deputies has adopted the treaty with Siam. M. Casimir-Périer, the Premier, replying to a question in the Senate, declined to discuss the question of the Buffer State, which had to be settled with Great Britain.

February, 1894.

6*th.*—Fatal fire in Hongkong through a spark from a cracker igniting the stock in a cracker shop. Fourteen of the inmates, suffocated by the fumes from the crackers, were unable to escape, and perished in the flames.

9*th.*—The China Navigation Co.'s steamer *Hangchow* put back to Hongkong seriously damaged from having been in collision with an unknown steamer.

A Marine Court of Enquiry, convened to investigate the circumstances on the 19th, delivered a lengthy finding to the effect that they were forced to the conclusion that the unknown steamer with which the *Hangchow* collided was the *St. Asaph*, and that the collision was fatal to her. It is probable that the *St. Asaph* foundered, neither boats, rafts nor survivors succeeding in reaching the shore.

11*th.*—Beginning of four weeks' evangelistic services in Shanghai among the Chinese, similar to those held in 1893. Services to be held afternoons and evenings in London Mission, Methodist Episcopal, American Episcopal, Presbyterian and Southern Baptist Churches. See editorial comment for further reference to these meetings.

According to letters received from Shantung the coal mines of Chang-shan, in the district of Tsêh-sien, were suddenly flooded on the 21st ultimo, and 450 lives lost. The mines in question are worked on the antiquated Chinese style, and produce over thirty tons a day, giving employment to over a thousand men and boys.

Missionary Journal.

BIRTHS.

At Hsin-chêu, Honan, 28th Dec., 1893, the wife of Dr. J. Frazer Smith, Canadian Presbyterian Mission, of a daughter.

At Chungking, on 19th Jan., the wife of Leonard Wigham, B. A., of Friends' Mission, of a daughter (which died the following day.)

At Chi-nan-fu, Shantung, 27th Jan., the wife of Rev. W. B. Hamilton, American Presbyterian Mission, of a daughter.

MARRIAGES.

At Oakland, California, U. S. A., Rev. Harry Perks, of Corralitos, California (late of American Bible Society, Shanghai), to Mary Eleanor, only daughter of J. H. Wait, Esq., of Birmingham, England.

At McTyeire Home, Shanghai, on the 13th Feb., 1894, by the Rev. Y. J. Allen, D.D., the Rev. M. B. Hill, Nan-tsiang, to Emma E., eldest daughter of Dr. J. W. Kerr, Brownsville, Tennessee, U.S. A., both of Southern Methodist Mission.

DEATHS.

At Peking, 10th Jan., Florence Davis Curtiss, wife of Dr. W. H. Curtiss, of the Meth. Epis. Mission.

At Kuei-hua-cheng, Shansi, on 19th Jan., Mr. Emanuel Olsson, of C. I. M.

At Kiukiang, on the 4th Feb., Mary, the beloved wife of Archd. Orr-Ewing, of the China Inland Mission.

ARRIVALS.

At Shanghai, February 3rd, Mr. Thorne (returned), Misses Eliza Dunn and A. C. Bridgwater, of C. I. M., from England; also Mr. and Mrs. W. H. Emberley and child, for Wesleyan Mission, Hankow.

At Shanghai, 15th Feb., Rev. and Mrs. G. Parker and two children (returned), Mr. and Mrs. H. J. Squire and one child, Messrs. G. A. Hibbard, Wm. Gemmell and Gilbert Ritchie, for C. I. M.; also Rev. and Mrs. Kenneth MacLennan, for Canadian Presbyterian Mission, Honan.

At Shanghai, 20th Feb., Rev. M. H. Houston, D.D. (returned) and J. B. Woods, M.D. and wife, for Southern Presbyterian Mission.

At Shanghai, Feb. 25th, Misses Christin Muldoon, Florence Collins and Louisa Hastings, Mr. and Mrs. E. E. Giffen, Misses Gertrude Graves and Emma Forsberg, from Canada, for C. I. M.

DEPARTURES.

From Shanghai, Feb. 24th, Miss H. L. Corbin, of American Baptist Mission, for U. S.

From Shanghai, Feb. 28th, Rev. and Mrs. E. P. Hearnden, Foreign Christian Mission, for England.

THE

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Thoughts on the Divine Names.

BY REV. R. H. GRAVES, CANTON.

[Southern Baptist Mission.]

IN presenting these thoughts let me say in the beginning that I have no desire to start any controversy on the vexed question of "Terms," or to take any side in favor of one or another of the several terms used. My remarks are not intended to refer to the *use* of the various terms for God in our native Churches and general Christian literature, but solely to the *rendering* of the various Divine names in the proposed union version of the Sacred Scriptures. Nor is this paper intended to interfere in any way with the resolution of the Shanghai Conference with regard to the liberty allowed to missionaries to have the Bible printed with any term for God which they may prefer.

The name of God is intended to express His nature, but as the human mind can form no *adequate* conception of His nature no one name will convey *all* of God to our minds. As in providence we see but "*parts* of His ways" so in grace we can take in but a part of His nature.

There are two stages of human development with regard to the knowledge of God. In one men have retained the primitive knowledge of God with more or less distinctness, or have acquired it by centuries of acquaintance with God's revelation of Himself in His word; in the other men have lost the original knowledge of God through idolatry or vice (see Rom. i.) and are living in ignorance of God's word. Jews and Christians belong to the first of these classes, while the heathen belong to the second.

By long usage we have learned to associate a definite idea with the term *God*, but with the heathen it is far different. Have we not, in translating the Scriptures for the heathen, made the mistake of thinking of them as belonging to the former of these classes instead of the latter by insisting on the use of *our* term to express the idea of God?

I have lately been interested in noticing the number of terms God employs in making known His nature and attributes. Such is the depth of human ignorance and such the poverty of human language that He found no one term sufficient for His purpose.

In this respect are not the Chinese of to-day very much in the same position as the Jews of old? The chosen race in Egypt had been for centuries without a Divine revelation, and had probably lost, through contact with idolatry, the clear conception of God enjoyed by their forefathers. It is painful to notice how God almost *labored*, if we may say so, to convey to their dull minds a proper idea of Himself.

Moses felt this difficulty, and when commanded to go to Israel said, "if I say unto them, 'The God of your fathers hath sent me unto you,' they will say to me: 'What is His name?'" God answered, "Thou shalt say unto the sons of Israel, *Ehyeh* hath sent me unto you."

Here God reveals Himself to man as "*I am*," *lit.*, *I go to be the* "*One who is about to act.*" (Ex. iii. 14). The promises made to their forefathers were about to be fulfilled. Soon after this God recurs to the name *Jehovah* "the self-existent One," under which He had made Himself known of old, but not by such proofs as He was now about to show to Israel and to Pharaoh. In early times "names were significant and served to mark out the individual by some peculiarity in his person, some trait in his character, or some event in his history. If several of these circumstances might occur in the case of a finite man how much more may we expect them to come out in the contemplation of the infinite God. Accordingly among a primitive people His names grow in number as the manifold aspects of His all-perfect character break upon their view. He is called Elohim, the everlasting, when His antecedent eternity and absolute independence are contemplated. He is termed Jehovah, the self-existent, the author of all existing things, when He is regarded as the free and personal God, manifesting His being to the intelligent universe by the works of His creative power. He is named El Elion, the Most High God, when His unattainable pre-eminence above all created things comes into view. He is designated El Shaddai, the Almighty God, when He wishes to set before the mind His unconquerable omnipotence." *

In later times, the times of Ezra and of Daniel, when Israel was living among an idolatrous people we find him designated "the God of heaven" (or of the heavens.) When God has chosen to reveal Himself under so many names in order to accommodate Himself to our finite understanding does it show wisdom on our part to insist on using one term only? Shall we who through ages of Christian knowledge have learned to associate definite ideas with

* Murphy on Exodus.

the term God refuse to accommodate ourselves to a heathen people who are just emerging from darkness or are still in its midst?

In my own mind I have no doubt that *Shang Ti* is the best term to express God's "transcendence" any more than I have that *Shin* is the best term to express the Divine "imminence." *Shin* seems best to express God's mysterious working in the creation and transformation of all things. Witness the common expression 神造化之極 and 神迹 as applied to created objects as the sun, moon and stars. On the other hand, *Shang Ti* is well adapted to express the Divine Majesty and Mighty Ruler. In preaching to the heathen I am accustomed to employ whatever term seems best adapted to express that side of the Divine character which I am endeavoring to present to my audience, and frequently use several terms synonymously, as they are found in our Chinese Christian literature. Both terms are in the present Christian literature, and I presume are there to stay. Is it not wiser to conform to the fact and have a mutual understanding, as rival steam-ship companies often do, instead of pursuing the "cut throat" policy of one line trying to run all the others off the trade? When we come to the translation of God's word of course we must be faithful to the original, but here we have a case where faithfulness to the original seems to demand that we conform our expression to the ideas presented in the text and context.

It seems to me that instead of ranging ourselves in separate camps we should catch more of the spirit of the venerable book we are translating and use the variety of terms which we find there. No confusion need exist. We use "Spirit" and "Ghost" interchangeably in speaking of the Third Person of the Trinity, though the latter term is elsewhere now confined to a far lower usage. The epithet "holy" or the capital S distinguish Him from the lower use of "spirit" or "ghost," as in Greek the definite article does. I think the "delegates" and Dr. John have done rightly in translating το πνευμα by 聖神, even where there is no ἁγιὸν in the Greek. To leave out the article is just as poor a translation as to insert the 聖 is. In some cases the reference is clear, in others, as Acts xix. 21, it may be difficult to say whether το πνευμα refers to the Divine Spirit or the human spirit as inspired by the Divine. Usually, however, the context will determine the meaning.

Probably the word for "Spirit" is a point where agreement will be found to be more difficult than that for "God." If some one word could be agreed on, the "Term Question" would be much nearer settlement. But even if two terms are used, as in English, no practical difficulty exists.

So my conclusion is that with regard to the Divine names *comprehension* is better than ranging ourselves in opposing ranks.

*Female Education.**

BY REV. R. M. MATEER.

[American Presbyterian Mission, Weihien.]

THE educating of the girls urges itself upon us for two general and three special reasons. In general:—

First. *Because, equally with the boys, it is their right.* It is their right, because they are human beings, going to live forever, and because they have a great God-assigned part to perform in the uplifting and saving of China. Unbelief or indifference concerning thorough female education, the idea that it is in any sense a duty or a virtue for a woman to remain ignorant,—these, along with slavery, polygamy and torture, are relics of barbarism. In Syria it was at first protested that a woman could no more be educated than a cat. In the South Seas it was insisted that women could not understand kindness; that when they became troublesome the only way was to kill and feast upon a few in order to instruct the living. However strange, it is just possible that missionaries unconsciously imbibe some of these heathen views. A woman from the country said to her milkman, "I do not like your milk. It's dreadfully thin and there is no cream on it." He replied, "Arter you've lived in the city a while mum, you'll git over them rooral idees o'yourn."

Indeed all are not entirely free from these heathen sentiments when they come to China. Some of the most profound and precious truths that ever entered human ear were revealed first to a woman. The apostles, influenced by the Rabbinical notion that the female sex was incapable of religious instruction, marveled that our Lord talked with the *woman.* After eighteen hundred years, in 1879, Oxford opened a hall for women, but up to the present, although passing exactly the same examination as men, they are given not a degree but a *certificate!* Most amazing of all is the fact that the most indifferent to the higher education of women are the women themselves. A prominent educator has, upon investigation, ascertained the fact that, while many have given largely for educating men, only one woman in the U. S. A. has ever given any considerable sum for educating women. Likewise here in China it really seems necessary at times for men to take the lead in this matter.

Second. *Because the triune voice of Revelation, History and Reason bid us educate the women.* Our daughters, says the psalmist,

* Read at the Shantung Conference in November, 1893.

are to be as corner-stones polished after the similitude of a palace. Why are we building; what are we building without these divinely chosen corner-stones, cut and polished? Machinery, money, missionaries, instruction, scientific and theological,—with these we are building large and bright, while leaving the corner-stones in the mines of heathenism. High over the portals of such a structure God has written folly and failure. We must begin anew by the cutting and polishing of God's chosen corner-stones.

What does History say? Greece, Rome and Babylon! Why did they ignominiously fall? Because they made the state instead of the family the unit of society. In vain did they think to live and flourish with woman nothing but a toy or a slave. Are we, in the name of Christianity, to repeat their mistake? *Certainly* we are, so long as we make the station and the Church everything, while neglecting the family. The salvation and large success of our work must lie in lifting up into prominence the mother, the wife and the school mistress.

The verdict of Reason is uttered in such sayings as: "The hand that rocks the cradle rules the world." Such sayings are so familiar because so true.

How is it in Shantung? After thirty years of effort, with one hundred and sixty-five missionaries and about eight thousand members, how many of our number are giving themselves personally to the teaching of girls? It is said there is one. How can we be thus overcome as by a summer's dream?

Female education presses upon us for three special reasons.

First. *We must have girls' schools to train future mothers.* Out of families the nation and the Church are made. If this great fountain of love and truth and duty be dried up all artificial streams will fail. Are we to have for our cause awakened intellects, enlisted affections, conquered wills and quickened consciences we *must* have educated Christian mothers. The sweet, strong and lasting influence of godly mothers is absolutely indispensable in order to the fixing in goodness the pliable character of the children of the Church. To be thus a living Gospel to her children she *must* be educated.

In our China Church the children are left to browse at large. They are not gathered round the family altar nor taken to Church. This alarming fact will remain a fact till the mother be taught to realize the immortal worth and dignity of the child given her in trust from God.

We mourn the unreliable character of our Christians. We shall continue to do so until the mother ceases to promise her child a biscuit or a beating but fails to give it to him.

We are shocked by their lack of reverence. Parental influence is the only cure for this. It must be imbibed in the lap and at the knee of the mother who is herself such as to command the respect of her child. There *must* be mothers with the self-control and moral courage to face public opinion in compelling obedience by affectionate firmness and wholesome discipline.

We are praying and laboring and longing for men of that self-resource, self-reliance, self-renunciation and compassionate love for their fellowmen that will make them independent leaders of the native Church. We shall not find them till we study and appreciate the mother's influence upon such men as Luther, Wesley and Washington, and then educate in earnest Christian mothers. In this we have need to redeem the time, or the youngest of us will die without seeing the desire of our hearts.

Second. *We must have schools to train wives for the pastors and leaders of the Church.* Otherwise, unless satisfied with a very low semi-heathen standard, we shall never have men able to take charge of the Church. No man who looks down upon woman is fit for a leader in the Christian Church. This is just what every man will do, whose wife has no mental outreach and no spiritual upreach. With a heathen or nominally Christian wife a leader is placed in a false and unscriptural position. He is semi-paralyzed, and hence of little account. He will either let the spiritual and moral state of the Church lie prostrate or succumb under the burden of care and discouragement. He will be not only not helped but most seriously hindered by the influence of her backbiting, jealous, narrow and unreasonable companionship. He *must* be sustained by the intelligent sympathy, tact and patience of a Christian wife, or he cannot continue to suffer and be strong. He must have such a wife to kill his vanity and save his reputation. He must have such a wife, or his own home will be such as to tie his tongue concerning a large section of vital moral questions.

Third. *We must have such schools in order to prepare teachers for the women and girls of the Church.* All that men can and will do in this direction is utterly unsatisfactory. This fact and the reasons for it are too clear to call for enlargement. This work foreign women cannot possibly overtake directly. In stamping a nation's coins the device is engraved upon soft steel dies by very skilful engravers and this steel hardened. But these engraved dies are too valuable to use constantly, for one is worn out in about two weeks; so impressions are made from them in softer steel, which is hardened, and with these the coins are struck. Likewise our women are too costly and too soon worn out to do all this work. They must make their impress upon girls in school and send them forth to stamp

Christianity upon their children and upon the individual women in the Church. Again, if barriers of dullness are to be broken down and a way made into sluggish brains old jaded Bible-women will not do. It demands the sprightliness and patience of educated women. While always magnifying woman's work for women it is still amazing to me that capable women continue to think they can thus accomplish more than by educating and moulding the character of girls in school. Indeed the great marvel of my missionary life is the practical indifference to this supremely important branch of our work. There are missionaries who go so far as to insist that girls under the influence of a foreign woman are unfitted for the duties of life. If true, this means simply that Christianity is a failure. Such views must have come from observing the results of some miserably mismanaged and neglected school that did not deserve the name of school. I have read of the outcome of twenty-three Syrian girls twenty years after graduation. Two died a triumphant death ; the remaining twenty-one were all heads of families, esteemed and honored in their communities, while nine were still teaching school. I have in hand letters from eight schools in China. All say that the girls are not unfitted for the realities of life. Most say that the demand for them as wives is greater than the supply.

In order to satisfactory results in a girl's school at least three things are essential : First. The girls must come young enough and be kept long enough under the personal influence of the foreign teacher to enable her to mould and fix reliable Christian character. A well-built character cannot be turned out by the rapid processes of modern machinery. Under the most favorable circumstances at least five years will be required. After the conversion of Jennie Lind she refused to sing at the opera. She received a message saying, "The king of Sweden commands you to sing." She replied, "I am already under command from the king of a higher court *not* to sing." We must have women in China so loyal to king Jesus that they will stand firm in the face of the imperious commands of heathen customs. In order to this, roots must strike deep and the character be developed into the strength and maturity of Christian principle, or these terrific storms will overwhelm it. We are distressingly powerless to deliver these people from poverty, but by thus influencing the girls for years much can be done to redeem their families from degradation, which is the curse of poverty.

Second. While in school the girls must be kept filled with the ambition to make themselves useful in practical ways, such as cooking, sewing, embroidery, and also be kept in touch with their own people by spending a portion of each year at home and by other

means devised by the person in charge. Lady originally meant bread-server and wife-wearer. In the hands of a sensible woman there is no reason why girls should not take pride in doing ordinary things extraordinarily well, and at the same time be prepared to make their homes nurseries of souls as well as of bodies. Of course it is not contended that this undertaking will have much in common with a picnic excursion.

Third. There must be something more than the mechanical storing of the mind with useful knowledge. They must be thoroughly taught to think and reason. Their minds must be awakened and stimulated and filled with beautiful hopes, dreams, ambitions and aspirations. They must catch the spirit of self-sacrifice, which is the mind of the Lord Jesus. In a word their lives must be made a part of the divine life.

David Abeel, Pioneer Missionary to China.

BY REV. JOHN G. FAGG, AMOY.

[American Reformed Mission.]

A CHINESE house under a wide-spreading banyan on the island of Kolangsu, opposite Amoy, still stands a landmark of the labors of godly David Abeel. He was the first foreign missionary sent out by the American Reformed Church. He was the pioneer of the Amoy mission.

He was born June 12th, 1804, at New Brunswick, New Jersey. His father was an officer in the U. S. Navy during the Revolution, and was honored by Congress for valor in several hotly-contested sea-battles.

The son inherited his father's military instincts, and when a youth of fifteen applied for admission to West Point. The applications that year were so numerous that he withdrew his request. He gave himself to the study of medicine for a year. Meanwhile he had come to the great turning-point in life which determines destiny. He became a Christian. His conception of the Christian life was lofty. From the beginning his life bore the impress of a coin fresh from the mint of heaven. It was so bright with a singularly attractive holiness. His heart turned naturally to the Christian ministry. At the age of nineteen he entered New Brunswick Theological Seminary. It was not long before the question forced itself upon him, "Where shall be my sphere of labor?" Abeel's consecration was too real, too deep to admit of his deciding on a

limited, one-sided view of duty. He saw the needs of his own Church. But his vision took in a wider horizon. The needs of the perishing millions beyond the seas appealed to him. Near his home was a grove where he made a bower to which he resorted for prayer and meditation. There he heard the voice of the Lord calling him to the regions beyond. He was at that time the only surviving son of his parents. They were advanced in years. To go to a foreign land in those days signified to most men life-long exile. The only highways to the Far East were by way of the Cape of Good Hope or Cape Horn. The voyages were always long and often perilous. When on board the ship *Roman*, bound for Canton, David Abeel wrote: "To the missionary, perhaps exclusively, is the separation from friends like the farewell of death. Though ignorant of the future he expects no further intercourse on earth. To him the next meeting is generally beyond the grave." Under these circumstances it is not strange that he found it difficult to come to a decision.

He accepted a call to Athens, New York, his first and only charge. There he ministered for two years and six months, when ill-health compelled him to resign. His brief ministry was one of marked spirituality. The people could not forget it. When, after twenty years of travel and multiplied labors in Eastern lands, he came to visit his first flock, the house of God became a very Bochim, for joy to greet their faithful shepherd once more, for sorrow because they should see his face no more. He was already treading the border land of a brighter world.

Abeel's entrance upon the pastorate did not signify that he had hushed God's call to go hence to the heathen. It is to be feared that many a man has done it to his lasting regret. He fanned and fed the flame of missionary zeal by reading the lives of David Brainerd and Henry Martyn. He surrendered himself completely to God's will. He sought guidance.

In December, 1827, he resolved to offer himself to the American Board, through which agency the American Reformed Church carried on her missionary work for upwards of twenty-five years. When first contemplating the foreign field his mind was drawn to Palestine. But he never saw the Holy Land. His field was to be 8000 miles nearer the rising sun.

In September, 1829, he received a call from the American Seaman's Friend Society to undertake work on behalf of seamen at Canton. The ship was to sail in a month. He had four weeks in which to decide and prepare. He accepted the call. About the same time the American Board extended a call to Dr. Elijah Coleman Bridgman, then a student at Andover, to proceed by the same ship to China. He was given three days to decide. He had decided

within the next twenty-four hours. The ship *Roman*, in which Abeel and Bridgman sailed, was owned by D. W. C. Olyphant, a distinguished Christian merchant and friend of missions.

It was in response to his earnest efforts that these first American missionaries were sent out. He gave them free passage and promised to provide them a home free of cost for a year after their arrival. During the voyage of four months Abeel wrought for the sailors by meetings in the cabin and friendly conversations in the forecastle. Several men were deeply impressed. After a year of service, under the Seaman's Friend Society at Canton, Abeel joined the American Board.

He was forthwith commissioned to make an exploring tour to Malacca, Siam, Java and the other larger islands of the East Indies. He was to ascertain the character of the people, their number, their religion, and the practicability of establishing missions among them. He visited Batavia, Singapore and Bangkok. A year was spent in Siam. Thither thousands of Chinese had emigrated. He devoted himself to the study of their language, to dispensing medicine, to the distribution of books and tracts. For a short time he was chaplain to the foreign residents at Singapore.

But failing health compelled him in May, 1833, to take ship for England. From London he went to Holland with a view to forming some connection between the Churches of Holland and the United States as a basis for co-operation in foreign missions. His hopes were not realized. While in London, in 1834, David Abeel was instrumental in organizing the first Woman's Missionary Society, called "Society for Female Education in China and the East." The first appeal was drawn up by him, and the profits of the sale of his "Missionary Narrative" were devoted to its support.

His extraordinary piety impressed people wherever he went. A lady in London says: "There was nothing austere, narrow-minded or extravagant in his religion. There was a beautiful symmetry, a holiness, refinement and tenderness about it which struck the most ungodly. Though so weak physically that he scarcely expected to reach America he came forward at a meeting in Exeter Hall and challenged the young men in the colleges to join the missionary ranks." Said he, with unusual energy: "And who has given you a dispensation to remain at home when the whole world is calling so loudly for assistance."

Arrived in America Dr. Abeel made a missionary tour through nearly all the Reformed Churches in New York and New Jersey. He addressed congregational Churches in the principal cities of New England. His appeals to the students at Andover, Princeton and New Brunswick were a bugle-call to many a young man to join the

Lord's advance-guard in the distant East. In a sermon entitled "The Missionary fortified against Trials," preached to a company about to leave for Africa, occur these words:—

"Remember you go on His errand. He has sent you. Animating truth! the enterprise is not ours. Let those who denominate a world's conversion a wild scheme, remember who devised it. Let those who look upon missionaries as enthusiasts reflect whose command has made them such. Let those who believe the nations can never be evangelized consider whose power and veracity their incredulity sets at defiance. While Jesus has died to redeem the world, while the sceptre of the universe and the throne of all hearts is in His hands, while the angels are His servants and the devils are beneath His feet, while all power in heaven and earth are His and His for this express purpose, then who has the privilege of prosecuting His work with assurance and delight if the missionary of Christ has not?"

He once more set sail for Canton in the autumn of 1838. Farewell services had been held at the Middle Dutch Church, New York. The large place he had won in the heart of the denomination was evidenced in a hymn composed for the occasion by Dr. G. W. Bethune. Two verses of the poem read as follows:—

"Go, then, brother; God is calling,
And thou know'st His welcome voice;
Go, though fast our tears are falling,
Yet in sorrow we rejoice.

"Go, for our weak hearts are growing
Closer to thee as we cling;
Go, for bosoms overflowing,
Choke our accents as we sing."

Dr. Abeel arrived at Canton on the eve of the first war between England and China. The universal unrest made direct missionary work impossible. The American Board commissioned him to make another voyage of investigation through the East Indies.

During Dr. Abeel's absence of nine months the British forces had successfully attacked Amoy, Tinghai, Chinghai and Ningpo. The island of Kolangsu, opposite Amoy, was held by the British. The treaty of 1842 declared Amoy one of the five open ports.

The door to Amoy was no sooner opened but Dr. Abeel hastened to enter. He left Macao and proceeded to Amoy, where he arrived February 24th, 1842. Though he had but a limited knowledge of the Amoy dialect he began work immediately. Throngs of curious onlookers, as well as interested hearers, crowded the little worship room from dawn to dark. The courtesies of the highest officials were extended to him. In 1844 Messrs. Pohlman and Doty, from the Borneo mission, joined him as co-laborers. But he was not to enjoy their fellowship very long. Disease was making deeper and deeper

inroads upon his constitution. He had but barely entered upon the realization of many hopes and prayers, to work for the Chinese in China, when the summons came to lay down his armor. He worked faithfully to the very last, and his work was not in vain. The first two converts at Amoy, baptized in 1846, ascribed their first impressions to his preaching. In January, 1845, he sailed for New York, "doubtful," as he says, "which home I should reach first." He survived a little over a year, dying at Albany, New York, September 4th, 1846.

At the time of Dr. Abeel's death Dr. Anderson, then secretary of the American Board, wrote: "Our brother was not a Paul, nor was he a Peter; he more resembled the beloved John. He was fitted to conciliate, to win. He was a good pioneer in a mission. Men could not help reposing confidence in him. His countenance, voice, manner, all tended to disarm prejudice and predisposed men to listen and assent. It was a good thing for the Amoy mission that he was the one who commenced it, and to this, among many other favoring providences, we owe much of the peculiarly tolerant spirit among the leading Chinese of that place. He illustrated the spirit of his Lord and Master in the view of the heathen and in the view of the Churches at home. His memory will be cherished, not only in the Reformed Dutch Church but by multitudes in other kindred bodies of Christians associated in the work of foreign missions."

Notes from Japan.

BY REV. H. LOOMIS, YOKOHAMA.

IT is said that in Japan it is the unexpected that happens, and such has certainly been the case in regard to several matters of late.

But a few years ago there was a rage for foreign civilization and all that belongs to it. The neat and becoming national costume was laid aside by leading men and ladies, and instruction in English, which included dancing, was all the rage in certain fashionable circles in Tokyo. An editor of one of the most popular papers in the capital, who was not a Christian himself, went so far as to coolly propose the adoption of the Christian religion as the religion of the empire, and it was feared by some that this might be attempted.

Now there is such a change in the public mind that the recent Diet proposed such measures of restricting foreigners and making their residence in the country disagreeable that the emperor first prorogued and then dissolved the Diet after but a few days' session.

It was evident that if the restrictions which were proposed to be placed upon foreigners should be enforced it would very likely lead to retaliation on the part of some of the governments, and thus instead of securing greater privileges to Japan the reverse of this would be the result.

The statesmen at the head of the nation understood this fully, and so have prevented, for the present at least, the embarrassment that would have resulted from the adoption of such unwise and hasty measures.

The leader of this anti-foreign agitation is a man who was once a prominent member of the Greek Church, but has long since severed his relations with that body and is now a candidate for political favor and ready to advocate any scheme which will secure him a following among the masses. As yet the people of this country are utterly without experience in the arrangement of international questions and are easily deceived by the cry of national rights and privileges.

In connection with this subject is the important question of the conduct of mission work in the interior. Thus far there has been permission given to missionaries to reside outside of the treaty limits for the purpose of teaching, and there has been in general full permission to go about and preach to almost any extent.

But now it is being urged by some that such conduct is contrary to the letter of the law, and therefore it ought not to be sanctioned by Christians or allowed by the government. And thus there is given to such officials as do not favor Christianity an opportunity to limit the work as it has not been done before. Where the anti-foreign feeling is particularly strong the missionaries have found their position an uncomfortable one, and new and more stringent terms are being required.

Partly on this account and partly on account of the religious views of the President of the Board of Trustees which held the property occupied by the missionaries at Kumamoto the missionaries of the American Board have been obliged to leave their homes and an important station which has been occupied by them for several years.

One of the papers published in Tokyo has recently published an article advocating rigid enforcement of the present treaty and the restriction of all missionaries to the treaty ports. While it is certain that the present Cabinet will not endorse such a measure it is still uncertain where this agitation is going to end.

In this antagonism to foreigners there has been an effort to enlist the Buddhists on the side of those who now cry out for the preservation of their own institutions and wish to exclude people

from other lands. And there is a difference of opinion as to what attitude the Buddhists have decided to take on this question. One of the papers asserts that they are to keep free from political discussions and leave all such matters to settle themselves. But in another paper it declares that they are to join in the movement for the restriction of the foreigners and thus help to check or keep out the element that has been gaining such a strong foothold and is threatening to destroy their influence and support.

But while there are hindrances and opposition in different quarters it is encouraging to see that the central government remains firm in its position of toleration of the missionaries and their work. In a recent speech before the Diet by the Minister of Foreign Affairs he announced that the policy of the government was opposed to the present anti-foreign crusade, and the same attitude towards foreigners would be maintained as heretofore.

Should this policy prevail we may expect to see the work extended in the future as in the past, and the sympathy in missionary labors on the part of those in highest positions will have a helpful influence upon all classes and in all parts of the country.

One cheering fact that has just come to light is the removal of all objection to the posession of, or use of, the Scriptures in the higher normal school in Tokyo. It is said that this has hitherto been forbidden, but is now officially permitted.

Another fact of importance is that when one of the missionaries had been rudely treated by some drunken men in Tokyo, and the policemen who stood by did nothing to prevent it, the head authorities not only expressed their disapproval of such neglect of duty but also punished those who were guilty of the same.

We are all hoping that the present troubles are but temporary, and that the relations that have been so long and pleasantly maintained will soon be restored.

Mrs. J. Bird says: "I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit. But the missionaries, by their lives and character and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, as I might almost express it, in favor of Christian missions that I cannot go anywhere without speaking about them and trying to influence others in their favor who may be as indifferent as I was before I went among heathen countries."

By the death of the Rev. Dr. Swanson China has lost one of her staunchest and most devoted friends, and the home administrators of foreign missions one of their best known and most able representatives. For many years Dr. Swanson was personally engaged in mission work in South China, and since his retirement from active service abroad he has nobly worked for the same cause at home as Foreign Missionary Secretary of the Presbyterian Church of England. As an advocate of missions—especially of missions in China—he stood in the very front rank, and will be greatly missed.—*The Chronicle.*

Woman's Medical Missionary Work.

BY ROSETTA SHERWOOD HALL, M.D., SEOUL, KOREA.

THE healing hand preparing the way for the saving Word continues to be an encouraging part of our work in Korea. At our annual meeting in 1892 Bishop Mallalieu re-appointed me in charge of the woman's hospital here in the capital of Korea. It is the first hospital for women in this country, and in it during the past year it has been my privilege to treat 6260 cases ; 119 of these were cared for in the hospital wards, 2125 were dispensary patients' first visits, 3495 were their return visits and 531 were calls to patients in their homes. The aggregate number of cases treated during my three years here is over 14,000. The records show a gain the second year over the first in round numbers of 1500, and of the third year over the second of more than 2000. Women and children from all classes of Koreans are included in these numbers, though, of course, as it is not the custom for women of the higher classes to appear upon the streets, the majority are from the low-class people. However, often quite high ladies come in closed chairs to the hospital and a good proportion of the outcalls are made upon the higher class, including several of the highest official families in the land. All patients hear more or less of the Gospel, and many buy books and study for themselves.

Our daily services before dispensing have been more interesting than usual this year, as Miss Lewis has had more time to devote to them, and Mary Whoang, our new Korean matron, having had a good training in our girl's school, makes an instructive Bible-woman. Next year Mary will keep record of the attendance upon these meetings, as it no doubt varies from that of the dispensary, for often accompanying one patient will be two or three friends, or if the patient be from the official class there may be a half-dozen servants with her. Miss Lewis has had the entire Ross Catechism written in large plain character all around the waiting room, and this proves instructive to those who read. Sometimes one reads to the others who cannot. Upon an average hardly one in five of my women patients can read their own native language.

I opened two new dispensaries this year—one at the East Gate and one near the South Gate of the city. The former is known as the Baldwin Dispensary, so named in honor of her who first gave toward woman's work in Korea. This place will in time prove a great blessing to the East side of the city, but it needs to have a doctor and a teacher living there. It is three miles across the city from

the hospital. I go there in a Korean chair, or palanquin, which has a wooden framework of about 3 × 3 × 3 ft., and is covered with cloth upon the top and sides. A wooden grating forms the floor, upon which I sit. The front can be raised or fastened down as one pleases, and has a little window as has also each side. Extending before and behind from the bottom of the chair are two poles, by means of which two men carry it. They may only take hold of the poles with their hands, but as a rule they wear a sort of rope harness that drops from the shoulders and loops over the poles. It takes an hour to thus travel the three miles, as the chair coolies always set me down while they rest, at least twice upon the way. Sometimes I close my eyes upon the squalid mud huts and the naked children, and imagine I am being borne swiftly along upon an elevated car to my work in a home city, but the odors, ever arising from the filthy streets, soon rudely awaken me from such day-dreams.

I think I have told you before of the sad results that often follow treatment by the native doctor in Korea. This year, for the first time, I saw one of them at his work, and I will try to tell you about it. I was called one day to the house of one of the higher class to see a child who had become very sick two or three days before, after being carried a long distance, strapped to the back of his nurse as is their custom, his bare head and the nape of his neck exposed to the fierce heat of a July sun. I found him in convulsions, and after a careful examination I told the father I feared there was little or no hope of his recovery. Both father and mother bowed before me and begged me to "give life," as they express it here. I told them only God could do that, but we would do all that we could, and I left them medicine and the necessary directions with the promise to return in the morning. Now this child was the only son of these people, and their love for him was just as strong as that of fond American or English parents, and like them they wanted to leave nothing undone that could be done for their darling. They had sent for the Korean doctor before they called me, and when they saw the child surely growing worse they thought they would try the foreign doctor, but now as morning dawned and no improvement was visible they again sent for the Korean doctor, who arrived shortly after I did. The mother and Esther, who accompanied me, had then to leave the room, as no Korean woman may be seen by a man who does not belong to her own family. After examining the little boy I told the father that he was dying. I could do no more for him, that God was surely going to take him very soon to His Heavenly home. Then the father bade the Korean doctor to again try his skill

The first thing this doctor did was to make a little pyramid of a brownish-looking powder upon each breast of the child, and then to set it on fire ; as it began to burn the tender skin I begged the father to have it removed, and I said to the doctor, "You know it can do no good," but he only calmly smiled, as he obeyed the now almost frantic father to go on with his treatment. He then took out from its sheath a needle half way between a darning-needle and a surgeon's probe in appearance, and this he proceeded to stick through each little foot, through the palms of the hands, the thumb joints and through the lip into the jaw just beneath the nose. Again I tried to make him stop, but he said it was "Korean custom." I replied, "It is a very bad custom, that though in this case it would result in no further harm, as the child was dying, yet it was exceedingly cruel, and in cases where recovery from the disease might occur inflammations of these punctured joints were sure to follow, and often suppuration with death of the bones, so that amputation of the foot or hand is the only radical cure—that many such cases had come to me at the hospital." The doctor and father now went out, and the mother and Esther came in. Esther had been telling her about our Father in heaven, and that her dear little son would soon be with Him and be free from sickness and pain for evermore. The poor mother seemed anxious to learn all she could. We prayed with her and left the little tract called "Communion" for her to read, or, as it is in Korean, "Comforting Words." A few days later she sent a servant with the message that the child had died and was buried ; she sent me a little present with an invitation to visit her again, and I am sorry that as yet I have not had time to do so. There are many such doors open to receive us, but our workers are so few that we have not been able to enter them except in a few cases. When we have been able to do so the mothers, grand-mothers and children have often learned to read the Bible, to sing and to pray, and those who could come out from their homes and attend the services have desired and received baptism.

We have recently finished the ninth annual meeting of the Korean M. E. Mission, Bishop Foster presiding. Dr. Leonard and Mrs. Keen, missionary secretaries, were also with us, and our work is laid out for another year. Dr. Hall and I have both been appointed to Pyong-yang, a city of the Northern interior, 180 miles from Seoul. Last year doctor was the first to be appointed to exclusive work in the interior, and now I have the privilege of being the first woman appointed to similar work. As you can imagine it is a little hard for me to give up the growing work in Seoul and my Korean girl helpers, who have grown so dear to me in these three

years of training, but it is a satisfaction to be able to leave all to the good care of Dr. Mary Cutler, who came to us last April, and of Miss Lewis, who has been here nearly two years now. I am happy to go, and with our Father's help to try to build up a similar work in the still darker city of Pyong-yang, known as the "Sodom of Korea."

"Over and over, yes deeper and deeper,
My heart is pierced through with life's sorrowing cry;
But the tears of the sower and the songs of the reaper
Shall mingle together in joy by and by."

A Moral Parodox.

BY REV. F. H. CHALFANT.

[American Presbyterian Mission, Weihien.]

RUSSIA'S recent coquetry with France and the several disputes in Africa and Brazil furnish the political arena with somewhat of a show, but the pre-eminently interesting spectacle before the world just now is England's jugglery with the opium trade and the American monstrosity known as the Geary Law. When a 'foreign' periodical published in *China* can devote two or more pages to prove that opium, if not a blessing, is at least a harmless luxury, that it would be cruel to deny it to the Chinese; when one of the New York dailies, which at first inveighed against the injustice of the Geary Law, now apologises for the McCreary-Geary Act as necessary to the nation's peace of mind, it is high time to put an extra guard over the jewel, Consistency, lest perchance that precious property entirely disappear. Herein is a "Moral Parodox" which can hardly be said to crown with glory the waning years of the Nineteenth Century! It is still the hope of many fair-minded people that ere the midnight bells proclaim the opening of a new century America shall have learned to treat all nations on an impartial basis in accord with the principles of her constitution, and that her mother country will have expunged from her parliamentary records all sanction of the traffic in the "accursed thing." Protection against injurious in-roads of the Chinese *can be secured* without recourse to despotism and without resorting to measures that smack of mediæval exclusiveness. Why not act along the *modern* lines of arbitration and international comity?

So, too, commerce too can be carried on without coercing nations to buy a commodity which hurls them to moral ruin! Had Great

Britain, after chastising China for the wanton destruction of merchandise at Canton, followed up this wholesome admonition *with absolute prohibition* of *further export of India opium to China* the act would not only have merited the applause of the world but would have inured to England's *commercial advantage.*

I have lived six years in the interior of Shantung and can state on good authority that the greatest limitation to the purchase of foreign goods by the natives is their *poverty,* and that one of the chief causes of poverty in this province is the use of *opium.* Granted that the Chinese would have raised their own opium: it is reasonable to say that had the Emperor Tao Kwang's anti-opium policy been supported by a restrictive policy in India the demoralization due to the abuse of the drug might have been perceptibly checked and the evil day postponed; English commerce along other lines might have received a greater impetus, and who knows but that British rule might have been thus fostered in the Middle Kingdom?

The United States is pursuing a like shortsighted policy in her worse than awkward attempts to regulate the influx of Chinese. Her Congress hoots at the commercial issues as though there were none at stake. China had just as lief buy her kerosene of Russia as of her new enemy the United States. Europe can supply clocks and watches as well as America. Let Chinese prejudice arise against a certain country's commerce and her rulers will find ways and means of thwarting that nation's trade within her bounds, of which our disappointed 'foreign' traders will be totally ignorant.

But it is not my intention to commend righteous legislation for the mere sake of gain. Would that this paradoxical state of things were done away with! Would that Christian nations, in trying to promote the interests of poor China, might cease to tear down with one hand what the other hand builds up! Would that we might see in all international dealing that "charity" which "seeketh not her own" and "vaunteth not herself"! For this happy state we must wait till "that which is perfect is come"!

Education and Missions. (Another View.)

DR. GORDON is a man who has rendered invaluable service to the Christian Church, but when he writes as he does on the question of Education in Mission work, he is writing about what he does not fully understand, for, if what he contends for is sound the theological colleges in Europe and America should be closed too, for out of these colleges too have gone forth some men who have denied the faith, but such is not the rule in India more than in Christian lands. In reply to the partial and one-sided views of one or two missionaries, whom Dr. Gordon quotes, we are glad to publish the following, in the hope that it will help to settle this question in regard to China. It is from

"THE OPEN LETTER TO THE CHURCHES OF THE WEST,"

drawn up in 1889 by thirty-six of the British, American and Danish agents of nine of the principal organizations at work in South India and four native clergymen forming the Madras Missionary Conference.

TIMOTHY RICHARD.

"The work now being done is grouped as follows :—

I. Mission Work among the Children.

Boys' Schools.
Girls' Schools.
Mixed Schools for Boys and Girls.
Sunday Schools for Boys and Girls.

II. Mission Work among Young Men.

Higher Education in Schools and Colleges.
Bible Classes for Young Men.
Special Addresses (English) to Young Men.

III. Mission Work among the Masses.

Evangelistic Preaching in Streets and Halls.
Evangelistic Preaching in Circles of Villages.
Evangelistic Tours and Visits to Hindu Festivals.
House-to-house Visitation.

IV. Mission Work among Women.

Zenana Teaching.
Special Evangelistic Meetings for Women.
The Work of Bible Women.

V. Mission Work among the Sick.

Medical Mission Work by Means of Hospitals and Dispensaries.
Medical Mission Work in Zenanas.
Visitation of the Sick in Hospitals.

VI. Mission Work by Christian Literature.

The Bible Society.
The Religious Tract Society.
The Christian Literature Society.
Sale of Bibles and other books by Colporteurs and at Depôts.
Distribution of Tracts and Handbills.
Reading Rooms.

VII. Work among Native Christians.

Preaching and Pastoral Oversight.
Sunday Schools for Christian Children.
Meetings for United Prayer.
Young Men's Christian Associations.
Institutions for the training of Mission Agents.

"In all these methods there is no rigidity, nor do we hold the view that we have reached finality. We welcome wise suggestion, whether coming from without or within. Of the methods now employed we thankfully affirm that every one of them has been owned of God in the salvation of Hindus. To recent criticisms of Indian mission work in which its failure has been alleged we do not think it needful to reply, since the Church of Christ in India is visible enough.

"In educational attainments and in morality the rapidly increasing Christian community is well known to be in advance of all other sections of the people of India. Though we gratefully acknowledge the success which has been gained we attach but little importance to count of heads, believing that the moral test is higher than the arithmetical. The kingdom of God cometh not with observation, and to us there are many signs, subtle and unobtrusive, which assure us, more certainly than any figures on a register, that the Gospel of Christ 'wins its widening way.'

"We have noted an outcry in some quarters against the work of higher education, but knowing its value in India at the present time we are convinced that Providence points out most clearly the duty of effectively maintaining it. The withdrawal from the mission field of this agency, which after all absorbs but a small fraction of our numerical strength, would leave a blank, for the filling up of which no hostile critic has yet made any practical suggestion.

"While we place the spiritual gifts of all mission agents, their conversion to God, their evident call to and spiritual fitness for

Christian work, above all other qualifications, we desire also to lay stress on those other attainments, without which Christianity receives only an imperfect representation. Since the work of European missionaries in India must continue mainly to be that of teaching, inspiring, moulding and shaping the Christian community and guiding its methods of work as well as of preaching to non-Christians we are convinced that men possessing the highest spiritual and intellectual gifts must always be sent forth, and that any reduction of the number of such men would be a calamity.—"*Conversion of India*," by George Smith, LL.D.

Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

A Public Museum.

DEAR Mr. Ferguson: In answer to your letter of inquiry with regard to the museum here in T'sing-chen Fu its history is as follows:—It was established in 1887 in connection with our Institution for the training of pastors, evangelists and school masters.

From the beginning it was thrown open to the Chinese. As to its contents it should perhaps be mentioned that the specimens have been collected apart from the funds of the Board.

I was enabled to start it originally through outside sources, chiefly through the generous assistance of colleagues, the object being for the use of our own students as an educational agency, also for the use of our Christians, but above all for work among the Chinese, to show them something of the superiority of Western science and invention. Since the above date assistance has been forthcoming from friends in England.

We have now about 200 stuffed natural history specimens, nearly all procured here and prepared by a native assistant, whom I have taught myself.

There are also several cases of corals, shells, fossils, mineralogical specimens, etc., etc. The walls are hung with astronomical diagrams, natural history diagrams and maps.

Though the Chinese are much more interested than we would be inclined to think in natural history specimens (especially if birds, etc., are grouped in a realistic way with rock work, etc.) still it

is not on these things we rely for interesting and instructing. For that we depend chiefly on electric and other apparatus, working models of foreign inventions, etc.

I should say in beginning a work of this kind (of course I am speaking of the interior of China) that it is not advisable to spend much to begin with. £50 will go a long way towards getting simple apparatus, which is at the same time very effective and useful. We have found very useful sewing machine, microscope, telescope, stereoscope (with carefully selected slides), magneto-electric machine, air pump with apparatus for experiments, working electric telegraph, telephone, electric battery, bells, etc., models of suction pumps, etc., etc. A few good diagrams, astronomical and others, and one or two good maps are very useful. A small hand dynamo is very valuable, as so many experiments can be readily worked with it. A model electric railway, which we have just set up, is a source of very great interest. A large four-shared plough is very interesting to people so dependent on agriculture. A large room is not necessary to begin with. The Chinese reception room can be utilised in the first instance for some of the above articles. Our first room was thirty-two ft. by sixteen ft.

With regard to management. The museum was first under the charge of one of the students of the Rev. Dr. Mateer, of the Têng-chou Fu college. It is now under the charge of another of his students, together with one of our own trained men, assisted by our theological students. It takes up very little indeed of my own time. I have to give a little superintendence, but it is practically worked and managed by these men. The glass cases containing the specimens are made here by native workmen and made fairly well at low cost.

During the present year, while the examinations for the *hsiu-ts'ai* degree were in progress, there were in the city students with their tutors from the eleven counties of the prefecture. Over *eight thousand* visits were paid by these men, and most of all these also went into the "Preaching Hall" and listened to the preaching of the Gospel. I should say that in former years, before the museum was opened, we have had great difficulty here in getting any of this class to listen to preaching at all. In our new premises the reception room, museum, Church used as "street chapel" during the week, are all in the front court. One class room, capable of seating a hundred, is arranged also to open into the front court for the purpose of popular lectures and evening classes.

Yesterday afternoon at two o'clock I went out and found about eighty people in the museum and about the same number in the chapel, where one of the students was preaching at the same time.

As a rule we find the people exceedingly interested and respectful. They are certainly all orderly people in some respects. During the last ten thousand visits paid the amount of damage done amounts to two small panes of glass, and that the result of accident. Occasionally *a literatus* is rather haughty, as one who came into contact with foreigners for the first time in his life and not being satisfied with the explanation given of the orrery in the museum, announced that foreigners knew nothing about astronomy. He further stated that there was no such thing as electricity; if there were the Chinese would have had it ages ago.

The assistant asked him to hold for one moment the handles of a battery while he talked to him about it. He is reported to have left the premises, not only a sadder, a wiser and humbler man but also to have been converted to a sound belief—in electricity.

The total of visits paid from the commencement up to date is over one hundred thousand. As I have stated this work is used as an aid to educational and evangelistic agencies in connection with our training college, and the impression produced among the literary classes is favourable also to the work of the institution itself. A literary man will listen to the preaching of our students when he perceives that they have knowledge of a kind superior to his own.

To sum up the results of six years' experience—

1. It brings people about us in a friendly way. It brings people especially of the educated and official classes who are otherwise very hard to reach at all.

2. It does a good deal towards breaking down superstition and prejudice and also hostility to the foreigner.

3. Those who visit it learn something of the vast superiority of Western science and civilization.

4. We find numbers, as has been above indicated, especially of the student class, willing to listen to the preaching of the Gospel *after* they have paid a visit or two to the museum and found us not to be the barbarians they formerly thought us to be.

5. Our evangelists and Christian workers constantly meet in the country with people who are friendly and willing to receive them through having visited the *museum and been kindly received there.*

I hope the above information will be of some use and interest.

With kind regards,

I am,

Yours very truly,

J. S. Whitewright.

"Education and Missions."—A Study.

THE article in the February number of this Journal entitled "Education and Missions," by Rev. A. J. Gordon, D.D., of Boston, U. S. A., cannot, in our opinion, be properly said to represent "the middle ground, which is the true and safe one upon which we as missionaries ought to take our stand." Dr. Gordon would limit the bounds of the teaching commission so as to cover "only the commands and doctrines of Christ" and exclude all teaching of philosophy, biology, mathematics, physics and other sciences. His reason for doing this is found in a recital of our "marching orders," which are subdivided into (*a*) "disciple all nations" and (*b*) "teach all things whatsoever I have commanded you." There can be no doubt that these two divisions cover the entire ground of true and essential missionary effort. However we cannot accept the naïve and purely gratuitous interpretation which Dr. Gordon places upon the phrase, "all things whatsoever I have commanded you" in making it equivalent to "the commands and doctrines of Christ." The phrase has a wider and truer meaning than this, and ought rather to be interpreted by "the two commandments, on which hang all the law and the prophets" (Matt. xxii. 40). These two commands may be briefly summarized as (*a*) love to God, (*b*) love to man. In teaching all nations "all things whatsoever I have commanded you" we must teach these two great truths of "pure and undefiled religion" and lead men to love God and also love their fellow-men. If we only teach the "commands and doctrines of Christ" we shall present but one side of our commission, viz., love to God, and fail to present the works of Christ, which are comprehended in the other side of our commission, viz., love to man.

It is important that in foreign mission work we should as best we can represent this two-fold office of Christianity so that both in our plans for evangelization and in our own individual lives we shall be examples to all men of true love to God, and true love to men. There is no dispute as to what is essential in teaching true love to God. This must consist of the preaching of the Gospel publicly and from house to house and earnest teaching of "repentance toward God and faith in our Lord Jesus Christ." All who are interested in carrying the Gospel to the 'regions beyond' will agree in this, but controversy arises as to what is included in the phrase 'love to man.' The theory of such men as Dr. Gordon, "whose praise is in the Gospel throughout all the Churches," is that "love to

men" is to be exemplified in acts of individual kindness to neighbors and persons with whom the missionary may mingle, but that it ought not to take the form of organized effort in such institutions as hospitals, schools, etc. On the contrary, the theory generally held by the majority of missionary Boards is that such organized effort is needed at the present time and that it most fully represents the Spirit of Christ in His command, "Love thy neighbor as thyself." Our Christian countries enjoy the blessings of these benevolent institutions which are the outgrowth of a progressing Christianity. Why should they not be given also to the heathen as a true representation of the love of the Church for them? It is held that as we present this benevolent side of Christianity the hearts of men are inclined to us and made more accessible to the entrance of the great soul-saving truth of love to God.

This latter theory is fully justified by Christ's own example. "He went about doing good." Perhaps three-fourths of the time of Christ, as recorded in the Four Gospels, was spent in benevolent work to men, and only about one-fourth in the sole work of preaching. He also used this benevolent work as a basis upon which to build His truly spiritual work. Having reached the hearts of men and aroused their sympathetic feelings through His benevolence He was enabled to apply the deep truths of spiritual life and worship. In His time such benevolent work consisted chiefly in comforting the poor, healing the sick and casting out devils, which comprized all of the forms of such work then common among the Jews. At the present time the advanced conditions of social life make new and varied forms of benevolent work possible. Lepers are cared for, the blind are taught useful trades, hospitals for various forms of sickness are erected, printing presses scatter the Word of God and education is provided for the poor and others who need it. These are new forms of work, for which no explicit authorization could be found in the Scriptures other than the general spirit of love to man, but they are as surely works of benevolence as any of those earlier forms which are mentioned. Such education as our missionary societies attempt is only a form of benevolence—"a work of faith and labor of love"—done by men and women, whose lives are consecrated to His service. Our age is pre-eminently an educational one, and free schools abound in Christian lands. These are generally acknowledged to be the fruit of Christianity, which is clearly shown by the fact that nearly all of the founders of great colleges and universities have been Christian men, whose hearts have been prompted to such deeds by their love to God and man. They are a glory and an honor to the Church. If this benevolent work of education is good in the home lands why should it not be good in foreign lands? Boys and girls who receive

such education are surely profited by it, and it is a true example of "love to man."

The instances of failure mentioned by Dr. Gordon in the mission schools of India are so general in their character that it would be difficult to either prove or disprove them. It is possible that there is a school in India, in which there has not been a conversion for twenty years, but this does not argue against the general principle of establishing schools but only against the management of that particular school. It would be easy for Dr. Gordon to find Churches in England and America of which the same sad thing could be said; that there had not been a conversion for twenty years, but it would not consequently follow that all Churches were a failure and their methods unwise. It is to be expected that there will be such schools and such Churches as long as men are fallible and unfaithful. However it would have been just as easy for Dr. Gordon to have mentioned one of the many schools where conversions are frequent and where there is an ardent and earnest Christian spirit. The acceptance of government aid and the consequent strife for successful candidates at the examinations are doubtless the reasons for the conditions of the India schools, which are most criticized, but even in these instances it must be remembered that such schools do not depend upon money from missionary societies and are really little more than government schools with missionary teachers. However they afford an opportunity for reaching a class of men, which otherwise would not be influenced and for bringing Christ before them. Even Paul availed himself of such opportunities, for it is written of his stay in Ephesus that he "disputed daily in the school of one Tyrannus." He doubtless availed himself of the opportunity afforded by a friendly teacher of philosophy or rhetoric to meet these aspirants to literary culture and present Christ to them. It is not fair to judge of schools by the actual number of conversions any more than it would be to judge of the value of much pioneer preaching work, which is often done for years in new stations among the heathen without any visible results. The only proper standard is whether these schools are endeavoring or not to show the Spirit of Christ in His love for men.

J. C. F.

Notes and Items.

IT will be interesting to our readers to learn that Mr. John R. Fryer, B. Sc., the eldest son of Dr. John Fryer, has been appointed instructor of English language and literature in Nanking University. Mr. Fryer is a graduate of a university in New York State, and pursued post-graduate studies in chemistry and physics in the University of California. He expects to devote himself to the educational work in China.—J. C. F.

It is proposed during the present year to add two new text books by the translation of Steele's "Physics" and "Chemistry." The work on "Physics" is to be translated by Dr. Parker, of Soochow, and the work on "Chemistry" by the writer. Two works from this series have already been translated, viz., Zoology, by Mrs. Parker, of Soochow, and Astronomy, by the late Dr. Pilcher. The series is a very valuable one, and will be of great assistance in the schools.—J. C. F.

Miss Carrie I. Jewell, of the M. E. Mission, Foochow, thus writes to the treasurer: "I am proud to belong to the Educational Association, and hope to live to see the day when many of its hopes, at least, are realized in this land. Our school here, the girls' boarding school, of the M. E. Mission, has taken an advance step. This term's work saw the beginning of a ten-year's course for the younger classes instead of an eight-year's course. The school is divided into three grades: Primary, middle and higher. The hope is to have a twelve-year's course in the future, but that day is not yet in sight."

A Directory of all the Schools, Colleges and other Educational Establishments in China, under missionary or other foreign management, with description and statistics, is being drawn up for publication by Dr. Fryer. In order to render it as useful and complete as possible printed forms will be sent to the different mission stations where educational work is known to be carried on. Should any fail to receive these forms a copy will be forwarded on application. It is hoped that this Directory will prove of considerable service in the cause of education in China, and will meet with that co-operation and support which a first attempt of the kind deserves.

*The Poverty of Shantung.—Its Causes and Treatment.**

BY REV. A. G. JONES.

[English Baptist Mission, Chou-p'ing.]

OF all the ills which affect the people of Shantung there is one group that is caused by the unequal distribution of those material benefits which are originally procured by human effort, and out of that group there is one which has been selected for me to deal with—Poverty—the unequal distribution of wealth, resulting in the unequal attainment of many of those advantages which, unhappily, wealth alone procures.

Our topic is, more strictly considered, the Poverty of Shantung, but it will be apparent as we proceed that the great bulk of this arises from causes that affect very largely the other provinces of the empire. I learn further from those who have lived for a long time in other provinces that Shantung is only apparently poorer, and this seems to agree with the law of population, which is found to rise in density with the productiveness of the soil and would soon make the dwellers in fertile regions as poor as those in others.

It may be thought by some that the poverty of Shantung is, after all, nothing so very much worse than the poverty of Western countries, and indeed there is a fear we all may come to regard it as the necessary and inevitable fate of these people.

You may have thought that way, but let us look at the facts that point to the contrary being true and never think that the state of things around us is either ordinary or necessary.

The fact is we live and work in the midst of millions who pass starving, benighted, wretched and sorrow-stricken from their cradle to their grave. They live amid squalor and breathe the poisoned, sickly air of dark, repulsive courts and smoky rooms.

Begrimed bodies, covered with vermin, in an environment of dirt, filth, disorder, rubbish and rags describes the condition of millions, for whom Christ died. This is not all the result of poverty, but it is largely so, and these noisome conditions—the hunger that everyone would fly, even if they were content with dirt, and the cold that would force the hand of the most penurious, speak straight to our hearts that we should not be heedless of them.

There is plenty of evidence of the exceptionally poor and wretched condition of the people around us, which is generally available. I would mention the following: The premature old age observable in so many, induced by severe and degrading labour; the proverbial sayings about certain districts being habituated to begging;

* A paper read at the Shantung Missionary Conference.

the infanticide arising from poverty ; the extreme sub-division of the currency ; the wretchedly small wages paid to farm laborers over and above their poor feeding ; the practice among the peasant farmers of mortgaging their services to larger farmers for loans, small out of all proportion to the services rendered ; the high rate of interest, exorbitantly so as we should say ; and, passing into the sphere of productive industry, the fact that the price of a manufactured article, in some instances, barely exceeds the cost of the raw material, showing that family labour has been bestowed on it, not for profit but only to make it more marketable. Some tradesmen are, it is true, fairly paid, but the above is what holds good of the millions and *generally* evidences the extreme poverty of the struggling classes. For the particular evidence and proof of poverty we must, however, turn to the land, this being pre-eminently an agricultural province, the land being root and source of all other wealth, and commerce a mere secondary exchanging of its products.

But our subject includes also the causes and treatment of poverty in Shantung. Now the meaning I put on this is not that it refers to the general causes of poverty and inequality of wealth, but to those special causes which we, as missionaries, ought to consider and which we may do something to remedy.

The question here arises how ought poverty to be regarded. Is its consideration out of place in a Missionary Conference as being a mere economical and social question. I wish to be plain in my answers to these questions, and aver that—

I. Poverty is itself a great evil, because it directly causes great actual suffering. II. Poverty impels to covetousness and aids vice and crime. III. Poverty hinders religion, its reception and practice.

These positions concern us very much and are true, in spite of "poverty being the nurse of virtue," and God having chosen the poor of this world. Extreme poverty is not the nurse of virtue ; it freezes "the genial current of the soul." The poor God chooses are those who are considered such as opposed to the rich and to the wise in their own conceits. No. The poverty we have in mind hinders religion. What are we doing ? Are we giving tracts to drowning men ? Are we preaching to those whose heads are under water ? We try to educate. Can you educate people who have no time ? Perhaps you say, It is none of my business. I came here to preach the Gospel, and this one thing I do. Good, but do not "pass by on the other side." Even though you are devoted to the cure of sin as the prime cause of almost all ill, yet let your pity flow and maintain its flow by action, or you harden beyond doubt. Do not be deceived in approving of *others* being poor and not loving it for yourself. Moreover, to relieve poverty is not to make men rich

True, more of the poor believe the Gospel than the rich, but the point is, still more would do so if not *so* poor.

Again, some missionaries seem to look on philanthropy as if it were a bait on the Gospel hook. I fear missions do some things as if only to get natives to believe Christianity and enter their Church. God sees such things through and through. Outwardly they look like virtue. The act is the same ; inwardly there is no virtue in them. Some missionaries give largely of their means. They really pity suffering in *itself* as Christ pitied it. This is good, very good, but "deliverance does not come in that way," however well meant the acts.

As no attempt at estimating the population of Shantung has proved anything better than the official figures let us take the population at thirty millions, though for my part I think this figure small.

The total area of the province is 6,510,089 miles, or 41½ millions of English acres, or 85 millions of large "mou" (the Chinese acre.)*

Now first let us suppose an extreme case, viz., that every inch of that was laid down under wheat for one year like a European country. What would it produce ?

The answer to that is that taking the ordinary yield of fair average ground in average years it would only give them 12¾ English bushels of grain per inhabitant.

But as they have *three* crops in *two* years, and as red millet yields 60 % more than wheat, this raises the entire average produce of the whole area of Shantung to a little over 18½ bushels per inhabitant for all kinds of grain, not even leaving the 30,000,000 people standing ground.

The English, Irish and Scotch consume 17 bushels of grain per inhabitant, the Germans 16, the French 25 and the Russians, who I take it are nearest the Chinese in poverty and circumstances, generally consume 20 bushels per inhabitant, but the Shantung man, to get 18½ bushels, must sow every inch of his country.

Now of course all the land cannot be cultivated. There must be a certain allowance for mountains, sand and soda wastes, morasses, river beds, lakes, roads, paths, towns, villages and burial places ; this last item being a larger item than in any other country I know of. The proportion of uncultivated land varies in different countries. In Great Britain, France and Germany the proportion of uncultivated ground is 40 %.

* The "mou" or Chinese acre differs greatly in size, even in different parts of the same province. The large "mou" of Shantung contains a fraction less than half an English acre.

In Italy and Denmark the uncultivated ground is only 33 %, but in Russia and Spain the uncultivated ground is 80 %.

I propose to fix the estimate of the uncultivated ground in Shantung at 25 %. I feel quite certain one-fourth must come off the cultivated area. That reduces the grain producing area from 85 to 63¾ millions of large "mou."

But then grain that is to be eaten is not the only thing that has to be raised. The Shantung man wants cotton for clothes and bedding, paper, mats, rope, twine, bean-curd, oil for cooking and light, salt, sugar, tobacco, tea, matches, mill stones, needles, a boiler, a pan, a girdle, knives, kettles, crockery, weapons, medicine and farm utensils; he has to engage the services of the mason, the carpenter, the smith and the cotton-scutcher. He generally wants some skin clothes to keep him warm outside, and perhaps some alcohol to use inside. Certainly numbers elect to have it. I reckon that the fruit may be grown on waste ground, *i.e.*, on mountain slopes, and that vegetables and pickles are represented in the corn area. This is a long list of personal indispensables for so poor a people, but there is more to go on to it, for although the Shantung man can almost dispense with coal, wool and bricks, and although he needs no pasture land for meat, milk, butter and cheese beyond that afforded by the mountain and river beds, still the land has to provide for these other general necessary expenses.

An allowance must be also made for the beasts that aid in the cultivation and do the haulage or carrying of the country, both as to fodder and corn.

The pigs which furnish the pork have to get their share. Likewise there must be a provision for paying Imperial taxes and local imposts, as well as for road, bridge and temple repairs, for marriages and burials (destructively heavy items), and, if anything is done at it, for education. Rent I have not mentioned, because when ground is rented it generally takes all the profit. Seed corn has to be thought of, and forms a charge of from 1 to 3 %.

To provide for all these things I estimate that the produce of one-fifth of the cultivated area (20 %) must go at the very least.

The natives contend strongly that it takes more than 20 % of their produce to exchange for other necessaries, but I resist that contention on the ground that if they spent more there would not really be enough left to support life in the province.

Other nations spend about 37½ to 43 % on things outside of their food, but I do not think the Shantung people do; if they did it would only leave them 8¾ bushels of grain per inhabitant, on which they could not exist 365 days, and then one-third of *that*, recollect, would have to be coarse red millet.

We see then, even after all this moderate estimating, the area available for breadstuffs proper has to be reduced another 12½ millions of big "mou," leaving a nett area of somewhat under 51½ millions big "mou" for the thirty millions of inhabitants, *i.e.*, 1.7 big "mou," or 1⅕ of an English acre per inhabitant. The deduction of one-fourth from the produce of the total area as an allowance for unproductive ground, and the deduction of a still further one-fifth from the remainder to provide for necessaries outside of breadstuffs consumed, reduces the actual amount of *grain of all sorts* available for consumption down to 11¼ bushels per head per year, that is, less than ⅔ of what an Englishman consumes in addition to all his meat and milk, cheese, butter and eggs, etc. It is about ⅔ of what a Frenchman uses, and hardly half of what the Russian peasant gets. Of this 11¼ bushels, ⅘ths must be coarse red millet. Of the remaining ⅕ths half must be beans. These Shantung people breathe each day just as we do thirty oz. of oxygen, and they require 2½ or 3 lbs. of bread to carbonize it as we do, but they only get 1½ to 2lbs. Such is the case with the average man. But what of those who in the life-struggle get that much less than this small share, which goes to make the abundance and wealth of the more fortunate?

The foregoing figures show that the average annual cost of a Shantung man's bread is a little over 20,000 small cash.* If you add the cost of his clothing and other needs it is about 26,000 small cash, or in silver 6½ Tls. and 8¼ Tls. respectively.

If the entire produce of the cultivated area were converted into cash, divided among landholders of ten big "mou" each, their yearly family expenses in cash for necessaries estimated, the total of these expenses found and subtracted from the value of the grain, much the same result would be reached, only that it would leave still less corn for them to eat, and is therefore inadmissible as a method of estimating, except as proving the path we have taken to be fairly correct.

Speaking in terms of grain, the inhabitant of England, France, Germany and Russia has twenty bushels of corn to eat. The Shantung man has only 11¼ at the very outside.

The people of England, France and Germany have 2⅕ acres each to cultivate. The Shantung man has only 1⅕ to cultivate.

But you will ask, Is there not much else to modify all this? I think not. They have exports and imports, but I fear the silk does not more than pay for the calico, nor the bean cake more than

* The term "small cash" in Shantung does not refer to a coin but to a peculiar inflation of currency, whereby one ordinary copper cash is counted as two. Thus "20,000 small cash" amounts to only 10,000 actual coins, or a sum equal to ten (10) silver dollars, or about £1 10s. sterling.

pay for the corn, and I question if the straw braid, dates and vermicelli more than pay for the cloth, paper, opium and sundries they use from outside. Their coal only suffices for themselves. Likewise their iron. Their export of crockery and glass to other provinces cannot be very large, and the profit on the cattle raised on uncultivated lands is only what all people have and is not a considerable item, even in their own eyes.

A few words about land and agriculture.

The average rent of land in the United Kingdom, France and Germany is £1 per acre ($5) gold, or say 3% on value in those countries. The average rent of land in Shantung is 18s. 4d. per acre ($4½) gold, or say 8% or 9% on the value.

Money raised on land in England costs 4 to 5% per annum interest on the loan.

Money raised on land in Shantung costs about 22% per annum interest on the loan.

Average land in England yields - - 28 bushels of wheat an acre.
„ „ Shantung „ in best years 13¼ „ „ „
„ „ „ „ ordinarily 10 „ „ „

On the *fact* of Shantung being a really poor country and its inhabitants being in *real* wretchedness I consider it necessary to advance nothing further by way of proof.

Let us now pass on to an analysis of the causes of the poverty of Shantung, in order to think justly as to its treatment. On this matter a few preliminary words.

The first feeling resulting from the contemplation of this great evil is one of confusion and helplessness. We ask ourselves what can *we* hope to do in such a matter. We think it all equally hopeless and say, "I can't touch it or trouble about it." I shall just relieve a few poor as I "have opportunity." But that is wrong. The poverties of Shantung and their *causes* are not all equally irremediable. For instance that arising from local ignorance differs most widely from that having its cause in ancient tradition, or from that having a cause inherent in the form of government. Nor are all *methods* equally useless, *e.g.*, to use money in endowing the intellect with powers for subsequent enrichment, must be a far more fruitful use of money than spending it in alms. Once more: All classes are not equally hopeless, nor all individuals. Some are more hopeful, because they have more faith in our ability to guide and better them. Some are wider in spirit. Some more moral, and *therefore* safer subjects. But having said this much let us proceed with our analysis of causes.

I should like to say first that a very small part of the poverty of this province, in my opinion, is to be found in *natural causes*

different from those operating in other provinces, i.e., speaking generally. The Yellow River is an exceptional burden here, but it does not affect more than two or three per cent. of our entire population.

This province of course suffers from obviously natural and unpreventible causes of poverty the same as other provinces, such as drought, locusts, excessive rains, excessive wind, hail and succession of bad harvests. Regarding this class of causes there is practically nothing to be said at this stage of things.

The great poverty of the masses has causes, however, altogether different from these, and quite discernible. They are to be found in the intellectual, spiritual and moral state of the Chinese, in their governmental system and in their social constitution and principles. That is, the causes are complex, and the one thing to be remembered is that poverty cannot be even understood until its causes are known, nor effectively treated while those causes are in full operation. We must understand which are the regions where effort is useless, where effort can only have indirect results and where also there is an open door for us to go in and work.

As to poverty being caused by their intellectual state I take it that not only is it caused, but its treatment embarrassed very much by the following features coming under that head.

Their standard of excellence is in the past. Their only storehouse resource is there, but ancient learning will not feed the people, or help them to feed themselves.

The present education of men in power does little to help them to help others, however well disposed they may be. Even rudimentary science they are ignorant of. This is fatal to any great progress in comfort and wealth, and is "the fruitful parent of many of their greatest curses," imperfect tillage being not one of the least. Under this head you find the main causes for the absence of productive industries and other extraordinary sources of income, such as mining, as well as their inability to export, so as to be able to compete; in fact here is the cause of all those results which come from the incapacity of their minds to triumph over matter and over the limits they suffer from lack of contrivance. Add to this their ignorance of economic laws, their ignorance of medical science aggravating their condition, the total ignorance of the greater half of the people—the women, and you get a fair idea of the relation between intellectual error and poverty and misery. To open their eyes to these things is therefore to do that which in some degree tends to cure their poverty. This is one branch of the effort which it is necessary for us to make, and especially necessary with reference to those in positions of influence.

[*To be continued.*]

Correspondence.

GOOD NEWS FROM TIENTSIN.

To the Editor of

"THE CHINESE RECORDER,"

DEAR SIR: As an outcome of the week of prayer meetings we have had quite a stirring up in our Tientsin Churches.

United services of all the missions were held nightly for about a fortnight for the reviving of the spiritual life of the native Christians.

These meetings were not marked by any special excitement, but a good work was done in drawing the Christians more together, in personal consecration of the *whole* life to God first and to our fellowmen next. The views of many on the subject of sin were deepened, and some made open confession of cherished sin which had hitherto hindered their progress in holiness.

We have gathered up the enthusiasm of these meetings and the spirit of brotherly love generated by them into a definite channel of usefulness by forming a United Society of Christian Endeavour for adults. Each mission has its own quota of committees, but the Society is essentially a united one.

Our monthly prayer meeting is quite a lively one. No long prayers are allowed, much less long addresses. One feature of this Society is that *all* the officers are native brethren; the foreign pastors forming a sort of advisory committee.

We have got a good start with our Society, and there are elements of great hope in it. It does much to solve the problem of all successful Church life namely, "How to get *all* your people set to work and how to *keep* them at it."

The one necessity we feel in this movement as in all our work is a fuller *receiving* of the Spirit of God. The revival movement bids fair to spread. Mr. Pike, of the M. E. M. (North), has just finished a series of meetings in Lanchow.

He writes: "At first I was almost discouraged with the meetings. On Saturday morning, however, we had a remarkable meeting with about fifty native workers and others. After reading the 51st Psalm we kneeled in prayer. For a few moments there was silence. The pastor then began to pray in a subdued voice; after a few sentences the congregation simultaneously broke out in loud weeping, mingled with prayer. We were on our knees half-an-hour or more before all became quiet, and when we arose all were peaceful and joyful as though they had found great treasure (as one expressed it).

We had very joyful and blessed meetings on the Sabbath. After the meetings all our people set off by twos and threes to visit the neighbouring Churches to stir them up to seek the same blessing.

At Chüen-an the work began before our arrival; yesterday (14 Feb.) the little chapel was full, and a number were kneeling in the yard. Many were weeping and received the fulfilment of the promise that they should be comforted . . . . Preachers and people are receiving the promise of the Father in fulness. How simple the plan just to "wait" for it. "My soul doth magnify the Lord."

Meetings of a similar nature are now being held in Pekin.

I am,

Yours, etc,

D. S. MURRAY.

TEMPERANCE NEWS.

To the Editor of

"THE CHINESE RECORDER."

China Inland Mission, T'ai-chow.

DEAR SIR: It was a great pleasure to us here to see the RECORDER taking up the question of wine and tobacco, and some of us would like to see a temperance column each month. Surely there should be enough of temperance matter among our missionaries to fill it.

For some years we have seen with alarm the growing use of wine all round us, and in some cases, sad to say, among our native Christians, and even native helpers. We tried a few years ago to launch a Total Abstinence Society, but it was opposed by a native pastor who used both tobacco and wine. The argument was that it was an unlawful interference with *individual liberty*, that there were no drunkards among them, and therefore there was no need to sign a pledge.

But those days are now past, and on Tuesday evening, February 20, we made a beginning. It was our native conference, and quite a number of the leading native Christians, as well as native helpers from fourteen out-stations, were here. Notice of the movement had been sent to our out-stations, so that they came up prepared. I had printed a pledge form, headed with two passages of Scripture, viz., Prov. xx. 1, Romans xiv. 21.

We had a good, hearty prayer meeting in the afternoon, and in the evening a special meeting for a full discussion of the total abstinence question. After explaining the reasons for it and the object in view the meeting was open for discussion, but no one put in a word in favour of the wine. This was more than I had expected, for there were some present who did *like a drop*, and I expected to meet a little opposition.

Mr. Urry, Mr. Thomson and myself signed first to start it, and very soon it was in full swing. All our native helpers signed, our three Bible-women and many others, making about forty to begin with. Since then over a dozen more have been added, while each native helper has taken pledge forms with him to start the work in his own station, and from the hearty manner in which it was taken up I feel confident we shall soon have quite a temperance army in the district.

Perhaps it was temerity, but we felt it would be rather risky to bring the *pipe* in as well, but we hope to do so ere long. What a power for good it would be among the heathen if ALL CHRISTIANS were total abstainers and non-smokers.

God grant that ere long this may be the case.

W. D. RUDLAND.

"WELCOME TO SPRING" AT HUCHAU.

To the Editor of

"THE CHINESE RECORDER."

Huchau, Chekiang Province.

DEAR SIR: On the 28th of the twelfth moon, Feb. 3, the mandarins of the city went, as usual, to welcome the spring, 迎春, by worshiping in a temple, 總管廟, just outside the city gate. It was a fine day, and great crowds of people gathered. Just within the gate live two American Baptist missionary families, the only foreigners in the city. One mission house is native, and has been occupied six years; the other is semi-foreign, built last year. Both are in the same compound, the native house fronting on the street and exposed on one side to an open common.

At half-past-nine sons of Belial began pounding on the front gate and threatening to break it down. I politely told them that the crowds

were too great for us to entertain, and invited them to come in the first month. Soon they began throwing bricks and stones over our wall and through the glass windows upstairs in the native house. Our servants and native Christians out in the crowd were chased, and only escaped beating by keeping still. Riotous conduct ceased while mandarins were passing. We kept hoping the storm would blow over, and did not at first send to notify the mandarin. The attack was renewed on a side door of the old house. It was heavily barred and withstood all their violence. I opened the door and went out to parley with the mob. The line of rioters instantly fell back about twenty feet and stood. But seeing I had no weapons, not even a garden hose to give them a needed bath, they began to let fly "the few remaining bricks." So I hastily went back inside and barred the door.

We knelt in prayer. The stoning of the house continued. A tile wall on the edge of the roof fell with a crash. Meantime the mob were throwing bricks over the wall at the new house and breaking the upstairs sitting room window. Our women and children took refuge downstairs in the dining room of the new house and knelt in earnest prayer. Several soldiers who tried to stop the rioting were chased and told by the rowdies that "window breaking was nothing, when the foreigners were to be killed."

About noon they besieged the back yard gate, taking heavy stones and breaking through the wall and unbarring the gate. The missionaries succeeded only for a few minutes in withstanding the crowd. Conciliation was our method still. Force would have made matters worse. The gates were broken down and thrown over the city wall. The rascals rushed in and burst open the front door and broke the back door of the new house and ran upstairs, destroying maps and breaking glass on the way. Mr. Fletcher stood guard in the hall downstairs and I followed upstairs.

At this time, undoubtedly in answer to prayer, the spirit and courage of the mob failed. Though they ransacked drawers and boxes in two rooms they only plundered about forty-five dollars worth of goods. About forty panes of glass were broken. We are most thankful that they were restrained from breaking in where the women and children were. Surely the latter had special grace given. For a time the danger was great, yet they were spared from terror and nervous excitement in any extreme form. The only peculiar physical experience I had during the exciting three hours was that of insatiable thirst. Once before, when besieged for an hour and more by a vicious mob, I recall having much trembling of body, while my spirit was filled with the peace of God.

By three o'clock the crowds were nearly gone, and it was our turn to play. We sent a body of six or seven native friends the same afternoon who, according to Chinese custom, identified one of the ringleaders and another rioter and took them to the yamên. It was somewhat risky, but none molested them. A letter was sent to the district magistrate. The riot occurred on Saturday. On Sunday unusual numbers came to the meetings. The district magistrate sent for me on Monday. He promised to punish the rioters, and immediately sent masons to repair the wall, though it was the last day in the year. Two others were arrested by the officials, having first been identified by our people. In talking with the magistrate it seemed best to avoid making any demands and to treat with him as well-wisher, for he had previously shown himself friendly personally. Some might blame him for not trying in person to stop the riot. Very likely if he had done so

he might have failed in the attempt, lost face and put us in greater danger. After the riot he was prompt and vigorous. At a most unusual time, the evening before the New Year, he examined three men and condemned them to be beaten and wear the cangue a month. A fourth is in jail, yet to be tried. We were glad that it was not necessary to appeal to our efficient Consul at Ningpo. To do that might have brought undeserved censure on our officials and literary classes, through bringing the matter to the notice of the higher Chinese authorities. I feel certain that this affair was unexpected by the mandarins and literati, and that, as a class, they had no sympathy with it. Last Sunday two of the criminals, ornamented with chains and cangues, stood on the street near the chapel door.

During six years our principle of conduct has been that of extreme forbearance and reluctance to arrest any one, so that many slight disturbances and several serious ones had come and gone without any Chinaman getting arrested. Rowdies had come to think the foreigners and native Christians were lawful game, to be insulted or threatened at pleasure. On the other hand, this course has secured the goodwill of many respectable people, without which on that dangerous day our houses would probably have been smashed into kindling wood and human life have been sacrificed, for a Huchow mob is quite Celtic in its impulsiveness and enthusiasm, as was manifest during the riot by the lively cheering whenever a well-aimed brick went through a window-pane.

The outbreak may be attributed to three causes—desire to plunder, dislike of foreigners and demoniac influence. Several thousand dollars had been spent in building, and some of the rioters at least seemed to be seeking for money. As to dislike of foreigners, while trying to stop the rabble at the back gate, a man was heard to say, "Drag the foreigner out and bite him to death," the advice given in an anti-foreign anonymous placard put up last summer in the city temple. At the gate several ineffectual attempts were made to seize me. As to demoniac influence now when even some missionaries by a most masterful wile of Satan are almost, if not quite, persuaded that he does not exist at all, I wish to record a strong belief that known human motives are not sufficient to account for all the wanton deeds that are occurring in these last days, and that it is better to recognize the activity of him whom an inspired apostle calls "the prince of the power of the air, of the spirit that is now working in the children of disobedience."

During the building of the semi-foreign house the people were free to visit it; thousands came and multitudes understood its purpose. The building of a cistern: having had our fill of bacteria from the canal: seemed necessary and caused little suspicion. One of the rioters, a shop-keeper now under arrest, tried to inflame the crowd by saying that there was an underground prison inside. But that could have had very little influence, for it was well understood what the cistern is, and the mob did nothing but throw stove-wood and rubbish in it. Our houses have been made simply without display and have not offended the neighbors at all. The old slander about eyes used for magic we hear of much less than formerly.

The magistrate promises to issue proclamations, which has never yet been done. The mission work, as respects human influences, is already on safer ground. It has more respect from the worthy and a little wholesome fear from the vicious. So we may thank God, even for the riot. It manifested the fidelity and courage of the native Christ-

ians, showed forth a signal and immediate deliverance in answer to prayer and will turn out for the furtherance of the Gospel. For all which we praise His holy name.

G. L. MASON.

Editorial Comment.

WE regret that we have been compelled to omit "Our Book Table" this month. The space (which we are sure our readers will not grudge) given to Dr. John's answers to the Royal Commission queries, rendered this curtailment necessary.

As showing the increasing interest in missions at home and the development of missionary agencies it is instructive to mark the progress and present condition of the Chicago Training School for City, Home, and Foreign Missions. Beginning in 1886, largely through the efforts and inspiration of Bishop Thoburn, with a class which only numbered four, there have gone out two hundred and thirty workers to the different mission fields, all trained nurses or deaconesses. They are in Japan, China, India, South America, Africa, Mexico, Korea, Malaysia and the West Indies, besides many places in the United States. The Order of Deaconesses of the Methodist Episcopal Church, to which these nurses belong, is of recent origin and is extending rapidly, and its beneficent influence will be doubtless widely felt for good. It would be well if all, or nearly all, of the young women who come to China as single missionaries could spend a year or more at such a home, even though they were not intending to become nurses. The discipline and training would be invaluable.

THE visit of Mrs. Andrew and Dr. Kate Bushnell to Shanghai as delegates of the World's Women's Christian Temperance Union, in the interests of Temperance and Social Purity, was an event of marked interest, and one not soon to be forgotten by those who had the privilege of listening to their addresses. (See Diary of Events). It is supposed to be all right, perhaps, for a lady to speak in public on the subject of temperance, but to discuss the problems of Social Purity, to attempt to lay bare some of the hideous sores which fester and fret in so many places in the foreign settlements of the East, is thought by some to be quite beyond her province. They "cannot away with" it. But when one sees how God has blessed the labors of Dr. Bushnell in other places; learns of what she has done in India; hears her burning words and perceives the tact with which she handles this most difficult of all subjects; criticism is disarmed, and one is led to praise God for having raised up such a fearless champion of the truth.

It was recently remarked that Shanghai is not such a "sink of iniquity" as is sometimes represented. But it is equally true that there are sinks of iniquity in Shanghai; places where the worst of vices is openly flaunted, such as would not be tolerated in the adjoining heathen city. It is necessary that these unpleasant facts should be brought to the light occasionally. Dr. Bushnell has all the courage of her convictions and does not hesitate to speak plainly and boldly. It would seem that nothing but a divine call could sustain one in such a work, and this we believe Dr. Bushnell has.

We would draw attention to an appeal recently issued by the representatives of the various organizations working for the suppression of the opium trade. It points out that "the funds at the disposal of the Anti-Opium Societies are insufficient for expensive telegrams in correction of the one-sided reports from India day by day, nor have they the resources at their command which in other ways are available by the Indian government, the upholders of the opium traffic. They feel the imperative necessity for placing before the people of this country the evidence which amply proves the deleterious effects of the use of opium and the immorality of the trade. For this they have not at their disposal the necessary funds, and money is even more urgently needed to support Mr. Alexander, the Secretary of the Society for the Suppression of the Opium Trade, now in India, in his work in connection with the Commission."

We trust that in spite of the present depressing exchange many contributions from China will find their way to Mr. Morton P. Betts, 6 Broadway Chambers, Westminster, London, S. W.

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In our last issue Dr. Henry M. Woods drew attention to the painfully obvious fact that the secular papers are industriously presenting the side of the question favorable to opium; some, in fact, not hesitating to denounce those who know the facts and tell the truth about opium. It is with grave concern we read glowing accounts of the virtues of the drug and find undue prominence given to the evidence of those who declare the use of opium, other than medicinally, to be harmless, and beneficial to health. We question very much, however, if the medical men who gave such evidence would advise their patients to enter on the practices they so belaud.

Of course in the full reports of the proceedings before the Commission abundant evidence will be given as to the terrible effects of the opium scourge, but seeing that comparatively few of the many who read the one-sided statements will see the ponderous blue book that will contain the whole evidence, would it not be well for our missionary brethren and sisters to speak out plainly and write fully as to the effects of opium in China. In a medical report some years ago we read: "If those who are ever anxious to minimise and doubt the evil effects of opium smoking on the Chinese, could spend a few days in the capital of Chehkiang, we fancy they would rapidly come to the conclusion that of the physical ruin, harrowing scenes, beggary and misery consequent on opium smoking the half has never been told."

* * * *

But in this case Mahomet cannot come to the mountain and so we must convey our heaped up mountain of evidence to the insufficiently informed folks at home. The missionary body of China have opportunities of observation and of forming correct opinions on the opium question, which impartial friends must acknowledge to be better than those of most other foreigners in China. Accordingly their testimony has weight, and what stronger proof can we have of the degrading effects of the habit than that 1500 missionaries of China and the entire body of native Christians are unanimous in refusing to admit to Church membership those who smoke opium.

Our readers will be interested in hearing that the matter of the presentation of a New Testament to the Empress-Dowager of China is progressing favorably. Work on a special edition has already been begun at the Presbyterian Mission

Press, and the following circular, in both Chinese and English, is being sent out to mission stations all over China :—

COMMITTEE.

Rev. J. W. Stevenson, *Chairman.*
Mrs. G. F. Fitch, *Secretary.*
Mrs. Timothy Richard, *Treasurer.*
Mr. S. Dyer,
Rev. J. R. Hykes.
Rev. Wm. Muirhead.
Archdeacon Thomson.

PRESENTATION TO THE EMPRESS-DOWAGER.

A proposition was lately made by the Ningpo missionaries that the Protestant Christian women in China, both native and foreign, should present the Empress-Dowager on her approaching 60th birthday with a copy of the Sacred Scriptures in a suitable casket. They referred the whole matter to a Committee in Shanghai. This Committee unanimously approved of this proposition and have decided to present Her Majesty with a handsomely-bound copy of the New Testament.

Would you kindly make arrangements at your station and out-stations for receiving contributions from the native Christian women, who can also be empowered to collect from their friends? Please forward these sums at your earliest convenience, along with any contributions from their foreign sisters—missionary or non-missionary—to Mrs. Timothy Richard, No 1 Quinsan Road, Shanghai.

As the time is limited and the style of casket depends on the amount of funds to hand, we beg that this matter may receive your immediate attention. Also kindly mention the number of Christian women, native and foreign, who have contributed the funds which you send.

In order that the gift may be as widely representative as possible we sincerely hope that *all* the native Christian women will be afforded an opportunity of contributing funds, however small, and thus show their loyalty, and also their admiration of the Empress-Dowager's able and beneficent Regency.

On behalf of the Committee,

MARY M. FITCH,
Secretary.

The Rev. Griffith John, D.D., on Opium in China.

The Royal Commission on Opium having submitted certain "questions regarding opium consumption and opium revenue in China" to British Consuls and others who are likely to be able to furnish reliable information on the subject, Dr. John and a few other missionaries in Hankow were supplied with copies of these questions by Her Britannic Majesty's Consul at this port, and were invited to reply to them. The following are Dr. John's answers with the questions that they reply to :—

Q.—1. Is opium commonly consumed by the Chinese in the part of China with which you are acquainted?

A.—Yes. I have lived in the province of Hupeh, Central China, since 1861, and have travelled extensively in several other provinces. From personal observation I can state confidently that opium is commonly consumed in the provinces of Hupeh, Hunan, Kiangsi, Szechwan and Shensi. My answers will have special reference to the province of Hupeh.

Q.—2. What proportion should you conjecture of the adult males of each race are consumers? Do women consume opium to any extent? Do children?

A.—Of the adult males in the province of Hupeh from 20 to 25 per cent. are consumers; of the adult females about 4 per cent. The great opium producing provinces, such as Yünnan, Szechwan and Kweichow, show a much higher percentage. When travelling in Szechwan in 1868 I came to the conclusion that 70 per cent. of the adult male population took opium and 30 per cent. of the female. The men and the women, old and young, seemed to me to be playing with the poison, and my impression

was that it only required a few years more for opium-smoking to become as common as tobacco-smoking in Western China.

Q.—3. What have you observed to be the effects of opium, moral, physical and social, on its consumers? Is the effect the same on consumers of each race, or can you draw distinctions between the effects on consumers of different races? Is there any differences between the effects of Indian and Chinese grown opium?

A.—(*a.*) The Moral Effects.—The moral effects of opium are of the most pernicious kind. It tends to paralyse the moral nature and prostrate the will. It bedims the moral vision, blunts the moral sentiments and extinguishes every virtue. The Chinese themselves say that an opium-smoker is ever devising some mischief, and that no confidence can be safely reposed in him. Whilst in affluent circumstances the danger is not so great but the moment penury sets in he becomes an object of aversion and suspicion to all around him. There is nothing too mean for him to attempt. He will lie, and cheat, and steal, without the faintest sense of shame or wrong. In order to satisfy his craving he will sell, or let out his wife, starve his children and steal the clothes off the backs of his aged parents. Not only is the moral sense weakened in the opium victims but they are led by the habit into associations, where they are directly tempted to the most profligate vices. The opium dens are, for the most part, sinks of iniquity, and opium smoking is generally associated with debauchery, gambling and other gross vices.

(*b.*) The Physical Effects.—Opium undermines the constitution, impairs the health and shortens the life of the smoker. A man of strong constitution, active habits, and well supplied with generous food, may indulge himself in it moderately for some years without apparently sustaining very great physical injury. But the moderate use of it is almost impossible to a man who can indulge in it immoderately. The appetite becomes more intense and insatiable every day. The smallest use leads to an intemperate use, and gradually it so weakens the system that it becomes an easy prey to diseases of all kinds. As soon as the means of gratification are exhausted, or the supply of the necessaries of life is diminished, death appears. A strenuous attempt to break off the habit induces an incurable opium diarrhœa, which often proves fatal. In the case of excessive use "the victim is wretched, nerveless and imbecile; he has insupportable langour throughout the whole frame, gnawing at the stomach, pulling at the shoulders and failing of the spirits. Vitality is gradually destroyed, and the result is premature death." Opium affects the population by producing impotence and sterility. The Chinese say that about one-half of the regular opium smokers are childless, and that the children of the other half are few, feeble and sickly. They also affirm that the family of the opium smoker will be extinct in the third generation.

(*c.*) The Social Effects.—*Impoverishment*, often leading to crime, family feuds and beggary. *Untrustworthiness*, leading to the loss of place and confidence. *Lazy habits*, leading to slothfulness in business and financial embarrassments. Socially, when a man falls into the opium smoking habit he falls also in the esteem of the virtuous among his neighbours.

(*d.*) The effects are the same on all the Chinese with whom I have had to do.

(*e.*) The Indian drug is much stronger than that produced in China, and a much smaller quantity is required to satisfy the craving. The latter is compared to a wood fire, the former to a fire of coal.

It is also more expensive and beyond the reach of the poorer classes. The native article is used largely for adulterating the foreign drug, and the mixture is now the rule among the better classes. The old wealthy smokers cling to the foreign article.

Q.—4. Do consumers chiefly smoke, or do they eat opium? or do they drink a decoction of opium? If opium is taken in two or all of these forms can you distinguish between the effects of each?

A.—They chiefly smoke, but eating is also practised to a limited extent. The former satisfies the craving more effectually, and is, according to the Chinese taste, the pleasanter mode of consumption. I have never met a case in which opium was taken as a decoction. I cannot distinguish between the effects of these different forms on the Chinese.

Q.—5. What are the proportions of those who use opium?

I. without injury;

II. with slight injury;

III. with great injury ("opium sots.")

A.—It is impossible to give a categorical answer to this question. I do not believe that anyone can take it *habitually* without injury. Men of strong constitution, with the means of procuring nutritious food, may indulge for a time without *apparent* injury. But it is only for a time. All are injured more or less, and the evil effects in every case will make themselves seen and felt sooner or later. In the case of those who are constitutionally weak and those who have not the means of procuring the accustomed and necessary supply of food the injury in most cases is rapid and signal. The natives say that from 70 to 80 per cent. of those who smoke opium acquire the "yin" (craving), and everyone who acquires the "yin" is looked upon as more or less of an "opium sot." Speaking generally it takes in the case of those who play with the pipe from one to two years to contract the craving.

Q.—6. Is it correct to say that there cannot be such a thing as moderation in the consumption of opium? Do you know any or many cases of consumers who have taken their opium for years without harm to themselves? If so please give description of one or two such cases in detail. If you know any or many cases of great injury give examples.

A.—If by moderation is meant the ability to stop at pleasure, to throw aside the habit without any undue strain on the part of the opium *habitué*, then it is correct to say that moderation in the consumption of opium does not exist, or, if it does exist at all it is so rare that it would be misleading to take the fact into calculation. Even the so-called moderate opium-smoker is a slave to his stimulant; without it he is weak, worthless and wretched. So dependent is he on his artificial strength that he can do nothing without his daily allowance, however small the quantity may be. What might be called the moderate use of opium ought not to be compared with the moderate use of alcohol but with its habitually excessive use. Moreover, the habitual opium-smoker is never satisfied with less than the intoxicating effects of the drug. He smokes with the view of making himself opium intoxicated, and his cravings are never *fully* appeased till he gets intoxicated.

I *know* of no cases of consumers who have taken to opium for years without harm to themselves, but I do know of many cases where the drug has worked unspeakable injury to the individual, physically, morally and socially.

Q.—7. Do a majority of the labourers, or of the merchants, or of the artizans of the part of China with which you are conversant

consume opium? If so what is generally the effect of the opium habit on their efficiency in their calling?

A.—In Hupeh the majority do not smoke. (See answer to first question). Probably 40 per cent. of the officials, 60 per cent. of the Yamên runners and 50 per cent. of the police constables do smoke. As to tradesmen, artizans, boatmen, coolies and farmers the average percentage is from 20 to 25. The general effect of the opium habit on all classes is to mar their efficiency in their calling. It induces idleness, dishonesty and general unreliableness. I never employ an opium-smoker as a servant, and in travelling I never employ an opium-smoking coolie, or hire the boat of an opium-smoking boatman if I can possibly help it. I have seen it stated that opium is helpful to the hard working coolie in the valley of the Yang-tsze, and that without it he cannot do his work efficiently. This can only be true of the opium *habitué*, to whom the artificial stimulant is of course essential. With regard to the coolie class in general it is absolutely false. The non-opium-smoking coolie is far stronger and far more active and reliable than his unfortunate brother.

Q.—8. How does the use or abuse of opium among the races of that part of China with which you are conversant compare with the use or abuse of alcohol among such races in regard to the effect on consumers?

A.—The Chinese have had their alcoholic stimulants for thousands of years, and spirit drinking is quite general among them. But spirit drinking is not a national vice in China, whilst opium-smoking is emphatically so. A drunken man is seldom seen in the streets. During the thirty-eight years I have lived in China I have not seen twenty men actually overcome by drinking. But the opium-smoker is everywhere, and the opium vice is everywhere. In China the effects of drink are not marked; the injury from its use is not serious. The evil effects of opium are universally seen and felt.

Q.—9. Is the habit of consuming opium condemned as degrading, or injurious by the general opinion of the Chinese? How would they regard the opium habit as compared with the alcohol habit?

A.—It is universally condemned by the Chinese as degrading and injurious, and they regard the opium habit as unmeasurably worse than the alcohol habit. They smile at the attempt to institute a comparison between the two. They say that the two cannot be compared in their effects on the individual, the family and the nation. I have never yet met a Chinaman, whether a smoker or a non-smoker, whether rich or poor, whether an official or a non-official, who would attempt to defend the practice of opium-smoking as an *innocent* luxury. They will defend other luxuries, though expensive, on the ground of their harmlessness, but never will they lift a finger or utter a word in defence of this. Even the keepers of opium dens will admit that the practice is wholly bad and their own conduct immoral. There can be no doubt that the national conscience of the Chinese has pitched upon this one article as the one object of its reprobation, whether as an article of commerce or an article of consumption, and it does so because they can see in it only a poison which threatens their very existence. One native author writes: "Were it only injurious to property the baneful influences of opium would be of inferior importance, but when regarded as hurtful to the people it demands most anxious consideration, for in the people lies the very foundation of the empire." "The Supreme Ruler," says another, "must have a meaning in causing

opium-smoking. He must intend to destroy the nation. There is no other way of accounting for the love of the Chinese for opium. They know its baneful effects perfectly well, but still are exceedingly fond of smoking it. He must purpose our national destruction." Another writes: "In comparison with arsenic I pronounce opium ten-fold the greater poison. It exhausts the animal spirits, impedes the regular performance of business, wastes the flesh and blood, dissipates every kind of property, renders the person ill-favoured, promotes obscenity, attacks the vitals and destroys life." I might go on and quote indefinitely from the popular literature of the Chinese and from official proclamations in order to show that the opium habit is utterly condemned by the general opinion of the nation. I may add that opium-smokers are not admitted into the Christian Church in China, and that they are excluded, not by the anti-opium attitude of the missionary merely, but also by the strong anti-opium convictions of the converts themselves.

Q.—10. Can and do opium consumers break themselves of the opium habit?

A.—Yes, but not many. Some do succeed in breaking themselves of the habit without medical assistance. But this is very rarely the case. Many come to our hospitals with the view of breaking it off, and are cured for a time.

The permanently cured, however, are exceedingly few. By far the majority of cases fall back within a year or two. The more I have to do with opium smokers the weaker does my faith become in the possibility of effecting a permanent cure. They lack the will-power essential to withstand temptation.

Q.—11. If the supply of Indian opium were to be cut off what would be the effect on opium consumers and on the population of your neighbourhood? Would they resort to Chinese opium? or would they take to alcohol, or to some narcotic other than opium? or would they abstain altogether?

A.—The opium consumers would in that case resort to the Chinese-grown opium, that is, unless the growth of the native article were effectually stopped by the Chinese government.

They would certainly not take to alcohol. I know of no narcotic which they might take as a substitute.

Q.—12. Do people of European race contract the opium habit in any numbers? If not why not? And what makes Asiatics more liable to contract the habit?

A.—Very rarely. During my long residence in China I have met with only two cases. The phlegmatic temperament and indolent habits of the Asiatic make him more liable to contract the habit.

Q.—13. How are opium consumers led to use the drug? Is opium, within your knowledge, a prophylactic against fever, or rheumatism, or malaria? Or is it so regarded commonly by the inhabitants of the part of China with which you are conversant?

A.—The causes are many. The following may be regarded as among the chief:—

1.—The love of pleasure and vice. The opium dens are moral sinks, and opium-smoking is associated with gambling and gross sensual indulgence.

2.—Cure of disease or pain. Chinese physicians often prescribe the use of the opium pipe for alleviating distress and pain.

3.—It is supposed to facilitate business transactions and the striking of bargains.

4.—Indolence and the want of occupation.

I have never heard the Chinese say that opium is a prophylactic against fever, and I do not think that they regard it as such. It is

used, however, to relieve the aches and pains of rheumatism and malaria.

Q.—14. Do opium consumers themselves usually desire to get free of the opium habit?

A.—When the smoker commences the use of opium it is felt to be a pleasant stimulant. He enjoys the artificial strength and tone derived from it. During this early stage, if possessed of the means of procuring the drug, he shows, generally speaking, no desire to get free of the habit. When, however, the craving is contracted, and he becomes conscious of his misery as a slave to the habit, he does usually wish to be free, and would abandon the vice if he could do so without pain and effort. Unfortunately by this time the will-power is gone, and deliverance, in by far the majority of cases, has become impossible.

Q.—15. Is there among the Chinese in the part of China with which you are acquainted any wish that England should not allow opium to be exported from India?

A.—There is decidedly a wish that the Foreign importation should be discontinued. The people generally look upon the opium vice as having been introduced by foreigners, without distinguishing between one nation and another, and they look upon its introduction as an immoral and hostile act. One native author writes: "It is not only that they (the foreigners) abstract so many millions of our money, but the direful appearances seem to indicate a wish on their part to utterly root out and extirpate us as a people."

The anti-foreign literature of Hunan is full of the severest denunciations against us as the originators of the opium vice in China. I am convinced that the relation between the two countries can never be what it ought to be whilst this traffic lasts, and that the moral effect of its abandonment by England on the Chinese mind would be very powerful and highly favourable. The Chinese as a people would begin to see us in a new light and feel towards us as they have never done hitherto.

Q.—16. By what classes of persons and in what provinces or districts of China is Indian opium usually consumed, and how far does Chinese grown opium compete with Indian opium in the provinces or districts in which the two kinds are readily obtainable?

Q.—17. What will be the probable consequences of the prohibition or restriction of the export of Indian opium—

(a.)—On the consumption of opium by the Chinese;

(b.)—On the cultivation of the poppy and production of opium in China;

(c.)—On the arrangements made by the Chinese government for raising a revenue from opium?

Q.—18. Can you give any estimate of the area now under poppy in the several provinces of China and the average annual out-turn of opium?

Q.—19. What revenue does the Chinese government derive from opium, and how does the taxation levied on Indian opium compare with that levied on opium produced in China?

A.—Others are better able to reply to these four questions than I am. But consult the Imperial Maritime Customs Reports.

I would only observe that it is very difficult to say what the Chinese government or people might do in the event of the prohibition of the export of Indian opium. Much would depend on the action of the government. As long as the Indian trade in opium exists the hands of the Chinese government are tied and paralyzed. They can simply do nothing but allow things to go on from bad to worse.

Their best efforts, however sincere and energetic, would prove abortive. If the Indian trade in the drug were abandoned the government *might* make an honest effort to stop the native gowth, and the attempt *might* eventuate in a diminution of the evil, if not its complete suppression. On this point, however, I have my serious doubts. I cannot close my eyes to the fact that opium-smoking has become so common, and that the habit has got such a firm hold on its victims that in my most calm and solemn moments I can see no hope for the *speedy* deliverance of China from the vice, even if the last particle of the Indian article had found its way into the country. The evil is now one of enormous magnitude, and the venality of the officials is as deep-rooted as ever, and I therefore fear that no legislative measures on the part of the Central government, however honestly adopted, would put an end to opium-smoking, and consequently to opium-growing in China itself. This, however, is only my opinion. Others think differently, and they may be right. But whether the Chinese government would and could put down the native growth or not, the path of England, as a great Christian nation, seems to me to be perfectly clear. It is for us to wash our hands clean of a trade which is unworthy of ourselves and hurtful to the people of China.

Q.—20. Have you any other remark to make in regard to opium consumption among the people around you?

A.—I should like to call attention to the evil of opium as an agent used by the Chinese to destroy their own lives. In former days the Chinese popular methods of committing suicide were: hanging, strangling and drowning. Now it is opium-poisoning, a far easier and more convenient way. I am satisfied, from all I hear and see, that suicide is much more common in China now than it used to be, and that this is to be ascribed to the advantages of the new method as compared with the old. The old was clumsy, painful and uncertain in its operation. The new is gentle, painless and effective. A little scolding on the part of a parent will make the child take opium; a slight quarrel between husband and wife will make the wife take opium; a few sharp words about cash between an employer and an employé will make the employé take opium. In a fit of passion, or when deeply moved by a spirit of revenge, they think no more of swallowing half an ounce of raw opium than they do of gulping a cup of tea. There can be no doubt that opium facilitates suicides in China to an enormous extent. I shudder at the thought of the thousands of victims who must be falling week after week, even in this particular way, into the pitiless jaws of this all devouring demon.

Opium in China is an awful curse, and that in more ways than one.

Reprinted from the *Shanghai Mercury* by request.

Missionary News.

—Dr. David W. Stevenson, of the Canadian Methodist Mission, writes from Chen-tu:—"We are all well at present, except Dr. Hart, who has malaria daily. Will probably have to leave us next spring for home. Big loss to us. Dr. Kilborn's house boat was wrecked a few days ago. Three organs spoiled, also lots of books, half ton of sugar. But we are thankful, since no lives are lost."

—Rev. M. C. Wilcox, of the M. E. Mission, Foochow, writes:—"This leaves us all well at this out-station. As a result of special meetings held for a week or ten days at the beginning of the Chinese New Year we have had ten or a dozen accessions and many new inquirers, and the interest continues. The work in this entire district is unusually prosperous. Wiley Hospital at this place (Ku-cheng) is having a large patronage."

—Rev. W. R. Hunt, of Ch'u-cheo, Anhuei, writes under date 17th March, 1894:—The native Christian Church in this district is growing in grace and good works. In the winter they did much good, distributing garments to the destitute poor. Five persons were added by baptism this month; the most encouraging feature in these additions being in the fact that they were secured through the personal efforts of Chinese evangelist Shi and his energetic Christian wife. They are earnest workers, and have much influence among the villagers in the whole region. Three of those recently added are farm laborers from the province of Shantung, another is a poor teacher and another a woman neighbour whose husband was formerly one of the most bitter opponents of the work in this district.

Rev. M. H. Houston, D.D., who first came to China in 1868, and who for ten years rendered distinguished services to his Church as Secretary of Foreign Missions, has returned to Hangchow. The Southern Presbyterians have recently been very fortunate in having two physicians—Dr. Wade Hampton Venable and Dr. James B. Woods—both graduates of the University of Virginia and afterwards spending several years in the New York hospitals, to come to the Mission. The latter joins his brothers—Henry M. Woods, D.D. and Edgar Woods, M.D.—at the twin cities of Ts'ing-piang-p'u and Hwa-ian; the former is to locate at Ka-hing. The Mission now has twenty-three men and twenty-three ladies in the field, and they are maintained at a cost of $26,000 in U. S. currency. In *finance* they occupy the *silver* mean, somewhere between the copper and the golden.

Mrs. Geo. S. Hays writes as follows with regard to work in Shantung:—In Chi-hia, where Mr. Hays is now preaching, there are about 1200 villages averaging probably 288,000 people. There is one rich man among them; 8000 work hard and are comfortably well off, but the remaining 280,000 are wretchedly poor, getting barely enough to keep them alive. It is a grave question with us about these poor people. A man professes to be a Christian; he is baptized. You see him almost starving before your eyes. What is to be done for him? Shall you give him a school or salary as preacher just to keep him alive? Shall you put all his children to school for years at Church expense? Or shall you make it a rule to exclude all those who are

poor from the Church, fearing they are coming for the loaves and fishes? If we can do anything in the way of industrial work, which will give a man or woman a chance to earn an honest living if he really *wishes to*, it will be a great step forward.

MISSION WORK IN SHANTUNG.

At the Shanghai Missionary Prayer Meeting on March 19th the Rev. Wm. A Wills, from Shantung, was present, being on his way to England on furlough. He gave an encouraging account of the B. M. S. work at Ch'ing-chou Fu and Chou-p'ing.

He said they had eighty-nine organized Churches, besides over one hundred stations called Learner's Halls, with a membership of over 2000 and about 1500 candidates on probation. Last year over three hundred had been received into Church fellowship by baptism. Many of the Christians gave their leisure time, some four or five months of the year, to evangelistic work, receiving only such remuneration as would meet their extra expenses while away from home.

The contributions for the past year averaged fifty cents per member. Considering the poverty of Shantung this really represented far more than the same amount would do in many other parts of China.

They supported their own native pastors, six men who had been trained by Rev. J. S. Whitewright in the training institution at Ch'ing-chou Fu.

There were over seventy day and Sunday-schools in the different villages with Christian teachers, being helped by the funds of the Society according to the examinations successfully passed in Christian studies.

A medical class of a dozen promising young Christians had been carried on during the past three years by Dr. J. R. Watson in connection with his hospital. These students had recently passed their final examinations with great credit and satisfaction. The aim that has ever been set before them was not pecuniary advantages, but that they should be medical missionaries to their own countrymen to carry out the Saviour's command to preach the Gospel and to heal the sick.

The work at Ch'ing-chou Fu was the oldest, and therefore more thoroughly organized, but eight years ago, when he (Mr. Wills) first went to Shantung, the work in the Chou-p'ing district was not commenced, and now there are 1000 members. It is still the day of small things, but shall we not pray that this infant Church may grow and increase to a strong and powerful Church of God, whose influences shall be felt over all of the province of Shantung.

The programme for the First Annual Meeting of the C. Endeavor Society, to be held in Shanghai June 24-26, is not yet completed, and will appear in the next issue of the RECORDER. A very cordial invitation is extended to everyone interested in Endeavor work to be present.

The Progress of Work in Bible Revision.

Various enquiries having come to the Finance Committee as to the progress of work on Bible revision, it was determined to ascertain, as nearly as possible, its present status, and to prepare a brief statement of the same for the information and encouragement of all interested in this important undertaking.

Accordingly, in sending out the remittances for the work of 1893, the Secretary requested each reviser to state how far he had advanced with that part of work on the N. T. allotted to him.

To this request all the revisers most kindly responded, with the single exception of the lamented Dr. Nevius, whose sudden death occurred before the communication of the Committee reached him. It has been since ascertained, however, that his work was fairly up with that of his colleagues and is in a condition to be carried forward by his successor.

It would be next to impossible to state in exact terms the advance that has been made, even were it the province of the Finance Committee to undertake such a thing, but the following general summary will suffice to show that we have reason to be grateful to the eminent scholars who have given such unstinted care and labor to this work and to encourage us to look forward hopefully to the completion of a new revision of the Bible in all of the three versions.

STATEMENT OF WORK DONE UP TO DECEMBER, 1893.

Three of the revisers on the High Wên Committee, three on the Easy Wên Committee and three on the Mandarin Committee have finished first draft of the work alloted to them, and are now engaged in looking over the work of their colleagues.

Two of the revisers on the High Wên Committee, two on the Easy Wên Committee and three on the Mandarin Committee have finished first half of first draft, and are now engaged in completing second half of first draft and in looking over the work of their colleagues.

On account of long absence from China, one of the revisers has only begun his work on revision but his well known reputation as a hard and rapid worker is an assurance that the final completion of the work will not be delayed by tardiness on his part.

The entire missionary body in China will do well to remember in earnest prayer this great work and those who have it in charge.

C. F. Reid,

Secretary of the Finance Committee for Bible Revision.

Diary of Events in the Far East.

9th.—Stranding of the S. S. *Tantalus* in a thick fog near the Nine Pins, outside Hongkong. The Chinese and foreign passengers—the latter being Rev. E. P. and Mrs. Hearnden, Nanking—were safely landed. Ultimately the *Tantalus* got off the rocks, although the *Pilot Fish*, sent to her assistance, became a total wreck.

11th, 12th, 13th, 15th.—Well attended meetings in Shanghai to hear addresses from Mrs. Andrew and Dr. Bushnell, representatives of the World's W. C. T. U. All interested in the cause of purity and truth have been awakened as never before to right feeling and faithful action in the matter. As was to be expected there was opposition, but the published objections coming from those who were not present at any of the meetings, were valueless.

Later on we heard from Nanking that "Mrs. Andrews and Dr. Kate Bushnell, of the World's W. C. T. U., addressed the native branches of their society in this city on Saturday afternoon last and spoke to the foreign residents on Sunday afternoon. The addresses were simple, straightforward and powerful, marked, as would be expected, by the most perfect gentleness and Christian courtesy." "Knowing something of the achievements of the W. C. T. U. and of the unjust odium which its leaders have been compelled to bear we feel that too much cannot be said in praise of the courage and patience which some of them have been called to exercise."

21st.—From telegraphic news we learn that M. Le Myre de Vilers in an interview at Paris declared that under the

treaty with Siam the Court of Appeal would revise the judgment delivered at Bangkok wherein Phra Yot was acquitted of the murder of M. Grosgurin. In the meanwhile the French will retain Chantaboon.

—The following circular despatch was sent to the foreign legations at Peking by the Tsung-li Yamên :—"Your Excellency. We have the honour to inform you that the 7th of November next will be the sixtieth anniversary of H. I. M. the Empress-Dowager Tze-hsi's, etc., etc., birthday, which will be celebrated throughout the empire. On that day H. I. M. the Emperor, accompanied by the high dignitaries of the whole empire, will proceed to pay felicitous congratulations to the Empress-Dowager, and the occasion will be extensively celebrated. As China is in amity and friendship with your country it is but in accordance with the courtesy due to Your Excellency that proper notice of this joyous occasion should also be given to Your Excellency. Instructions have already been sent to our ministers abroad to give the same information to Your Excellency's government at home."

28th.—Murder in a Japanese hotel, Shanghai, of Kim Ok-kuin who on the 4th of December, 1884, commenced a rebellion against the Corean government, caused seven of the principal officers of State to be murdered, and on the collapse of the *émeute* was only saved from execution by the Japanese refusing to surrender him when he had taken refuge with them. The murderer is Hong Tjyong-ou, a fellow-countryman, who had only recently returned from Paris, where he had been moving in the best society, and had evidently made himself a familiar figure in the diplomatic, literary and artistic world.

29th.—Arrest of Hong Tjyong-ou near Woosung.

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BIRTH.

At Peking, on 26th Feb., the wife of Rev. C. H. Fenn, Am. Presbyterian Mission, of a son.

MARRIAGES.

At Chen-tu, Szchuen, on 24th Jan., by Rev. O. M. Jackson, James G. Cormack to Miss Annie Y. Anderson, both of China Inland Mission.

At the German Consulate, Shanghai, on March 7th, Mr. H. E. Foucar to Miss Lily Olding, both of C. I. Mission.

At Tientsin, 15th March, Mr. C. H. S. Green to Miss E. Astin, both of C. I. Mission.

At Shanghai, on Tuesday, 27th March, at H. I. German Majesty's Consulate-General, by Dr. Eiswaldt, and afterwards at the Union Church, by Rev. Dr. Faber, Pastor Paul Kranz to Emma Algar.

DEATHS.

At Hankow, on the 26th Feb., Mr. E. N. Roberson, B. A., of C. I. Mission.

On the 14th March, at 15A Kiukiang Road, Ethel, the dearly beloved daughter of the Rev. John R. and Rebecca S. Hykes, aged 11 years, two months and three days.

At Shanghai, on the 24th March, Eliza Moring, widow of the late Rev. M. T. Yates, D.D., aged 72 years.

ARRIVALS.

At Shanghai, Mar. 2nd, Misses Mary Black, Jane Black, Emily Black (returned), E. J. Branscombe, R. H. Brook and D. W. A. Wallace, from England for China Inland Mission.

At Shanghai, March 12th, Mr. C. T. Byford, from Australia; Messrs. Thomas Windsor (returned) and E. J. Brewer, from England.

At Shanghai, March 16th, Miss M. MacDonald-Lawson, from India.

At Shanghai, March 26th, Misses M. Hedlund and E. Pettersson, from England, all for C. I. M.

DEPARTURES.

From Shanghai, March 1st, Mr. Geo. A. Huntley, of C. I. M., for England.

From Shanghai, 17th March, Miss M. Elliot and Mr. H. Price, for England.

From Shanghai, 23rd March, Miss M. B. Ritchie, of American Presbyterian Mission, for U. S. A.

From Shanghai, 24th March, Miss C. E. Righter, of Am. Bapt. M. U., Kinhwa, for U. S. A.; Rev. and Mrs. E. P. Wheatley and family, C. M. S. and Dr. and Mrs. J. R. Watson and family, English Baptist Mission, for England.

From Shanghai, 24th March, Miss L. A. Haygood, Metho. Episcopal Mission, for U. S. A. and Rev. W. A. Wills, English Baptist Mission, for England.

From Shanghai, 29th March, Mr. and Mrs. W. S. Johnson, wife and children, of the Inter. Miss. Alliance, to Ireland on furlough.

VISITORS.

16th March, Rev. M. C. Mason, wife and child, Mrs. Bond, from Assam, and Mrs. Hancock, from Burmah, of Am. Bapt. M. U., en route for home.

THE

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AND

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*The Edward Bellamy of China: or The Political Condition of the Middle Sungs.**

BY REV. ISAAC T. HEADLAND.

[Methodist Episcopal Mission.]

A GLANCE at the Political Condition of the Middle Sungs cannot fail to bring to our minds Sir Thomas More and his utopian theories, or Edward Bellamy, the American socialist, who out-mores More as a visionary. Each of these men have presented us with beautiful pictures of ideal governments, where the Wall Street lion may lie down with the lamb without fleecing it, and where social standing depends not upon birth, business or education but upon respectability and virtue. The sentiments of each of these men may be expressed by a sentence from Mr. Bellamy's book, "Looking Backward:"

"With a tear for the dark past turn we then to the dazzling future, and *veiling our eyes* press forward. The long weary winter of the race is ended. Its summer has begun. Humanity has burst the Chrysalis. The heavens are before us." †

* (1) T'ung Chien (通鑑), by Ssu Ma-kuang (司馬光).
(2) Kang Mu (綱目), by Chu Hsi (朱熹).
(3) Chien Shih I Tu (鑑史易讀), by Chu Ke Ju Chi (諸葛汝楫).
(4) Sung Shih Pen Mo (宋史本末), by Feng Ch'i (馮琦).
(5) Kang Chien I Chih Lu (綱鑑易知錄), by Wu Ch'eng-ch'uan (吳乘權).
(6) History of China, by Boulger.
(7) Chinese Reader's Manual, by Mayers.
(8) Gutzlaff's History of China.
(9) Bellamy's Looking Backward.
(10) Williams' Middle Kingdom.

† Looking Backward. Chap. xxvi, p. 292. (The italics are mine.)

The fine theories these two men so beautifully expressed on paper were already worked out by Wang An-shih (王安石) and put into operation by the Sung dynasty, four centuries before Sir Thomas More and eight centuries before Mr. Bellamy was born. With what results let us see, for there could be no better commentary on Mr. Bellamy's socialistic theories than a contemplation of the results wrought out from essentially the same ideas put in force in China, a country where its blessings were needed at that time more than they are needed at the present time in any Western land.

In the first place let me state as concisely as possible Mr. Bellamy's ideas of things and his theory of government as set forth in his book, "Looking Backward." He holds:—

1. That the present condition of things is bad, and that this evil condition grows mainly out of man's inability, under the present order of things, to supply his needs.

2. That the present evil order of things is largely the result of the present system of government, or rather lack of system, in government and business.

3. That if man's needs were supplied and permanently provided for, he would be contented and happy and would seek nothing more.

4. That his needs could easily be provided for if all property and all productions were put into the hands of the government.

With these theories of our American clearly before our mind let us turn now to our Chinese Bellamy. And in order to understand his character and work let us first look at his youth.

Wang An-shih (also called Chieh Fu, 介甫, a native of Lin-ch'uan, 臨川, in Kiang-hsi, 江西) was born in the twenty-first year of Chen Tsung of the Sung dynasty, A.D. 1019. During his youth he was so diligent in study that he neither took time to comb his hair nor wash his face, so that he was constantly dirty. This habit clung to him during his whole life. Like Socrates, when he put on a new garment he never put it off, even to wash it, till it was worn out; then he changed only for a new one. But this studious habit soon began to show forth its fruits, for in a short time he became celebrated as poet, scholar and statesman. During the reign of Jen Tsung (仁宗) he passed his examination, receiving the Chin-shih or third degree. He was highly praised by the President of the Imperial Academy for his literary essays, and the Emperor conferred on him the office of Assistant Magistrate (判官) of Hui-nan (淮南).

At that time it was the custom for the officials who were outside to present a written report to the Emperor at the close of their term of office, asking him to examine it, with the prospect of their promotion. This Wang An-shih refused to do. Nevertheless

the Emperor made him District Magistrate (知縣) or Chin-hsien in Ningp'o. He dredged the river and built dikes, protecting the land from overflow, and lent grain to the people until they should have a harvest, when they repaid him.

This with other kind acts soon won for him the confidence and regard of the people, and in a short time he was made Assistant Sub-prefect (通判) of Shu-chou. The Prime Minister, Wen Djen-po, that precocious youth who, when his ball fell into the well, threw stones in until he raised it to his level, recommended his ability so highly that the Emperor summoned him for the purpose of examining him for promotion, but he refused to come.

The President of the Imperial Academy recommended him for the title of Censor (諫官), but Wang An-shih refused to receive it, giving as a reason that his grandmother was sick and old, and he wanted to serve her. But at once he was made Department Magistrate (知州) of Ch'ang-chou. All the officials at the capital recognized his ability and respected him, because he was not covetous of rank, riches nor honor, and were sorry because he would not come to the capital that they might see him. The Emperor attempted again and again to advance him to the position of a high official (美官), but he continually refused to accept it.

Soon, however, he was advanced to the position of Surveyor of the Board of Revenue (三司度支判官). He then sent a document of 10,000 characters (萬言書), in which he said that the wealth of the country was daily growing less and the habits of the people were daily becoming worse, because they, as well as the Emperor, neither understood nor conformed to the ancient customs. Were they to study these ancient customs and acquire wealth according to their strength the wealth of the country would be sufficient.

The Emperor at once sent a messenger to tell him that he was advanced to the office of Recorder of the Imperial Acts (同修起居注). A whole day he refused to receive this office. The messenger offered him the proclamation, which he refused to receive, but went into his own private rooms. The messenger followed him, put the proclamation on the table and went away. Wang An-shih sent his servant to return the proclamation to the Emperor, together with his refusal of the office, which the Emperor refused again and again to receive, until Wang An-shih consented to accept the office.

Not long after this he was advanced to the position of Recorder of the Imperial Will (知制誥), which he accepted at once. Soon after this his mother died, and he gave up his official rank till the time of the following Emperor (英宗), who summoned him several times, but he continually refused to come. We have dwelt thus long on this portion of his life, because historians attribute all

these refusals to "excess of humility, the sincerity of which is doubted."*

The teacher of this Emperor's son (韓維) while teaching the young Prince (潁王頊) used so many striking expressions and theories that he merited and received much praise. But unwilling to accept what was due to another he said that what the Prince praised was not his teaching but that of his friend Wang An-shih. This raised the latter to a high place in the estimation of the Prince, and when he ascended the throne as Shen Tsung he immediately selected Wang An-shih as Prefect (知府) of Chiang-ning-fu. Everyone thought that Wang An-shih would refuse, but he accepted at once.

Let me call especial attention to the Prime Minister, whom we must mention several times in this essay. His name was Han Ch'i, his epitaph was "Faithful and Wise," and he had been Prime Minister during three reigns. He had become famous during his youth in connection with Fan Chung-yen (范仲淹) in a war with (Chao Yuan-hao of Hsi-hsia) the rebels on the north-western border. They had drilled the soldiers and horses so thoroughly that they were enabled to defeat the enemy in several battles, and established peace for many years in the north-west. In commemoration of the ability of these two men, and especially of their generalship, the soldiers sang the following song :—

There is a Han (Ch'i) in the army,
The west robber heard and his courage grew cold ;
There is a Fan (Chung Yen) in the army,
The west robber heard and no longer was bold.

軍中有一韓.
西賊聞之沁
膽寒.

軍中有一范.
西賊聞之嚇
破膽.

When the young Emperor Shen Tsung came to the throne he "became the tool of a clique, which endeavored to compass the disgrace of Han Ch'i," † "and they succeeded so far in their designs" that this Prime Minister of three reigns "felt compelled to resign his office." Wang An-shih, whether consciously or unconsciously, became the centre of this clique, and was recommended by the Second Prime Minister (曾公亮) instead of the "faithful and wise" Han Ch'i. When the Emperor asked Han Ch'i whether Wang An-shih was a proper person to succeed him he replied: "He may be of service as Chancellor of the Imperial Academy

* Chinese Reader's Manual, p. 243.
† Boulger, Vol. I, p. 398.

(翰林學士), but he has not had the requisite amount of experience for the office of Prime Minister." When Han Ch'i was warned of the danger of his candor he made the following noble reply: "A faithful subject ought ever to serve his Prince with all the zeal of which he is capable. Good or bad fortune depends on heaven, and when we have done what we ought should fear deter us from continuing in the path of well-doing?"

The Emperor at once made Wang An-shih Chancellor of the Academy. This brought him to the capital to consult with the Emperor concerning the government. This pleased the Emperor, because he wanted his assistance. Nevertheless there was opposition to him. The Vice-Prime Minister (唐介) expressed the same opinion that Han Ch'i had, viz., that no heavy responsibility should be placed upon him. The Imperial Reader (孫固) said that he was proud, narrow-hearted and intolerant, all of which were most likely true. The Emperor did not believe it, but at once made him Vice-Prime Minister (副相), saying at the same time: "All people do not know your ability, for they say you only know how to study books, but do not understand the concerns of the state." This was only a polite way of telling him that people thought him a visionary. Wang An-shih simply answered: "To know how to study books is to know how to govern the country." "And," continues the historian, "at once he began to think of establishing a new system of government."

His first step was to establish an office to legislate concerning the taxes and take care of the revenue (三司條例司衙門), putting his associate (章惇) as the first official (三司條例官) and sent eight (minor) officials to inspect the system of agriculture (農田), water facilities (水利), taxes (賦稅) and various industries (夫役), declaring at the same time that "the state should take the entire management of commerce, industry and agriculture into its own hands, with the view of succouring the working classes and preventing their being ground to dust by the rich." *

During his term of office these views were carried into execution. "The poor were to be exempt from taxation, land was allotted to them and the seed-corn provided. Everyone was to have a sufficiency; there were to be no poor, no over-rich. The masses expected their chosen minister would confer on them the greatest benefits and the least discomfort entailed by human existence. China was to rejoice in an ideal happiness, because the people were to possess the main advantages of life, which were stated to be plenty and pleasure."†

* Boulger, Vol. I, p. 400.

† Boulger, Vol. I, p. 400

The Assistant Magistrate (呂惠卿) of Chen-chou, at the close of his term of office, came to the capital to call on Wang An-shih for the purpose of consultation. They agreed so perfectly in their views that they at once became friends. All the documents which were originated by Wang An-shih for the establishment of the new system of government were written by this Assistant Magistrate, Lü Hui-ch'ing.

As might be expected from the two parties that existed, widely different views were held as to the character and ability of Wang An-shih. "Many of the officials," says our historian, "thought An Shih a wise and good man," while others said that he had only a partial view of affairs, and was glad to have men flatter and obey him. The Minister (范純仁) of the "School for the Sons of the Empire" (國子監) accused An Shih of changing the customs of the ancients and of avariciously extorting money from the people, and asked the Emperor to cast him off. The Emperor kept his document without returning an answer, at which treatment he gave up his official rank. An Shih at once sent a man to tell him that he would raise him to the position of Recorder of the Imperial Will, but as he regarded this merely as a scheme to tempt him with rank he refused to accept it. This is the only instance among all the officials who opposed Wang An-shih, where he attempted a reconciliation. With this single exception among twenty men, spoken of in history as "good officials," but who opposed Wang An-shih and his system of government, everyone was stripped of his rank and sent to an out-post, without any attempt at reconciliation except in the case of a single individual.

Let me now call attention particularly to the laws which Wang An-shih established to bring about this ideal government.

1. *The Seed Grain Law* (青苗法).

When the Salt Commissioner (李參) of Shan-hsi found it necessary to have a guard of soldiers to protect him and his interests, he complained that the rations were inadequate, and asked the people to estimate how much they would need for themselves for one year. He offered to lend them money as Wang An-shih had lent grain to the people at Chin-hsien, till after the harvest, when they were to repay it in grain with interest. This money which he lent them was called Seed Grain Money (青苗錢).

This was carried on for some years, exactly in harmony with the plan that Wang An-shih had originated years before. The surplus of grain in the granaries increased, and, like Confucius, with his little system of government, An-shih insisted that this same principle could be carried on throughout the whole empire. The

people wanted to borrow the money, so they lent it to them till the harvest, when they were to repay it with interest at 2 °/₀ a month. Those who did not wish to pay in money could pay in grain and *vice versa*. In case of famine they were not compelled to pay the interest that year, but could wait till a year of plenty, when they could pay up their arrears. This protected the people not only from the evils of famine but also from the avarice of rich men who, when the poor were compelled to borrow, charged an exhorbitant interest—50 to 100 °/₀. This law was called the Seed Grain Law (青苗法).

Wang An-shih and his associate (呂惠卿) published this law and placed it before the people and the officials saying: "This is the Seed Grain Law. If it is inexpedient please point out how it is so."

In answer to this the Secretary of the Tax Office (蘇轍) said: "If we lend the money to the people it is to save the people, but if we lend out money and receive interest it will only be an additional means of corrupting the officials." Moreover, "when the people get the money, although they are good, they cannot avoid making a bad use of it, and when the time comes to pay it back, even the rich will not avoid running over the time, and on this account punishment will have to be inflicted, and thus the punishments of both the Chou and the Hsien will be increased."

An Shih answered: "What you say, Sir, is certainly right. I will think about it awhile." And for more than a month after this nothing more was said of the Seed Grain Law.

Fortunately for this law the Salt Commissioner (王廣淵) at Ching-tung presented a document, in which he said:—

"Now is the planting season, and all the people are very poor. The rich people are getting exhorbitant interest. I therefore ask the Emperor to lend the people 500,000 tiao, and in the autumn he shall receive 250,000 tiao interest." The Emperor promised to do so. This agreed with the idea of the Seed Grain Law, and An Shih forthwith thought that the law could be enacted, and called this Salt Commissioner to come to the capital to consult with him and determine whether or not it should be done.

The Prime Ministers at that time were Fu Pi (富弼) and Tseng Kung-liang (曾公亮), and the Vice-Prime Ministers were Ch'en Sheng-chih (陳升之) and Wang An-shih. When the First Prime Minister saw how the Emperor trusted An Shih, and knew that he was not able to defeat this project, he presented his resignation on plea of illness. The Emperor said to him: "Since you are surely going to give up your position whom would you recommend to take your place?" He recommended Wen Yen-po. The Em-

peror did not answer, but after waiting awhile said: "I will call An Shih to take your place; how will that be?" The Prime Minister also did not answer, so the Emperor offered the position to Wang An-shih. He in turn recommended his colleague, who was given the position, but as he disagreed with An Shih he kept the position for only a short time.

The discussion concerning the Seed Grain Law was a bitter one. On the one hand was Han Ch'i the "faithful and wise," with the great historian Ssu Ma-kuang and all those whom the latter in his history calls "the good officials and great scholars;" and on the other hand was the "clique" with Wang An-shih and his associate Lü Hui-ch'ing at its head. But on their side was the Emperor, who had the most unbounded confidence in Wang An-shih.

When the Seed Grain Law began to be enforced the official (三司條例官) of the Yamên which took care of the taxes presented a document, in which he said: "The people all like to use the Seed Grain Money. I therefore ask the Emperor to order the Grain Commission of every province to execute this law and appoint officers (提舉官), whose special duty it will be to receive and send out this money." All these officials were in perfect harmony with An Shih and the law. They flattered him and thought that the more money they sent out the more credit they would receive. The rich men of course had no occasion to use this money, but these "executive officers" forced them to use it (just as Mr. Bellamy would make all rich men give all their property into the hands of the government). This led the rich people to cry down the law, and produced a general sentiment against it.

Han Ch'i, the "faithful and wise," presented a document, in which he spoke as follows: "I understand that the Imperial will in the establishment of the Seed Grain Law is that the people may be favored and that the rich may be prevented from taking an exorbitant interest from the poor. If now you do thus is it not an indication that the empire is covetous of riches? No matter whether the families are rich or poor all are expected and forced to use the money. This looks as if the government sends out money, because it covets the interest. This conduct is contrary to the original idea in the enactment of the law. The officials force the rich to take the money even as the poor, else they would not do so. The poor families will borrow, but to borrow is easy, to repay is difficult. The result will be thus: You will be forced to reprove and urge them, which will create much disorder among the people. If the Emperor is economical in his expenditures and the expenditures of the empire, his income will be sufficient. Why have these avaricious officials going about creating disorder and discontent?"

This letter of Han Ch'i so unsettled the Emperor that he resolved to order the Seed Grain Money to be discontinued. An Shih presented his resignation on plea of illness, but his friends persuaded the Emperor not to allow him to give up his office. He then came to the court to call on the Emperor, and told him that many "officials here and in the provinces are secretly united in a desire to destroy the ancient rules of the empire and impede these good laws, and are having numerous consultations." A queer speech for him to make who, says Williams, "advocated reform and change to the entire overthrow of existing institutions." *

Wen Yen-po told the Emperor that the Seed Grain Law was an injury. The Emperor answered: "I have sent two eunuchs, who have gone to every province to examine, and the people all say that the law is very convenient." Wen Yen-po answered: "Han Ch'i has been Prime Minister during three reigns, and you will not listen to his speech, but you listen to the talk of two eunuchs." The historian adds: the Emperor had nothing to say, nevertheless he believed An Shih.

Passing over many of the documents that were presented let me give the substance of one presented by the Inspector Censor Ch'eng Hao. In substance he said: "The wise man in times of plenty will prepare for times of scarcity, and not repent when calamity comes that it is too late. Now since men think that this new government is inexpedient I fear that calamity will come before long. All the affairs of the government are thought to be wrong by many, both inside and outside of the Imperial Court. If this new government has any results, they will be to bring out the avaricious men. Honest business will be destroyed. The injury is much greater than the benefit."

The Emperor sent Ch'eng Hao to the office of the Prime Minister. When An Shih saw him he was very angry. Ch'eng Hao said: "We are now to consult about the great affairs of the empire and not simply about your family affairs; you must be mild and even-tempered in this consultation."

We have thus presented three of the many letters that were sent in; the result of the whole discussion may be briefly stated in the words of Fan Chen (范鎮).

"The Emperor," said he, "should listen to the words of reproof, but a great officer has a plan to forbid reproof; the Emperor desires to love the people, but the great officer has methods to injure the people. Since you are not able to follow my advice I have no face to stand up in court; I will give up my position."

* Middle Kingdom, Vol. II, p. 174.

(To be continued.)

*The Poverty of Shantung.—Its Causes and Treatment.**

BY REV. A. G. JONES.

[English Baptist Mission, Chou-p'ing.]

(Concluded from p. 187, April number.)

ANOTHER set of causes is found in the religious beliefs of the people operating adversely to their progress. They lack the power of the hope of an endless life. It is passing strange that heavenly hope should make a richer people, but it is so. Nothing stimulates more than a future. *Their* world has none but what is a dreary repetition of the past, its changes and its precedents. The Chinese, as a people, are also largely affected by their ideas about fate and destiny, and nothing tells more against that effort and labor, which are the very first conditions of material advantages. Their vague and contradictory beliefs leave them, as a rule, destitute of moral courage. There is little of the great fear of God before their eyes, while there is very much of the little and inferior fear of breaking customs and superstitions and of offending their neighbours. This keeps them from advancing to where, even now, they might. Right and truth have to give way to formality, compromise, easiness and the proprieties and conventionalities of the district. This too keeps them poor. Their ancestral beliefs lead to a desire for a numerous progeny; this leads to early engagements and marriages; this leads to over-population and *weakly* population, and this is itself a main source of their poverty and arises from a religious belief.

Besides religious beliefs there are moral causes at the root of their wretchedness. Intellectual darkness and lack of science is not the worst cause. Wickedness and unrighteousness is the worst of all. Its operation in causing poverty is manifest. The general fear of trickery, swindling, insecurity, lying and injustice represses all commerce, and specially investment and co-operation. Perfidy and mendacity necessitate the most wasteful expense of effort to check it, both in the markets and in the government. The unreliability of samples and want of confidence as to execution of orders in bulk is a direct obstacle to trade. Adulteration tends to destroy trade and profit. For instance, the foreign tea trade which is being gradually lost partly on this account. I might also mention how labor is despised by the learned, how time and therefore gold is wasted sinfully by them, how their pride and intolerance first enchain them in their ignorance and suffering, and then their ignorance enchains them still worse in their pride. When we speak

* A paper read at the Shantung Missionary Conference.

of the poverty of Shantung we must reckon with these things. Truly there is a necessity for the preaching of the Gospel and establishment of the Christian Church—the union of the good and blest—to regenerate this nation that the earth may yield them her increase.

Again there are many causes of poverty in the principles and form of the government—partly intellectual as to their origin, partly moral as to their operation. The fear of an unjust administration of the laws and the uncertainty it brings, delay in procedure and the waste of time and money it causes, the universality of bribing and consequent uncertainty of issues, the "squeezing," caused by the system of farming the taxes of the various districts; these things all paralyze money-making down even to its very simplest forms. Besides, duties and imports are levied most arbitrarily and conflictingly. Their present practice of moving the officials from place to place in a country where everything depends, or may be made to depend, on the official sanction, is most prejudicial to the welfare and progress of the people. You also find *good* projects aborted in their being carried out by officials *without* good motives, and others ruined by being placed in the hands of men with only Confucian learning who, to be effective, would need a technical training. It must be apparent, too, how costly, wasteful and cumbrous are their methods of government. Note their police system.

These are things that are impoverishing the people. They are known by the Chinese themselves to be evils. Have we no duty here?

Akin to the foregoing are the perverted social principles of the country we live in, showing their fruit in aggravated poverty. For instance: the generally received idea that to be born into a family constitutes a right to live off the ground of that family, and so on from generation to generation, almost *ad infinitum*, must lead to want and indigence. The right, and even the duty, of marrying without any special obligation to labor for your offspring, beyond putting in your father's spring crop and reaping and eating his harvest, this must be fatal to even ordinary well being. The notion that new departures are to be initiated by their government, directed by their officials, and managed by their relatives, would of itself run the very best projects for the alleviation of poverty into the ground. Yet these are of the very essence of their general notions.

There is another group of causes that go to aggravate poverty which, though not original evils, do augment it and make its cure more difficult and slow. They arise from the arrested progress of the country, and you will readily discern their bearing as I mention them.

Bad roads making distribution and exchange of commodities difficult, costly and slow. Difficulty of emigration making land incredibly dear and over-populated in one district and valueless and

desolate in others. This also operates to prevent the masses of the overcrowded and hungry from reaching the waste lands, of which there are still plenty at present. Laborious porterage. Different standards of weight, measure and value in different places. Cumbrous and therefore costly currency. Low state of their mechanical knowledge, slow manipulation, hampering all advance in industry and manufacture ; this again leaving them open to merciless foreign competition, which both disemploys their trades-people and drains their country of money to enrich foreign operatives and mill owners already well remunerated.

This completes what I have to say in this paper about the causes of the poverty of Shantung and much of the poverty of the other provinces. It is a long, depressing account of the very deep-seated and intractable causes of that evil we are considering, but there is no use in shutting our eyes to the facts, and there is no use whatever in speaking of the treatment till we have ascertained the extent and nature of the disease.

Now as to the cure, or rather the attempted cure, of such of these features as we may reasonably hope to deal with.

And here let us first look at some of the difficulties that have to be reckoned with.

Many of these causes are themselves difficulties, for instance ignorance, but the one I fear most is cupidity in the officials, leading to such hardness of heart as, in many cases, makes the welfare of the people only a small and very secondary object in their eyes. There is also the tendency of the government to first of all arm and defend itself against aggression in preference to ameliorating the state of the masses. Then there is the exceedingly complex way in which these causes are all interlocked and related, the effects of one still operating after another has been removed.

For all this there is nothing but persistent Christian endeavor, in the assured faith that the seeds of better things systematically sown in this vast field of the world will afterwards assuredly and really bear fruit. We must learn the lesson of history and believe that the Lord has reserved China for some great and glorious end. We must realize her present sorrow and must feel it laid on our hearts and energies to work for their alleviation ; thinking deeply over the matter and doing our share on sound and telling lines ; working seminally and patiently, remembering that the whole trend of circumstances and of civilization is being ordered in our favour. So much for our general attitude. Let us now ask, What can we do, what ought we do, being face to face with this state of affairs ?

First, let us all do our proper missionary work and preach the full Gospel with a deeper sense than ever of its being the greatest

need of this whole people. We it is who must regenerate the men who are to regenerate the country. Wickedness is by far the greatest ill and the greatest cause of poverty. I myself am engaged in an effort to deal with poverty, but I well know sin is *our* great enemy and *their* great enemy.

But piety, goodness and faith are not everything. Our mission work should always include an effort to enlighten the minds of everyone. Many of us could write on social, economic and semi-political topics and bring our views before those whom otherwise we could not reach. All should attack the Chinese through their intellects as well as through the spirits and consciences of the more aspiring and devoted. Society, even the society of all societies—the kingdom of heaven—does not consist of minds of one kind, of faculties equally proportioned, or of those whose goodness excludes care for all welfare but their own. Nor does God work by one set of means, or for one single end.

Moreover, those of us who have not minds productive of such matter can surely aid the circulation of those books and journals, the aim of which is material and social improvement, and in my opinion our efforts should certainly include some system for the extensive accomplishment of this. What you write in Shantung may bear fruit in Kuang-si, and what is published in one province should be scattered all over others. What you teach and advocate to-day may only bear fruit when your body is lying in its grave. God is not unrighteous to forget a work and labor of love.

There is another form of effort which is very necessary. The religious public at home is only slowly awakening to the realization of the wide meaning and complexity of what is meant by the preaching of the Gospel. The missionary eye is generally set simply on the soul alone.

When we write home to our missionary periodicals we should do what we can to urge a broader and more comprehensive kind of effort. Christ's mission and will is to relieve suffering as well as sin, and that not only by the removal of sin. We have what apostles had not. There were certain ancient simple ways of dealing with suffering, but we have far more telling and specific ways of dealing with it. Brethren and sisters, be assured of these things; think over them and give yourself more to them, and your profiting shall appear unto all, here and at home. I say homewards, because home boards hold the reins, and our efforts can only progress largely as we carry them with us. This is an exceedingly necessary preliminary, to educate our supporters.

As to our own efforts out here. Inside the liberty which we have as missionaries, and inside those limits which are possible to

us, I would name some branches of effort that I think might profitably be taken up by us.

The citizens of the Kingdom of God should know and be taught by us the true principles of that new society—that new order of things which is to be THE society of the future—I mean the principles of its economy and new conditions, and this all *in addition to* that which concerns their personal deliverance from sin and its consequences.

Those of us who can should prepare ourselves to be able to teach this people how best to make this earth properly bring forth her increase. For long years I have thought this, and now think it still more. Intelligent agriculture everywhere differs widely in its possibilities and results from mere conventional clod-hopping We should avail ourselves of those who believe in us to *train* them to the right doing of it no less than to teach them the principles of it. The bearing of this I need not dilate on.

Of science in general it is only necessary to say that I believe that systematically teaching it in our schools will never be lost, and will certainly tell on the diminution of poverty and suffering, but its dicta should be popularized for the many as well as carefully taught to the few.

Our people and all who will receive it should be taught the laws of their bodies' welfare—hygiene and sanitation. I say *our* people, because Christians believe in us and accept our lead in a special way, but I intend no limit by this.

The knowledge and practice of mechanics stands at the very entrance of that road, by which mind, having contrived, arrives at its dominion over the adverse conditions of nature. Labor is the great active factor in the production of that which is to alleviate poverty, but remember it is labor plus knowledge, contrivance and skill.

Mechanics is closely connected with agriculture, irrigation and manufacturing. It stands at the very opposite pole from the rude and careless workmanship of the Shantung people.

Domestic industries are a great need, but hard to devise. Straw braid has been successful, and lace-making promises to be, as would soap-making probably if thoroughly pushed; this last carrying with it the hardly secondary advantage of promoting what is next to godliness—cleanliness. Electro-plating has been successful I believe. Cotton-spinning is being attempted on semi-domestic lines. Many minds will devise and think of many things to aid poverty.

But I think generally our present duty is three-fold. First, to attack the radical causes every way we suitably can by all kinds of testimony, propaganda, diffusion of knowledge and agitation.

Secondly, to teach and to train men in agriculture, mechanics and practical science, or useful arts much needed. Thirdly, to throw out efforts of such practical nature as we can, so as to initiate them into the secrets of our productive industries, accommodating ourselves as far as possible to their low state of skill and wretched means in general.

I do not at all mean that the ordinary works of corporal charity are to be superseded, that help and alms are a thing of the past, or that all energy and money are to go into dealing with causes. Who would wait till a fire engine came before throwing what water they had on the burning? Let us go on with our charities here as we do in Western countries, and even all the more so, as little else is understood by this people as being charity. I do not take it, however, that I was asked to write this paper to throw light on the organization of Dorcas societies or soup kitchens, as enough is generally known about such things, so I shall say nothing; only remember "deliverance will not come" by the increase of charities.

Before concluding I may say that I have avoided all notice of schemes that implied the enrichment of one section of society at the expense of another, such as mortgaging and loaning at high rates.

I have also purposely omitted any co-operative plans that presumed a degree of mutual confidence and spirit of union which we know to be lacking in the middle and lower classes, and on which successful co-operation must ever rest as its base.

Lastly, I have said nothing about the institution of artificial village communities, or refuges, for fostering petty handicrafts, either on Christian or other basis, because I considered such devices as retrograde, both unsuited to the use of appliances and to that division of labor which is one basis of modern progress. Moreover, these schemes took form chiefly in a period when the possibilities of labor were not understood as they are now, and besides, having been tried both in France and India, have almost all failed. They rest too on the introduction and acceptances of new social principles too radical to come within our purview. Such plans would not take root in this country and would for ever be exotic.

I have often been asked about what is called my "Social Scheme." Friends, there is no panacea for the ills of this province, no short and easy method to deal with its poverty. Let us all, according to the differing gifts and grace given unto us work in such directions as I have indicated, and in my opinion we shall both serve our generation well and do the most that is possible to us in the way that will probably be most effective.

Appendix explaining Weights and Measures.

NOTE.—Throughout the foregoing the large "*mou*" or acre (大畝) is made the basis of calculation as being the one most met with in Shantung itself, and therefore most familiar to the hearers. It consists of 720 square pu (步) or "pau;" whereas the official or kwan-mou (官畝) consists of 240 square pu (步).

The "*ta-mou*" (*i.e.*, large mou) contains 2,375 square yards, English, and an English acre contains 2.04 *ta-mou*.

The "*kwan-mou*" contains 733⅓ square yards, English, and an English acre contains 6.6 of them.

The "*ta-mou*" is converted into the "*kwan-mou*" by dividing it by 3.24.

A square li (里) contains 82¼ English acres. The bushel spoken of is the English imperial bushel.

The tael spoken of is about the same as the *'tsao-'ping*, or standard tael.

As to measures of capacity and corn-measures. In Shantung the unit is the "kwan-t'ung" (官筒), measuring about 61.07 cubic inches, English. The kwan-tou (官斗), composed of ten of these, would therefore measure 610.79 cubic inches.

An English bushel is about equal to a tou (斗) of thirty-six t'ung (筒). In Shantung the tou (斗) varies from ten up to forty and fifty t'ung (筒). I may say that one t'ung (筒) of clean, dry, bright rice is held to weigh 1½ catty (斤) according to the "Hong-ch'êng" (行稱), *i.e.*, 1.8 lb. avoirdupois. This is standard.

One kwan-tou (官斗) of clean, dry, fair wheat, *i.e.*, ten t'ung (筒), is held to weigh 287¾ oz. avoirdupois, *i.e.*, 17 lbs. 15½ oz.

The chiao-tou (角斗) in the central part of this province is reckoned at 15 kwan-t'ung (官筒), and should weigh 431¾ oz. avoirdupois.

It is particularly desirable that any inaccuracy in these figures and measures should be pointed out if they exist.

Progress in Japan.

BY REV. H. LOOMIS, YOKOHAMA.

IT is just twenty-one years last month since the edicts against Christianity were removed from the public places, and though not officially revoked they have now ceased to be regarded as the law of the land. Up to that date opposition and persecution were not only legal but really expressed the attitude of the public mind towards a religion whose past history had been of such character as to render its introduction a matter of serious anxiety and even dread on the part of those who were not acquainted with its true purpose and spirit.

There are some features of the work just at present that give anxiety to the laborers now in the field, but when we gather up the various facts that indicate what marvelous changes have taken place in the attitude of the government and the public mind we can but feel that God's hand has not only wrought wondrously in the past but is still a mighty factor in the history of this interesting and progressive people.

According to the statistics of 1893 there are now 648 missionaries (including wives) connected with the work in Japan, 377 Churches, of which 78 are self-supporting and 37,400 Church members, of whom 3636 were added during the year. There are also 7393 pupils in Christian schools and 27,000 Sunday school scholars. There are 286 native ministers, 367 theological students and 665 unordained preachers and helpers. The sum contributed by the native Christians is given as 62,400 Yen, or about $40,000 U. S. currency.

Besides the regular Church organizations and mission work there is now a resident secretary of the Young Men's Christian Association from the U. S., who has been successfully at work in developing and organizing the Christian young men into societies for their mutual benefit and also for aggressive religious work. He reports that "in 1893 the associations of Japan formed themselves into a National Union, having its head-quarters and Executive Committee located at Tokyo. The Union now includes thirty-three associations (of which number thirteen are college associations) with a total membership of 1055. Twenty-five other associations, not yet in the Union, are known to be in existence. Their membership is estimated at 600."

The Tokyo association has for its officers men who are nearly all of national prominence, and it is proposed to build up in this political and educational centre a model institution that will make its influence felt throughout the whole land.

About ten years ago a Scripture Union was started in Japan, and it now reports a membership of upwards of 13,000. It has a travelling secretary, and in some parts of the country the local organizations cover the entire field.

But numerical strength alone is not a sufficient index of the growth and power of Christianity in this land. A recent article in the *Japan Mail* asserts that there could be no greater mistake than the assertion sometimes made that Christianity has gained acceptance only among the ignorant and lowly. In the country at large nearly forty per cent of the Christians belong to the "Shizoku," or intellectual class of Japan. In the city of Tokyo nearly seventy-five per cent of the members are Shizoku. In a single Church connected with the Congregational body there are to be found two members holding office directly from the Emperor, and not less than twelve who hold appointments from the Council of State with the sanction of the Emperor, and it is asserted that this Church is not superior to many others associated with the same or other missions.

It was only a testimony to the character and popularity of the Christian element that in the first Diet twelve members and the speaker were Christians. In Tokyo and Kyoto some of the most influential members of the city and prefectural assemblies are believers, while in Gueshi Ken out of a total of sixty members in the assembly eight are Christians.

There is a "Christian Physician Society of Japan," which numbers over seventy members. Their object is the free distribution of the Bible among the physicians of the country.

The strongest political organization in Japan is called the Jiuto, or Radical Party, and it is likely soon to have a controlling influence in the affairs of the government. Its Vice-President is an elder of the Presbyterian Church in Kochi and one of the most active and consistent members.

There are now Christian moral instructors in several of the government prisons, and their labors have been attended with most beneficial results. Many have been converted, and it is reported that there have been applications for 450 Reading Lists of the Scripture Union from the prisoners located in the Hokkaido alone.

Until recently the Bible was prohibited in the Higher Normal School in Tokyo. There is now no restriction in regard to its posession or use.

During the year 1893 there were sold at the Bible House in Yokohama 4308 Bibles, 16,265 Testaments and 16,534 Portions of the Scriptures, and more than a million copies of the same have been circulated heretofore.

The Report of the United Tract Societies for 1893 gives the

total sales as follows: Books, 3114; Tracts, 161,816, or a total of 164,930 copies of Christian literature. There were also 113,404 copies donated, so that the aggregate circulation was 278,477. With so much scattering of the seed of divine truth there must be important and lasting results.

And the blessing of God is resting upon work in all parts of the land. A letter from the Hokkaido reports that the missionary on his journey "was never treated with more kindness or consideration by the people. This was not only delightful but a profound matter of gratitude to God." He adds that he never got so close to the Japanese heart before, and many heard the word gladly, while not a few were deeply impressed with the beauty, power and blessedness of the Christian religion. "My heart overflowed with joy at the sight of responsive hearts, faces lighted up with joy and feet treading in the pathway of peace and righteousness." The membership of the Church is increasing, souls are being awakened and converted and the preachers and members are uniting and co-operating as never before.

One of the missionaries at Nagoya writes that during the week of prayer the interest was so great that it was decided to continue in supplication for the outpouring of the Holy Spirit. And so with one accord they met in one place to pray and wait for the desired blessing. The volume of prayer flowed on for two hours at a time, and nothing but the intervention of the leader, or the singing of a hymn, seemed to check it. Buddhist priests came in, listened quietly, and withdrew in silence.

As the result of these prayers there has been such an awakening as was never known in that part of Japan before, and all are filled with a desire to lead others to Christ. Plans were matured for aggressive work among unbelievers, and evangelistic services were to be held in different parts of the city every night. Already reports have been received of a good number turning to the Lord.

Ten young men connected with the Presbyterian body in Tokyo have recently formed themselves into an association for the special object of carrying the pure gospel of salvation to the great masses that are without Christ and are ignorant of even the very first truths of the Gospel. These young men are preachers or teachers, and already an interest has been awakened that gives promise of most blessed results. It is possible that in just this way God is going to turn the minds of the people from all fruitless discussions and divisions and lead them to the special and important work of saving precious and immortal souls.

And so with these evidences of the Lord's presence and blessing "we thank God and take courage."

Early Buddhism in China.

BY E. H. PARKER, ESQ., H. B. M. CONSUL, HOIHOW.

THE following account of *Early Buddhism in China* is the translation of a chapter in the *Tsih-shwoh Ts'üan-chên T'i-yao*,* a very valuable work composed by the Chinese Jesuits *Hwang* and *Tsiang* and printed by the Sicawei Mission at Shanghai.

Mr. T. Watters published a very interesting sketch of the same subject in the early numbers of the CHINESE RECORDER, but these are now so difficult to procure that a fresh account will perhaps not come amiss.

Then of course there is Dr. Eitel's valuable little book, *Three Lectures on Buddhism*, but the historical part of it is by no means complete. It is hoped therefore that these two painstaking authors will not resent the present intrusion upon their domain.

The Buddhist Faith[1] had its origin in India.[2] The originator of it was *S'âkyamuni* Buddha.[3] Buddha was the heir-apparent of *S'uddhôdana*,[4] *Râdja* of *Kapilavastu*[5] in India. He was born during the dynasty of the *Hi Chous*.[6] At the age of nineteen he left his family[7] to study doctrine. He begged his food and preached the law,[8] gathering disciples around him. They shaved off their beards and hair, abandoned their families and lived in common, begging their way along. They were called *S'ramana*.[9] After Buddha's death his disciples—*Kâs'yapa*,[10] *Ananda*[11] and others—continued his method and drew up or edited[12] the Buddhist canon. His teaching was carried over India, but China as yet heard nothing of it.[13]

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During the *Yüan-shou* period[14] of the Emperor *Han Wu-ti*, General *Hoh K'ü-ping*[15] was sent to punish the *Hiung-nu*. He

*集說詮眞提要.

[1] 釋教. [2] 天竺. [3] 釋迦文佛. [4] 淨飯王. [5] 迦維衛國. [6] 姬周; the millennium B. C. [7] 出家; still meaning "become a bonze." [8] 道. [9] 沙門.

[10] 迦葉; during the seventh century the second character must have been pronounced *zhieh* instead of *yeh*, *e.g.*, in the Turkish word 𠊎 讋, "youth of the reigning family." [11] 阿難.

[12] Dr. Eitel says that for centuries after his death we have no proof whatever of the existence of a written canon; the words are 綴著.

[13] In another part of his work Father *Hwang* quotes a statement from the 事物原會 (a work not mentioned by Wylie) to the effect that a bonze named *S'rî Vang* (室利房) came in *Ts'in Shi-hwang's* time, but the mere name *S'rî* is redolent of later times and later spelling.

[14] 元狩中; it is explained by the author in the preface that this means the same as 元狩初, at which I am much astonished. I have evidence that he is mistaken. Father Hwang uses what he calls the 永統 system of dates, the first year of *Hwang Ti*, B. C. 2697, counting as the year 1. Thus the first year of *Yüan-shou* is the year 2576.

[15] 霍去病; see my paper on *Turko-Scythians*, vol. xx, *China Review*, p. 22.

reached *Kao-lan*[1] and went beyond *Kü-yen*,[1] cutting off many heads and making considerable captures. The *K'un-ya*[2] prince killed the *Hiu-t'u*[2] prince and came to surrender to us with his horde of 50,000. His[3] Golden Man was captured. The emperor taking it to be one of the great divinities[4] had it placed amongst others in the palace at *Kan-ts'üan*.[5] The Golden Man was over ten feet in length.[6] And when *Chang K'ien*[7] returned from the mission to the Western Regions, on which he had been sent, he related that he had heard of the *Fou-t'u*[8] faith in India. In the Emperor *Ai's* time[9] an officer of the Sacrificial College, named *Ts'in King*,[10] had the Buddhist canon communicated to him orally by *I ts'un*,[11] envoy of the King of *Ta-yüeh-chï*, and this was the first China heard of the Buddhist teaching and the first of canons and images.[12]

In the fifth year[13] of the period *Yung-p'ing*, during the reign of the Eastern *Han* Emperor, the Pious *Ming*,[14] his majesty dreamt during the night that a golden man had flown into the audience hall.

[1] 皐蘭; *Lan-chou-fu*. He marched 2000 *li* beyond 居延, which was itself some distance north of *Kan-chou-fu*. This would bring him near Barkul.

[2] 昆邪 and 休屠 were both Hun princes, subordinate to the Great Khan. The first occupied the region north of and around modern *Kan-chou*, and the second that north of and around modern *Liang-chou*, both of which had been earlier occupied by the Ephthalites or Viddhals, 月支 or 大月氏, who were driven west and founded a kingdom first in Bactria and then in Afghanistan. The *Hiu-t'u* marsh or lake is north-east of *Liang-chou*, somewhere in the Eleuth country.

[3] *Hiu-t'u's*. [4] 大神. [5] 甘泉; not a temple, as supposed by Mr. Watters, but a palace and audience hall.

[6] 率丈餘; this expression seems to suggest *several* golden men.

[7] 張騫; the first Chinese to visit Turkestan and give a description of it; B. C. 140-120.

[8] 浮屠 (or 圖); *Vudo* or *Buddha*; in Japanese *bo-dz*; hence our word "bonze."

[9] A note says "Year 2692." *Ai Ti* began to reign in B. C. 6.

[10] 博士弟子秦景; an extract from the *Wei-chï* calls him *King Lu*, and adds the following words: 日復立其人也, which suggest the interpretation: "It is he who shall rise again," but this was in the year A. D. 2, which does not give much time for the great news to reach Balkh. The story of 景盧 mentioned in this note is in connection with an "Indian divinity" (天竺神) named *Sha-lüh* (沙律), and may possibly have reference to rumours touching the birth of Christ. [11] 伊存.

[12] It will be noticed that Fathers *Hwang* and *Tsiang* in this portion of their work omit mention of the eighteen Buddhist emissaries who are supposed by Dr. Eitel and Dr. DuBose to have visited China in or about B. C. 250. Mr. H. J. Allen (who discusses what may be described as the mythical part of Early Buddhism in vol. xv (page 97) of the *China Review*) also fails to notice these alleged visitors. Mr. Watters in Vol. 2, No. 1 of the CHINESE RECORDER ascribes the traditional visit of *Shih Li-fang* (室利房) (*i.e.*, the *Śrî Vang*) and his fellows to the work called 正字通, but Father *Hwang* in a note to another chapter gives the 事物原會 as the original authority. We may therefore think fit to agree with Edkins and Watters, or we may not, as to the probability of Buddhism having been introduced into China before the Christian era. There is no good evidence either way, and no opinion without evidence is of any scientific value. [13] A. D. 62.

[14] This emperor was a poor superstitious creature, and any way an emperor's dream is no better than any other man's dream. Probably his majesty's imagination was affected by the above story of the golden man. Moreover, there was a tradition that the humbug-hating *Ts'in Shï-hwang* had imprisoned *Shih Li-fang* and his friends, who had been delivered from incarceration during the night by a golden man. *Ts'in Shï-hwang* himself seems to have made men of metal (金人) in imitation of some he had met with at *Lin-t'ao* in Tibeto-Hun land (modern *Kan-suh*).

He asked of his courtiers explanation, and one *Fu I*[1] suggested Buddha. The emperor sent an under-secretary named *Ts'ai Yin*[2] with *Ts'in King*[2] on a mission to India to try and get it. They obtained forty-two chapters of the Buddhist canon and a standing image of *S'âkya*, returning to *Loh-yang* in company with the *S'ramanas Shêh Mo-t'êng* and *Chuh Fah-lan*.[3] The emperor established a monastery for their accommodation west of the *Yung-kwan*,[4] suburb of *Loh-yang*. *Fah Lan* and his companion[5] translated the canon[6] and taught the law. From this date begins the preaching of Buddhism in China.

Ming Ti's younger brother, *Ying*, Prince of *Ts'u*,[7] was at first the only one to become a devotee. Afterwards he was punished on a charge of rebellion, and his belief was at once discredited.

The Emperor *Hwan*[8] once more took a fancy to it, and had a Buddhist shrine set up in the palace, and now *S'ramanas* from Western Asia followed each other rapidly with *Sûtras*.[9] In *Hien Ti's* reign[10] *Tsoh Yung*, prefect of *Kwang-ling*,[11] built a Buddhist monastery on a large scale; he constructed a gilded image and clothed it with magnificent vestments. He set the people to recite the Buddhist canon and induced folks to come from the neighbouring prefectures

[1] 傅毅; Dr. Eitel erroneously puts the suggestion of Buddha into the mouth of the emperor's brother, *Ying*, Prince of *Ts'u* (楚王英). In vol. i of the *China Review*, page 59, some one, apparently Mr. N. B. Dennys, connects this business with the first arrival of the Jews. In Father Wallays' historical sketch it is stated that a number of Jews had settled in China before the Christian era, and that "it is therefore not to be wondered at that Confucius should have heralded a holy man from the west, and that a Chinese emperor should have sent to the west to seek out the Saviour of mankind." It seems to me very probable that Buddhist missionaries to the west were responsible for many of the early Christian ideas.

[2] 蔡愔; *Ts'in King* (see Note 10, p. 225) must have been over eighty years of age by this time.

[3] Dr. Eitel calls them "an Indian priest." In character their names are *Shipmadanga* (Watters) (攝摩騰 and 竺法蘭).

[4] 洛陽雍關. [5] Mr. Watters says they were quartered in the *Hung-lu-sz*, "an office corresponding to the present Board of Ceremonies." It seems, however, to have then been a kind of Foreign Office.

[6] Mr. Watters says *Chuh Fuh-lan* translated the "*Sûtra* of the Ten Restings" (十住經). *Shipmadanga* is called by Dr. Eitel *Kâs'yapa Mâtanga*, and I find him called *Kâ'syapa Kumâtanga* (迦葉鳩摩騰) in the *Ta-tsang-yih-lan*.

[7] Mr. Watters is as far out as Dr. Eitel. He calls him "Chief of the *Ts'u* kingdom" and puts his conversion down to the next reign, A. D. 76-88.

[8] A.D. 147-167.

[9] Mr. Watters says vaguely that "eighty years afterwards (A. D. 156-168) a Parthian monk arrived at *Loh-yang* with a collection of *Sûtras*." The only confirmatory evidence of this that I can find is from the 冷齋夜話, where it is stated that one *An Shi-kao* (安世高) was the son of the King of Parthia, and became a *S'ramana*. He was in China about A. D. 185-90. Mr. Watters says again with great vagueness: "More monks arrived in the reign of *Ling Ti* (168-190) from the country of Getae (Viddhal) and from India, and translated the *Nirvâna* and other *Sûtras* with great spirit and fidelity." I find mention in the *Sui-shu* of a Viddhal or *Yüeh-chi S'ramana* named *Chi Ts'ien* (支讖), who translated the *Nirvâna* in three books, much to the satisfaction of the learned, but no date is given, and I think it must be much later.

[10] A. D. 190-220. [11] 笮融廣陵 (*Yang-chow*).

too. Over 5000 families became lovers of Buddhism. In the first year of the Three-Kingdom-*Wei*[1], ruler *P'i's* period, *Hwang-ch'u*, Chinese first subjected themselves to Buddhistic restrictions, shaved their heads and became bonzes.[2] The ruler *Sun K'üan*[3] also held the Buddhist system in reverence, but his grandson *Hao*[4] detested it and commanded the destruction of Buddhist buildings.

The *Tsin* Emperor *Wu* taking over the abdicated empire, during the first year of the period *T'ai-shï*[5] a *S'ramana* named *Chuh Fa-hu*[6] came to *Loh* city and translated very many volumes of Buddhist *Sûtras*[6]. *Ch'êng Ti*[7] and *Kien Wên*[7] were both admirers of Buddhism; *Hiao Wu*[7] still more so; he even had a *vihâra*[8] erected inside the palace, and introduced a number of *S'ramanas* to reside in it. He paid no attention to the remonstrances of one of his officers named *Wang Ya*.[9] *Kung Ti*[10] had cast a golden image of Buddha with a body sixteen feet long; he went in person to accompany it into the monastery, following it for a distance of over 10 *li*.

Kung, Prince of *T'ai-yüan*,[11] made the people work in *corvées* at the construction of Buddhist monasteries, much to everybody's discontent. He was afterwards executed for rebellion, and even as he approached the scaffold kept on reciting Buddhist *Sûtras*. During the *Tsin* dynasties there were forty-two Buddhist monasteries in *Loh*,[12]

[1] A. D. 220. So called to distinguish it from Northern *Wei*. 曹丕, the first emperor, was the son of the celebrated *Ts'ao Ts'ao*.

[2] Mr. Watters in a note mentions dubiously another authority, which makes out that some Chinese became monks as early as *Han Ming-ti's* time. He also says (what is not improbable) that a western monk brought *Sûtras* to the *Wu* capital and translated them, but this statement is not worth much without references.

[3] 孫權; of the southern of the Three Kingdoms, *Wu*.

[4] 皓; the last, or 末 帝. [5] 太始; erroneously printed 泰 in Mr. Mayer's Manual. A. D. 265.

[6] 竺法護; there is evidently some connection between the two first syllables and those of Note 3, p. 226. The extract from *Sui-shu* says that *Fah Lan* translated the 十住 (not 佳 經) during the period *Yung-p'ing* (永平中), which proves that Father Hwang's system of counting dates must be wrong. This *Chuh Fah-hu* is evidently Mr. Watters' "monk from the country of the Getae." Mr. Watters states that between A. D. 254 and 260 a Chinese traveller went (from the *Wei* kingkom) to Khoten and obtained 90 chapters of the *Sûtras*, which he translated thirty years afterwards on his return to *Ho-nan*, giving his work the title of 方元般若經. He says Dr. Edkins is wrong in calling it 方光. However both are wrong, as 放光 are the proper characters, and the traveller's name was *Chu Shï* (朱仕). In other respects Mr. Watters' statement is correct.

[7] Of the second or Eastern *Tsin*, 326-342, 371-2 and 373-396.

[8] 精舍; a sort of private chapel or monastery.

[9] 左丞王雅; a very trusted counsellor; too much so in the opinion of h is contemporaries, who characterised him as a toady (佞 幸).

[10] A. D. 419, the last of the *Tsin* dynasty.

[11] 太原王恭; I cannot find out who this was. I suppose a relative of the emperor.

[12] The *Tsin-shu* mentions the arrival of a foreign *S'ramana* named *Dêva* (提 婆), who was a great expounder of the principles of Buddhism, and especially of the 毗曇 *Sûtra*.

and it was from this period that the Buddhist teaching, moving eastwards, gradually gained its formidable proportions.

During the North and South Dynasty Period[1] China was in a state of anarchy. The Hindoo *S'ramana Buddhôchinga*[2] came to *Siang* State.[3] *Shih Lêh*,[4] the ruler of After *Chao*, made a great deal of him and styled him the Great *Upadhyâya*.[5] The *Ch'ang-sha S'ramana Wei Tao-an*[6] recognized *Buddhôchinga* as his spiritual master and despatched disciples in every direction to spread abroad the Buddhist doctrine.

In the first year of *Shih Hu's*[7] period, *Kien-wu*, the people were first freely allowed to become bonzes. He paid, even more than his predecessor, assiduous court to *Buddhôchinga*, supplied him with superb raiment and gave him a carved chariot to ride in. His people vied with each other in the construction of monasteries and temples. They shaved their heads and quitted their families. Some did this to evade taxation ; others to indulge in wickedness.[8] An officer named *Wang Tu*[9] headed a party who presented the following petition :— "The *Han* and *Wei* dynasties only allowed people in the Western cities[10] to erect monasteries. Chinese in the metropolis[11] were none of them[12] allowed to quit their families. All persons, from dukes and ministers downwards, should now be prohibited from visiting the monasteries, burning incense, or worshiping, and all subjects of *Chao* who have become *S'ramana* should revert to their former tenets."[13] Hu's decree ran :—"Any of my people who like to worship Buddha are hereby specially authorised to do so freely."

[1] At this epoch the Toba family of *Sien-pi* Tartars ruled North-China, while the Chinese *Tsin* dynasty ruled the south. At the same time various Hunnish, Tungusic and Tibetan dynasties were striving for possession of parts of North-China. Most of them favoured Buddhism strongly.

[2] 佛圖澄; Dr. Eitel dates his arrival A. D. 348. It should be 328.

[3] 襄國; south-west of *Hing-t'ai* district city in *Shun-têh-fu*.

[4] 後趙石勒; see my *Relations with Tartar and Tibetan Tribes* in the CHINESE RECORDER for 1885-6. His Tartar name was *Pei* (羯). He was a pure Hun.

[5] 大和尙.

[6] 衞道安 of 常沙; a place I cannot find.

[7] 虎; general and successor of *Shih Lêh*, i.e., after *Shih Hung* (宏), whom he murdered A. D. 335. *Kien Wu* was from 335 to 348.

[8] It is remarkable how much the introduction of Buddhism amongst these rude Tartar invaders resembles the introduction of Christianity amongst our early Anglo-Saxon invaders in almost every detail.

[9] 著作耶王度; a sort of historiographer.

[10] 西邑人; Mr. Watters translates "only foreigners," which seems inconsistent alike with what really took place and with the next clause.

[11] 都邑漢人; this seems to mean that foreigners anywhere and Chinese in the western or semi-Tartar parts only might do so.

[12] Probably "official persons" is meant.

[13] 初服; the extracts shew that this is meant, *i.e.*, "that which they submitted to in their youth."

Fu Kien,[1] ruler of Anterior *Ts'in*, sent messengers to induce the Hindoo bonze *Kumâradjîva*[2] to come. He came and made revised translations[3] of the Buddhist *Sûtras*.

During the reign of the Emperor *Wên*, of *Sung*,[4] the number of Buddhist images, pagodas and monasteries might have been counted by the thousand. *Siao Mo*, Prefect of *Tan-yang*,[5] presented a memorial requesting that a decree might be issued stopping the construction of further Buddhistic images and buildings. The bonze *Hwei Lin*[6] meanwhile was entrusted at court with a share in the government and obtained overwhelming influence; his doors were constantly besieged by the chariots and horses of visitors, while there was no end to the presents and bribes he received. He was nicknamed the "black-coated premier."[7]

The *Yüan-wei*[8] established their empire in the gloomy north, where the Buddhistic faith had not yet been heard of, or where, if heard of, it had not been believed. But when they came to exchange diplomatic missions with *Tsin* they made enquiry into the Buddhist system of Southern China, and the Emperor *Tao Wu* sent for the *S'ramana Fah Kwo*[9] to go to the capital.[10] *Kwo* presented his respects with perfect propriety and observed to certain persons: "The present emperor is the reigning Buddha. I am not saluting the son of heaven. I am doing obeisance to Buddha." *Tao Wu* made a great deal of him. *Ming Yüan-ti*[11] was also an admirer of Buddha, and commanded the erection of images in the metropolitan district,[12] and

[1] 符堅; grandson of the Sangut chief *P'u Hung* (蒲洪). It will be noticed that the Tibetans and Tartars[were really those who most encouraged the propagation of Buddhism in China.

[2] 鳩摩羅什; Dr. Eitel calls him a native of *Takchas'ilâ*. He had been with his mother at *Kû-tsz*, the modern Kuche, which Mr. Watters calls "a country near Tibet."

[3] Mr. Watters says this was done at *Wei Tao-an's* suggestion.

[4] Founded by *Liu Yü* (劉裕), who murdered a couple of *Tsin* emperors and usurped the throne in A. D. 420.

[5] 丹陽尹蕭摹; in *Kiang-nan*.

[6] 慧林; not to be confused with the bonze 惠琳, who converted the Turkish Khan a century later.

[7] It is worth while mentioning too that about 406 *Buddhabhadra* (佛馱跋陀羅) was at *Ch'ang-an*, then the court of the Tangut Emperor *Yao Hing* (姚興). A Chinese *S'ramana* from Tangut, named *Chî Yen* (智嚴), had met him in Cophene, and the pair of them had come through various countries to Tonquin (交趾), where they got a junk and went in her to *Shan-tung* (東萊). As this *Chî Yen* was one of *Fah Hien's* companions the party probably formed one with that distinguished traveller, who also came from Tonquin to *Shan-tung*.

[8] 元; this name was not adopted until A. D. 497, when the Toba Emperor adopted it on obscure metaphysical grounds.

[9] 法果; just about this time the celebrated *Fa Hien* (法顯) was starting from the *Ts'in* capital of *Yao-hing* on his Indian travels. Dr. Eitel in his lectures calls this emperor *Yao Ling*.

[10] *Hwai-jên* district in *Ta-t'ung-fu*. His ancestors, the 索頭, or "pig-tailed" branch of the *Sien-pi*, had been Princes of *Tai* ever since A. D. 315. The dynasty of emperors began with 道武 in 386. They are the ancestors of the later Kitans.

[11] His successor, A. D. 409-423; described as having worn a yellowish beard.

[12] 京邑; compare Notes 10 and 11, p. 228.

that the *S'ramanas* should improve the popular morals by instruction. But when *T'ai Wu-ti* succeeded[1] he discovered, when on his way to the conquest of *Ch'ang-an*,[2] some spirit-manufacturing implements in a certain monastery, and also tens of thousands worth of valuable property which had been stowed away there by the prefect and magistrate of certain administrative divisions. There was also a vaulted apartment where clandestine adultery and fornication were carried on with the females of rich families. The emperor ordered the executive officials to burn to death the whole of the bonzes with their monasteries, and also to burn and destroy all images of Buddha.[3] At that time the heir-apparent, *Kung Tsung*,[4] was acting as regent, and having always liked the worship of Buddha he took plenty of time to promulgate the decree, so that every one far and near got wind of it in time to take steps for their own safety; the *S'ramanas* put themselves in hiding, and a great many escaped scot-free, but the images, buildings and pagodas were all utterly destroyed.

During *Wên Ch'êng-ti's* reign[5] he caused them to be rebuilt, and the bonzes with their disciples gradually re-assembled.[6] After *Hiao Ming-ti's* time[7] the empire was disturbed, and the *corvées* imposed upon the people became severer than ever. Consequently registered persons everywhere made haste to become Taoists, or pretended to be *S'ramanas*, with the real object of evading service. At this time there were two million bonzes and nuns, whilst monasteries and such buildings numbered over thirty thousand.[7]

Ts'i[8] took over the empire abdicated by *Sung* and the Buddhist doctrine along with it. The Emperor *Wu*[9] would not have animals slaughtered for his food, and ordered the two *S'ramanas—Fah Hien*[10] and *Hüan Ch'ang*[10]—to organize an assembly of all the bonzes in the empire. *Ming Ti*[11] commanded that the bonze *Kin*[12] should be Archimandrite[13] of the empire.

[1] A. D. 424; native name *Fuh-li*.

[2] This was twenty-two years later, in 446; the Toba hosts meanwhile swept like an avalanche over North China, and only made peace when they reached *Kwa-chou*, opposite Chinkiang.

[3] Mr. Watters makes no mention of these important events.

[4] 恭宗; he never reigned, though Mr. Watters calls him "son and successor." His personal name was 晃, and after his death his father bestowed on him the posthumous title of 景穆. It was his son 文成帝 who gave him the temple title of *Kung-tsung*.

[5] A. D. 452-64; he allowed the people to become priests again.

[6] The *Pêh-shi* says that during this reign the King of Kashgar (疏勒) sent an envoy with Buddhist images and vestments of asbestos cloth.

[7] A. D. 516-27; but his predecessor *Süan Wu-ti* had already run up the number to 13,000. In 518 the envoy *Sung Yün* (宋雲), accompanied by the *Bhikchu Hwei-sheng* (慧生), were sent to the west for Buddhist books. They returned from *Gândhâra* with 170 works.

[8] Founded by *Siao Tao-ch'êng* (蕭道成), who killed the last two *Sung* emperors. Reigned 479-82. [9] A. D. 483-93.

[10] 法獻; 玄暢; not to be confused with the two celebrated travellers, whose names (see Note 5, p. 232) resembled these somewhat. [11] A. D. 494-8. [12] 璡.

[13] 僧正; according to Mayer's *Manual* this is now a subordinate post.

The Emperor *Wu*,[1] of *Liang*, which succeeded *Ts'i*, was a great admirer of Buddhism. He submitted to the discipline and surrendered to it his person. He was a strict vegetarian and regular faster, and abandoned the imperial robes in favour of a priestly cowl. He voluntarily became a disciple of Buddha, mounted the pulpit and expounded the *Nirvâna Sûtra*. His ministers and people followed him like an avalanche, cut their bodies and allowed the blood to sprinkle the ground, or used blood as ink for copying the *Sûtras*. The *S'ramanas* would hang themselves up by iron hooks, keep a thousand lamps alight and sit a whole day and night rigid and motionless. From ancient times Buddha had never before been worshiped with such absolute devotion.

The Emperor *Wu*, of *Ch'ên*[2], took over the succession from *Liang*, and he also surrendered his person and submitted to the vows. He summoned a great assembly[3] and went out in person to the front of his palace to pay his devotions. The Emperor *Wên*[4] organized another somewhat similar assembly[5] and formally devoted his person too in one of the imperial halls.[6] The Emperor *Süan*[7] did much the same. In the first year of *Hou Chu's* period, *Chêng-ming*[8], that monarch sold himself to Buddha as a slave.

The Emperor *Wu*, of Northern *Chou*,[9] established an order of precedence for the three religions, making Confucianism first, Taoism second and Buddhism the last in rank. In the third year[10] of *Kien Têh* the two religions of Buddhism and Taoism were prohibited, the bonzes and priests were made to rejoin the laity, and all their books and images were destroyed. All heretical worships[11] not contained in the Book of Worship were utterly abolished.

The Emperor *Wên*, of *Sui*, took up the succession. He issued a manifesto authorising all persons within his realm to become bonzes[12] at will. He also ordered subscriptions at so much per head for the making of books and images. Buddhist books were now scores of times more numerous than the Six Classics. When *Yang Ti*[13] visited

[1] A. D. 502-549; Mr. Watters mentions the arrival of *Bôdhidharma* in 520, but he passed on to the northern capital of *Loh-yang*. He is called by Eitel the 達摩大師.

[2] 陳霸先; A. D. 557.

[3] 無遮大會; I suppose the two first words are Sanskrit ideas or syllables. *Wu Ti*, of Liang, had already held such an assembly at the *T'ung-t'ai* monastery (同泰寺).

[4] His successor; 560.

[5] 無碍大會; alluding to the limitlessness of knowledge. We may assume that the other alludes likewise to the unconcealableness of something Buddhistically good.

[6] 太極前殿. [7] A. D. 569–582.

[8] A. D. 587–8, when he was dethroned. He died in 604.

[9] The *Yü-wên* (宇文) family of *Sien-pi* Tartars who reigned at *Ch'ang-an* from 557 to 581. This was the third emperor, 561–577.

[10] A. D. 574.

[11] 淫祀; our old word "lewd," meaning "simple" and "unsophisticated," "silly," "heterodox."

[12] 出家; cf. Note 7, p. 224.

[13] The second *Sui* Emperor, 605–16.

Kiang-tu[1] all the bonzes, nuns and Taoist priests were ordered to follow his *cortège*. A feast was given in the park, and the priests and nuns of both religions were united at one mess.

The founder of the *T'ang* dynasty replaced the *Sui* emperors, and commanded that a decision should be come to touching the excellencies and defects of Confucianism and Buddhism respectively and be placed on record amongst the imperial statutes. One of the high officers of state named *Fu Yih*[2] presented a memorial requesting that Buddhism might be abolished. Its purpose was: "Buddha was of the Western Regions; his words were mischievous, and he was far away from us. The *Han* dynasty had the Tartar[3] books translated, and gave a vent to his false pretences, thus causing disloyal and unfilial persons to cut off their hair and give a second place to their prince and parents, whilst idle vagabonds donned the cowl, in order to evade their villein services. They trump up a system of three inferior transmigrations and six conditions of sentient existence, thus inciting infatuated folk to go on a wild-goose chase after virtue's reward. They fear no prohibitory rules, and are quite ready to break the laws of their country." The emperor followed *Yih's* advice and issued commands to the executive to make a clean sweep of all the bonzes, nuns and Taoist priests in the empire.

At the beginning of the period *Chêng-kwan, T'ai-tsung*,[4] a manifesto was issued ordering the execution of persons who should clandestinely become bonzes or nuns. In the thirteenth year[5] a bonze appeared from the Western Regions, who was able to cause the instant death of persons by incantations, and then to bring them to life again by a similar process. The emperor tested him, and it was so. Then he told *Yih*. *Yih* said: "It is all black art. I have heard it said that the worst heresy cannot injure true orthodoxy. Let him try it on me.[6] I will warrant he cannot manage it." The emperor ordered the bonze to try his art on *Yih*. *Yih* was not in the least affected. A few moments after that the bonze suddenly fell prone, and never came to himself again.

Then there was a Brahman[7] bonze, who said he was in possession of one of Buddha's teeth, which would smash anything struck with it.

[1] 江都; modern *Yang-chou-fu*. [2] 太史令傅奕.

[3] 胡; it was evidently then thought that India was ethnologically part of Turkestan.

[4] The second *T'ang* Emperor, A. D. 627. His mother was a Turk.

[5] In this reign the celebrated *Hüan Tsang* (or *Yüan Chwang*) went upon his travels to India, &c., and on his return, in or about A. D. 656, translated a great many books (cf. Notes 7 and 10, pp. 229 and 230), which were officially "touched up" at the emperor's order in A. D. 656. This work of his was carried on at the *Ta-ts'z-êr* monastery.

[6] Doubtless the art of mesmerising or hypnotising was understood in India and practised much as it is to-day.

[7] 婆羅門; also used for "India," and sometimes even "Burma," and a Tartar prince's name. This may perhaps in some measure account for the Burmese conceit that the word "Burma," or "Brama" (in Burmese *Bamma* or *Nyamma*) is derived from *Brahman*.

The men and women of *Ch'ang-an* crowded to see him as if it was a fair. *Yih* said to his son: "I have heard people tell of what is called a diamond, the nature of which is extremely hard, and which cannot be injured by any other substance except the horn of an antelope; that alone will break it. You go and try this." His son did as he was told, and gave it a blow, which at once shattered it. The crowd dispersed.

In the first year[1] of *Kao Tsung's* period *Hung-tao* one *Pu Loh-ki*[2], of *Sui-chou*[3], buried a copper image of Buddha in the earth, and before very long there was grass growing above it. He deluded the rustics by telling them that he had several times seen a Buddhistic halo there. A crowd was assembled to dig the place out, and sure enough they found the Buddha.[4] Then he said that all those who got a sight of this holy Buddha would be cured of any disease whatever. People from all sides visited the place. After that he conspired to get up a revolt, and was condignly disposed of. At this time *Tih Jên-kieh*[5] was on circuit[6] in *Kiang-nan*, and he recommended the destruction of the heterodox places of worship in *Wu*[7] and *Ts'u*, numbering 1700 places in all.

When the Empress *Wu* took over the reins of government[8] the bonze *Hwai I*[9] obtained her favour and the run of the palace. He was given imperial nags to ride on, and presented with the rank of Duke of *Liang*.[10] He collected from all parts a number of disreputable youngsters and made them bonzes. They set the laws at defiance, and no one durst say them nay. A bonze of *Ho-chou*[11], named *Fah Ming*,[12] memorialised to the effect that the empress was the Buddhist Messiah[13] come down to earth, and that the *T'ang* dynasty now occupied in her person the lordship of *Djambu Dvîpa*.[14] On this the empress built Buddhist houses on a wholesale scale. *Li Kiao*,[15] *Liu*

[1] A. D. 683; the last year of his reign.

[2] 步落稽; this was the pet name of the Emperor 武成 of the Northern *Ts'i* dynasty, A. D. 860. As 太洛稽 was another Toba name we are safe in assuming the former to be a Tartar word. In fact it was the name of a Hun tribe.

[3] 綏德府; in *Shen-si*.

[4] This is like Dr. DuBose's story of a bonze who buried a Buddha over a bushel of wet beans and then assembled a crowd to see the image pushed out of the ground by the swelling legumes.

[5] 狄仁傑; a very distinguished statesman.

[6] 巡撫; not permanent officials as now; in after times they were usually eunuchs.

[7] The line of the *Yang-tsze*. Mr. Watters says that in 657 this emperor had already sent a number of bonzes back to India and prohibited monks and nuns from receiving adoration from their parents. Mr. Watters says that in 686 a Chinese monk named *I tsing* (義淨) went to India and wrote a work giving an account of visits to India of previous monks.

[8] A. D. 684. [9] 懷義.

[10] 梁國公; that had been *Tih Jên-kieh's* title.

[11] 和州; in *An-hwei*.

[12] 法明; this is Mr. Watters' "other priest" apparently. [13] 彌勒佛.

[14] 閻浮提; the fourth continent of the created world. [15] 李嶠.

Ch'êng-k'ing[1] and *Tih Jên-kieh* lost no time in remonstrating. *Jên Kieh* said: "The Emperors *Wu Ti* and *Kien Wên*, of *Liang*, gave away alms without end; the Three *Hwai* and the Five Ranges of Hills[2] were full of disapproving talk. Rows of temples filled the streets, but no menacing disaster was averted by this. Bonzes' frocks crowded the roads, but none of them came forward to fight for their king. Of late we have suffered from the irregularities of flood and drought, and our borders have been disturbed. Government funds have been exhausted on the one hand and the people's substance on the other. Should anything untoward occur in this or that quarter how are we to apply a remedy?" The Empress-Dowager said: "Your advice to me is good, and I cannot refuse to accept it." Accordingly the works were stopped.

The Emperor *Chung Tsung*[3] issued commands that every department in the empire should have a Buddhist and a Taoist temple. In consequence of this fresh bonzes and nuns appeared on every side, and there was no end to the eleemosynary contributions. *Sung Wu-kwang*[4] sent up a memorial of remonstrance, which was disregarded. An officer named *Sin T'i-p'i*[5] remonstrated as follows: "Should the horrors of war ever visit us again the *S'râmanêras*[6] are as unable to bear weapons as the religious buildings are to stave off hunger." "I humbly record my apprehensions." *Lü Yüan-t'ai*[7], the ruling magistrate of *Ts'ing-yüan*[8], also sent up a memorial running: "There are disorders on our frontiers, and we are hard put to it for commissariat, whilst on the other hand the heavy expenditure on building Buddhist monasteries continues unbounded. Our ancient princes—*Yao, Shun, Yü, T'ang, Wên* and *Wu*—relied solely upon economy, benevolence and rectitude for the establishment of a virtuous reputation. From the *Tsin* and *Sung* dynasties downwards people have vied with each other in constructing pagodas and temples, whilst on the other hand anarchy and dethronements have followed in regular succession, all resulting from lavishing the affections on a mistaken object to the utter misery of the people. I would humbly recommend that the funds collected for building should be diverted to the purchase of warlike equipments. We shall thus cause the fire-signal alarms to forever cease, and the people will gain prosperity. This being so in what better way could the loving commiseration and universal sympathy attributed to *Tathâgata*[9] be better shewn?"

[1] 劉承慶. [2] "All over China," or that part under *Liang*.
[3] He resumed the throne in A. D. 705, after twenty-one years of his step-mother's and step-grandmother's (for she was both) usurpation. *Kao Tsung*, in Turko-Hun fashion, took over his father's concubine.
[4] 宋務光. [5] 左拾遺辛替否. [6] 沙彌.
[7] 呂源泰. [8] 清源; a *hien* in *T'ai-yüan-fu*.
[9] 如來.

(To be continued.)

Educational Department.

JOHN FRYER, ESQ., LL.D., REV. JOHN C. FERGUSON, } *Editors.*

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The Educational Congress at Chicago. July, 1893.

AMONG the nineteen departments, embracing more than a hundred congresses held at Chicago during the World's Fair, the Department of Education may justly be regarded as ranking second to none in magnitude and importance, except the Parliament of Religions. The Educational Department embraced over a dozen separate congresses. Its various sessions were held at the beautiful Memorial Art Palace, in whose capacious halls several meetings were generally going on at the same time. It was organized by the General Committee on Educational Congresses, of which the chairman was the Rt. Rev. Bishop Samuel Fallows; and by the General Committee of the Woman's Branch, under the chairmanship of Mrs. M. H. Wilmarth. On these two General Committees fell the burden of appointing and arranging all the different congresses, several of which had separate woman's branches. The subjects fixed for consideration and discussion, each having its separate congress, with chairman and committee, were classified as follows :—

Higher Education.	Social Settlements.
University Extension.	Chatauquan Education.
College and University Students.	Stenographers.
College Fraternities.	Instructors of the Deaf.
Representative Youth.	Educators of the Blind.
Kindergarten Education.	Business Education.
Manual and Art Education.	General Education.

The congresses of the whole department of education were formally opened on the 17th of July in one of the largest halls called "The Hall of Columbus," and continued till the 25th of July. As few, if any, of the members of the Educational Association of China were present at these congresses, besides the chairman of the Executive Committee, and as copies of the complete official report do not yet appear to have reached China, it has been thought that a slight sketch of the proceedings and of the results may prove encouraging and instructive to the members of the Association; especially in showing the great impetus the cause of education has received within the last few years, not only in America but all over the world.

Almost every civilized country was well represented at these congresses. It was a sight long to be remembered, when the meetings were about to commence, to witness the army of educators of all classes and ranks trooping up the flight of steps of that magnificent building and wending their way to the different halls where their particular subjects were to be discussed. From the presidents and professors of universities down to the humblest district school teachers every grade of practical educators, both male and female, was fully represented. Their earnest and serious countenances and bearing was a study in itself, showing that they had not come to Chicago merely for the pleasure of sight-seeing but that questions of vital interest and importance in their chosen profession were pending consideration. The very fact of being engaged in any educational pursuit seemed everywhere to be a bond of brotherhood, so that the harmony and goodwill pervading the whole of these congresses was remarkable. A new era of things seemed to have dawned upon the educational world. It was clear that pedagogy had advanced to be one of the most important of the sciences, and was pushing its reforms right and left with a vigour and determination that was encouraging to witness. The school teachers of the olden times who, as Cowper said,

> "Dismiss their cares when they dismiss their flock;
> "Machines themselves, and governed by a clock,"

were nowhere to be seen in this large gathering. In their places stood a body of men and women, thoughtful, intelligent, in love with their profession; and prepared to work, or even to sacrifice themselves in the cause of progress, until the true end and aim of all educational systems should be realized.

The first congress on the list was that on HIGHER EDUCATION. There were six meetings, at which about thirty addresses or papers were given, covering a very wide range of subjects. The universities of Germany, Austria, Great Britain, France, Russia, Sweden and Italy were all represented by papers of much value. Among other visitors the writer was requested to give an address on the state of education in China, at the first of the meetings.

The Congress of UNIVERSITY EXTENSION held five sessions, at which about twenty-five papers were read, and many eloquent addresses delivered. The sketches of this comparatively new movement, both in England and America, were listened to with marked approbation. The leading universities in Europe and America seemed to emulate one another in pushing forward this most useful and necessary adjunct to university work.

The Congress of COLLEGE and UNIVERSITY STUDENTS held five sessions, at which addresses were given on some of the more

important features of student life. A tinge of humour ran through more than one of these addresses, and the discussions following them. The last session assumed the form of a Sunday service for college and university students on the 23rd July, when the religious movements in the universities of different countries were feelingly and graphically described.

The College Fraternities Congress was conducted in a lively spirit and effective manner. There were over twenty addresses and papers arranged in three sessions; the third being entirely a woman's session. The *pros* and *cons* on this whole subject, including the pledges of secrecy, were thoroughly canvassed. The woman's session was doubtless particularly interesting, but it certainly appeared strange to hear the numerous secret societies for female students designated "fraternities."

The Congress of Representative Youth was most successful and enjoyable. There were only two sessions. The excellent addresses were interspersed with songs. Messages were given from all parts of the world, and read with applause where the authors were not able to be present. Judging from the specimens present America may well be proud of her youth!

The Kindergarten Congress was undoubtedly the most popular and best appreciated of all. To one long resident in China the extent to which this important branch of modern education has taken root and flourished within the past few years is certainly phenomenal. Wherever one went in America, whether East or West, the kindergarten seemed to be regarded as the very root and foundation of all educational growth and success. No less than twelve sessions were held, including three joint sessions in connection with the Congress of Manual and Art Education, and one Sunday session, in which the kindergarten, in connection with Sunday school work, foreign missions, the spiritual life of children and the mission to the very poor, were all taken into careful and sympathetic consideration. The whole series of sessions embraced nearly forty papers and addresses, most of which were of a very high order. Every conceivable subject connected with the kindergarten received its share of notice. Froebel and his work were dwelt upon with particular emphasis and commendation.

The Congress of Manual and Art Education opened up a wide field for explanations and illustrations. This branch is very fast increasing in popularity and usefulness. There were no less than twelve sessions, of which two were held in connection with the Kindergarten Congress. Between forty and fifty papers and addresses were given, among which the paper on Sloyd by a professor in Sweden, where the system had its origin, was particularly

noteworthy. Some specimens of Sloyd work in wood and paper (not shown during the meeting but on a different occasion) were most astonishing proofs of the accurate mechanical skill of even quite young children. The system spreads fast over the world, and especially in connection with the more advanced part of kindergarten operations. It is to be hoped that mission schools in China will not be behind in introducing this kind of useful handiwork as a pleasant and profitable recreation for their native pupils. The tools and materials used are by no means expensive.

The Congress of SOCIAL SETTLEMENTS commanded a considerable share of attention during its six sessions. About twenty papers and addresses covered the chief features in this new departure in the science of sociology. The settlement in its connection with university and school work, religious and charitable work, municipal reform, art and science, co-operative enterprises and the labour movement, were some of the subjects dwelt upon. Chicago and its environs seem to be an important centre for the formation of settlements of this kind, and their beneficial influence on the future of this rapidly growing city as well as other large centres is easy to foresee.

The Congress on CHATAUQUAN EDUCATION held three sessions on the 18th of July, at which the peculiar features of this new system of self-teaching and self-examination were explained and illustrated. The Chautauquan education in its relation to the Church, Sunday schools, ordinary schools, colleges and universities, prisons, university extension and correspondence teaching, with other elements of equal importance, were treated in papers and eloquent addresses. Considering the few years that have elapsed since this flourishing work was commenced at that beautiful spot for summer gatherings, Chatauqua, by Bishop John H. Vincent, its success has been extraordinary, showing it supplies a deep-seated want.

The Congress of STENOGRAPHERS served admirably to elucidate the progress that has been made in the various departments of stenography, which is fast becoming a well paid, skilled profession. The first session was a reception by the stenographers' club of Chicago; the second a reception to all visiting stenographers. Of the other four sessions one was entirely for women stenographers, who in some places outnumber and outdo the men. The history, present state and future prospects of stenography as a profession, the different systems, with the use of the phonograph and typewriter, were all ably presented and discussed. Many of the colleges in America give stenography a prominent place in their curriculum.

The two Congresses of the INSTRUCTORS OF THE DEAF and EDUCATORS OF THE BLIND held seven and six sessions respectively.

They constituted a remarkable and highly commendable feature of the whole series of congresses. The papers by the deaf and blind were peculiarly interesting and affecting. The systems of signs and visible speech for the deaf and the various kinds of notation for the blind were each advocated and illustrated by warm supporters. All parts of the world were represented. There was an able paper by the Rev. W. H. Murray, of Peking, on the Education and Employment of the Blind in China.

The Congress of the Business Education Association held four sessions. The demand for business or commercial education appears to be far greater in America than in any other country. Business colleges are the order of the day, and abound at all the large commercial centres. They are severely practical, seeking only to prepare the student for the office or counting house by the shortest and most effectual course of study and practice that is possible.

In the Congress on General Education the science of pedagogics received the most thorough and masterly treatment at the hands of its numerous modern representatives. No less than eight sessions were held. The principles laid down by Herbart were brought into prominent notice. The public school system, the various educational methods, industrial training, teaching in schools for coloured and other races, the place of religion and ethics in ordinary education and various collateral subjects were among those presented and discussed.

It may here be added that other meetings of an educational character were held at the assembly halls of the different buildings of the exposition, and lectures given or papers read on educational and scientific subjects generally, by specialists selected for that purpose. These did not come under the organization of the Congress Committees, and some of them which the writer attended were almost if not entire failures through the impossibility of collecting sufficient audiences. Visitors to the World's Fair were, as a rule, too busy sight-seeing to be willing to spare time for such purposes, and it was perhaps a mistake to expect it of them.

A few words on the general results of these congresses must conclude these remarks. It needs no very brilliant imagination to see the immense advantages that must accrue to the cause of education. The bringing together of so many educators from all parts of the world; the free interchange of ideas, methods and sentiments; the discussion of such a wide range of vital questions, both new and old; the sympathy which numbers always excites; and the Christian, cheerful, cordial and cosmopolitan spirit that was so noticeable at all the meetings; cannot but give a

great impetus to the minds of all who were so fortunate as to be there and attend a few of the sessions—for it was impossible to attend more than a small and select portion of them—while the publication of the report with the valuable collection of papers, addresses and discussions will enable those who could not be present to obtain also a large share of the benefit.

The main features of progress in educational work that characterized these congresses may be briefly summed up under three heads. First, the range of subjects requisite to be studied in modern education has been greatly extended. Second, the systems of instruction and methods of study have been made more rational and attractive. Thirdly, wonderful facilities are offered to all classes for the acquisition of all the branches of knowledge, either separately or in suitable combinations. Each of these heads might easily be expanded into a long article, but the limit of space for this sketch has already been reached, if not exceeded.

The Hangchow High School.

THE "catalogue" lately issued by the Hangchow High School presents several features of much interest and importance to those who are engaged in educational pursuits in China. Started at Ningpo in 1845, and removed to Hangchow in 1867, it will complete its jubilee next year. It is thus one of the oldest, if not the oldest missionary school in China, where anything like a liberal education has been attempted. After passing through various vicissitudes and changes of management it came, in 1880, into the hands of the Rev. and Mrs. J. H. Judson, who have devoted themselves to its welfare ever since, with such assiduity that the character and standard of the scholars and the courses of study are already of an advanced character. It is safe to predict that this High School is destined to become more and more a power for good, and especially in Central China.

It appears from the catalogue that the wish of its founders was to establish a boarding school containing about thirty boys, where the three following objects should be kept principally in view :—

1. To secure the salvation of the scholars' souls.
2. To enable them to get their living.
3. By elevating their characters to make them useful to their countrymen.

A thorough Chinese as well as Christian education was regarded as the best means under the Divine blessing to accomplish this threefold purpose. The chief defects in Chinese education were analyzed, and their remedies suggested as follows :—

1. Ignorance of other nations and an overweening regard for their own. To be remedied by showing the relative situation and importance of each, as is done in the study of geography and history.

2. Ignorance of many of the most common appearances and phenomena of nature. To be remedied by instruction in natural philosophy, chemistry, astronomy and anatomy.

3. Ignorance of most of the arts and sciences. To be remedied by instruction in the principles of some of the most useful of them.

4. In great measure an inability for close and patient logical thought and investigation. To be remedied by instruction in geometry, trigonometry and algebra.

5. A great defect in imagination, and taste, and insensibility to beauty and the principles of order and harmony. To be remedied by the study of taste, music and exciting sports.

A glance over the annual reports shows how well these objects have been worked for, and how far they have been attained. Although during the last twelve years Rev. and Mrs. Judson seem to have striven hard to fit the scholars for whatever calling might in God's Providence await them, yet their attention seems to have been principally directed towards producing a number of young men suited to be trained as teachers, preachers, or in the practice of medicine.

A good feature in their regulations seems to be that an agreement is entered into with the scholars to complete the whole of the prescribed course of study, irrespective of the number of years that may be required for the purpose. Another excellent item in the Report is that no less than $575 has been received as fees for tuition during the past seven years, showing that the Chinese appreciate a foreign Christian education for their children sufficiently to pay for it at a rate bearing a fair proportion to their average means. The terms charged are $25 per annum, and in addition the students find their own clothing, bedding, travelling expenses, writing materials and native books; text books on Western studies are furnished at half price.

No less than fifty-four students seem to have passed through the full course of instruction and graduated from this High School since its commencement; most of them becoming teachers or preachers, either at Hangchow or at some other mission stations to which they have been appointed. Sixteen other students' names are given as "irregulars," who are all engaged in teaching or preaching

or as medical practitioners. These results must, under the circumstances, be considered as most satisfactory, and as the beginning of a most useful work that is destined to expand and prosper abundantly in the near future. There are now fifty students under instruction, which is all the present building is capable of accommodating. The Rev. and Mrs. E. L. Mattox have recently been appointed to the school, and are now on the field.

The subjects forming the present curriculum are the Chinese classics, mathematics, geography and history, physics, chemistry, astronomy and Biblical instruction. The library, laboratory, workshop and collection of scientific instruments and apparatus, though very limited, are good of their kind, and will doubtless be considerably added to as time goes on.

In conclusion it is most gratifying to all who have the educational work in China at heart to read such reports as the one in question which, by the way, is published by the Presbyterian Mission Press, Shanghai, both in Chinese and in English. The schools and colleges established by the various Missionary Boards and Societies are becoming more numerous and important each year. When the EDUCATIONAL DIRECTORY now in hand is completed it may surprise many people, both in China and in home lands, to see the aggregate number of schools of various grades, and of Chinese scholars, under Christian instruction throughout the whole empire.

Notes and Items.

THE Vocabulary of Terms in English and Chinese, belonging to Rev. G. S. Owen's Text Book on Geology, is now completed, and will form part of all copies of the work sold in the future, without extra charge. Separate copies may be obtained, unbound, from the Mission Press at 5 cents each.

Papers or notes, whether original, or extracts, likely to prove serviceable for any branch of the work in China will always be thankfully received by the Editors of this Department.

Correspondence.

To the Editor of

"The Chinese Recorder."

SALARIES OF NATIVE MINISTERS IN CHINA.

Dear Sir: In those parts of China where Christianity has gained such foothold as to demand the organization and equipment of Churches, perhaps no problem is presented to the missionary more difficult of solution than HOW MUCH SALARY OUGHT THE NATIVE PASTOR TO RECEIVE, and WHO OUGHT TO PAY IT. Being young in years and experience it is not for me to speak "*ex cathedra*" upon this question, but as I happen to live in the midst of what is probably the densest Christian population in China* the importance of this particular phase of "self-support" has been impressed upon me.

I make this explanation because what follows may not be applicable to many regions where, as yet, there is but a small and scattered Christian constituency. Here in Central Shantung the "Jesus Church" is well known, and its adherents so comparatively numerous that a very perceptible *esprit de corps* is already manifested, and ought to be cultivated with the utmost care. At this stage of evangelistic work, planted and nourished by "foreign" agency, the greatest danger is that the self-confidence inspired into the youthful Church may take the form of a strong desire to control the 'foreign money' contributed for the support of the Gospel in their midst. Missions in Japan, India and Turkey have suffered serious embarrassment from giving rein to this abnormally developed energy, when the ultimate good of the native Church demands that this tendency to take the bit in the mouth should be gently but firmly checked.

One of the first symptoms of this anomalous condition is a tendency on the part of the natives to fix high salaries for Church work. This is easily explained. If the native converts entertain a hope that the "foreign" contributions to their Church work will be permanent, and perhaps eventually pass into their control, of course they will count upon that as a factor in all their undertakings. And, further, seeing what seems to them great opulence in the homes of their "foreign" spiritual advisers they mistake this merely incidental condition for an ideal standard to be aimed at in fixing salaries for their own ministry.

In view of these premises HOW MUCH SALARY OUGHT THE NATIVE PASTOR TO RECEIVE? This depends very much upon the size and wealth of the congregation, just as it does in Christian lands. Dr. John Hall (New York), together with other great men, is credited with the saying that a minister should live as well as the average family in his congregation, not too high and not too low.

In the application of this principle to China we meet a difficulty in the scarcity of data upon which to base our estimate of the average wealth of a community. Nevertheless a few well-known planes of income in secular occupations may give us some ground for generalization. Carpenters, masons and smiths receive as wages about 150 cash (15 cts. Mex.) per day. Deducting Sabbaths (for we are speaking of Christians) this would give the steady workman an income of 48,000 cash ($48 Mex.) per an-

* There are, within 200 *li* of Weihien, at least 3500 Church members.

num. Allowing for any additional income from land he may possess, we may safely put the total at $70 Mex. a year. The average may be higher at the ports where abnormal conditions have created high wages, but certainly for the interior it is a liberal figure, and is more likely above than below the average for Shantung.

Many earnest missionaries, in their zeal for Gospel propagation, seem to forget that one of the main safeguards in any ecclesiastical system is a comparatively *low stipend for its ministry*. Of European conditions I cannot speak, but *can* summon a few witnesses, whose testimony will suffice for showing this to be a recognized principle in the United States. The *Mid-continent* (Oct. 11, 1893) says: "The average ministerial stipend is $700,*" and after enumerating some of the exceptionally large salaries, ranging from $8000 to $25,000, paid to a few of the greatest preachers, continues: "From these correct figures it is seen that sanctified brains in the pulpit do not begin to have the market value of plain brains in the professional or business office. The 'great' minister who receives *more* than $10,000 a year is a *rarity*. The great lawyer, doctor, banker, manufacturer or merchant who makes *less* than $20,000 a year is a *greater rarity*." (Italics mine). With this bulwark around the Christian Church in other lands much perfidy and mischief is *per se* avoided. But how about China? I do not hold that the Chinese as a race are more avaricious than humanity in general, though their desperate poverty makes them seem so by developing all the bad traits which unregenerate selfishness produces, when there is a constant struggle to keep soul and body together. For the sake of argument let us place the Chinese on the same plane of avariciousness with other nations. What incentive is there in America, for instance, to lure the avaricious man into the ministry? Dr. Matthew Riddle,* an educator whose name is known on both sides of the Atlantic, testifies: "The ministry is not a lucrative profession. This shuts the door against those who would enter it from sordid motives. Ministers are not as well paid as mechanics." (*Pres. Messenger*, December 21, 1893) This opinion comes from prosperous America. How much more forcible in China, where the struggle for existence is desperate! Suppose we put a high premium on the offices of the Church. Suppose that by our example, if not by precept, we induce the natives to magnify the ministry by paying dangerously high salaries. There are missions in this land that pay ordinary evangelists $100 (Mex.) I have heard of two preachers who are paid by Protestant missions as much as $150. Is this a safe precedent to establish? For the sake of retaining one sincere man may we not thus induce into the sacred office ten hypocrites? True, the first generation of converts will not suffer any special harm, for the fear of persecution and lack of a general sentiment favorable to Christianity will deter the avaricious from coming forward, even for so tempting a bait. But when the Church enters the era of comparative freedom from persecution (as in Shantung to-day), when many magistrates think well of the "doctrine," when there is a sufficiently large following to give "face" to the would-be evangelist, then beware of the Pharisee and the sorcerer Simon, and the Iscariot, for they will deceive the very elect! The Church will be as the Cave of Adullam, unto which hastened "everyone

* As this represents gold the amount is equivalent to nearly £140 sterling.

* Professor in the "Western Theol. Sem.," Penn., U. S. A.

that was in distress, and everyone that was in debt, and everyone that was discontented"! Said one of our ablest native pastors to me recently, in a private talk about the future of the Church, "Too large a stipend attached to the ministry will *ruin the Church*. When I was in college the boys used to gather in a room and discuss their future life work. One would say, 'I am going to Shanghai to seek a place'; another, 'I am going into the Customs if I get a chance'; and a *common remark was*, 'I would enter the ministry *if there was more money in it'!*"

This is the testimonyof a thoughtful native minister, and it is worth our consideration. Some one will say, "'By their fruits ye shall know them,' and thus the hypocrite in the pulpit will soon be unmasked." Even so! But what meanwhile of the Church's reputation in this its formative period? Dr. Corbett cites an instance in his experience of a native minister who made shipwreck of his profession, and thereby discouraged his flock from calling another pastor even unto this day! The Church in China cannot afford to take these risks, and if we as missionaries force upon them, by competition in wages, too high a standard of salary we may only harm the future work. To quote Dr. Riddle again: "The long course of preparation is a bar to those who would enter the ministry as a money-making business. And it is well that it is so, for if it were a lucrative calling deterioration would follow. Ministers must expect to be poor." The doctor would thus acknowledge that we have a safeguard against the covetous in the "long (and therefore *expensive*) course of preparation." Have we that safeguard in China? In how many missions is the preparation "long," and in how many is it expensive to the student? The favorite system of education in vogue among our missions furnishes the student his board, bed, and in some cases clothes free. I do not say this is wrong, but do say such a course in China can scarcely be called a "bar to those who would enter the ministry as a money-making business." This is a vexed question, I admit, and one whose solution requires much fasting and prayer. We must know when to aid and when to withhold. Our duty as spiritual engineers is to gauge the latent power of the machinery, and when the boiler is full of steam stop throwing in coal and open the throttle that the pent up steam may do its work. Otherwise it will all blow off into the air, or, worse, burst the boiler. From this elaborate figure we infer that if too much 'foreign' aid is given the Church, and if we do not stop at the right time and try what the native Church can do for itself, we create an abnormal environment which will give distorted ideas to those in charge as to what the true and natural perquisites of Church work should be. I admit that the native pastor has calls upon his benevolence, which soon drain his resources, but this too is unnatural, and the Church members must be taught by the missionary that the native pastor is not in a position where he should be expected to subscribe to every form of Church enterprise that may be put on foot. Let the salary be modest, enough for the necessary expenses of the average family in the Christian community where the minister may officiate, and not so high as to stir up envy, or give the people an excuse to place an extra burden of expense on the pastor, simply because of his conspicuously large income.

(2). WHO OUGHT TO PAY THE SALARY? I think all will answer this question alike. The native Church should pay the salary, if possible. But if not practicable, then what? If the foreign mission elect to aid

the people in supporting their pastor let it be after due consideration of the consequences. As I said at the outset so I repeat, that the tendency in such cases is for the people to depend upon the 'foreign money' to the utmost limit. This spirit begets many forms of insincerity which, when revealed, tends to create a gulf between the body of missionaries and the native constituency. A feud of this kind once started is a very difficult thing to manage, and brings anguish to the heart. Here is a place for the "wisdom of serpents," coupled with the corresponding "harmlessness." The attempt to mix native and foreign support, especially with regard to the ministry, sometimes produces a fragile compound of "iron mixed with miry clay," a vulnerable spot in any structure. When the native Church is strong enough to call a minister or settle a pastor it ought to be able to assume his *full support on the average scale of living in the congregation.* If the Church provides a manse with a small plot of ground attached, to facilitate the question of residence and perhaps supplement the salary, I see no great objection. This is still done in rural districts in America and Europe. I am not yet ready to advocate the complete endowment of the pastorate, which is a pet scheme with the Chinese wherever "self-support" is an actuality. The tendency of this kind of endowment is directly toward deterioration of the ministry, and precludes the Christians from the spiritual blessing derived from self-sacrificing support of the Gospel. Of course all errors in judgment may be overruled and turned to good by a kind Providence, but is it not our duty as husbandmen of God's heritage to be watchful?

F. H. Chalfant,

Am. Presb. Mission.

Our Book Table.

We have much pleasure in drawing attention to the *Messenger* Leaflets, prepared by Mrs. Muirhead, and which are on sale at the Presbyterian Mission Press, price 10 cts. per dozen. Nos. 1 and 2, "The Two-fold Call" and "A Missionary Farewell," lie before us, but there is no need for us pointing out the merits of these or other pieces which have originally appeared in the *Messenger*, as it is well known to us all with what grace and earnestness Mrs. Muirhead utilizes her rare gifts. Our influence may and ought to be exerted in many ways, and by inclosing these leaflets in our letters to correspondents out of reach of our direct influence, we may, by God's blessing on this simple effort, convey blessing and stimulus.

ANNUAL REPORTS.

Official Minutes of the Twenty-seventh Annual Session of the Central China Mission, Methodist Episcopal Church, 1893. Kiukiang: The Central China Press.

In this well printed pamphlet of 70 pages we find, in addition to the official minutes, much interesting matter that will be cheering and stimulating to all missionary workers. In the reports from the field there are many indications that the year reported on has been filled with many bright days in which successful work was done. As was to be expected there were dark days to be reported, but these had their lessons, and the few defeats and inevitable obstacles proved helps in the end. There is an earnest ring in the superinten-

dent's report, and we agree with him that "the secret of success lies not in change of policy but in steady persistent work under the inspiration of strong and unwavering faith in God's purpose to conquer the powers of evil which now reign in this land."

In the reports of evangelistic, educational, medical, publishing, deaconess and other work, there are many indications that the Central China Mission is well organised and that the machinery is working systematically and well. As shewing the good equipment for work we may mention that in connection with facilities at Nanking for educational, medical and evangelistic work the mission has nearly $60,000.00, gold, worth of real property, besides furniture, fixtures, apparatus, etc.

From the table of statistics we see that there is a net gain in full members and probationers over last year of 119; there are 250 pupils in the high schools, whilst in the 36 day-schools there are 574 scholars. In 25 Sabbath schools there are 1018 Sabbath scholars. The volumes printed during the year amounted to 38,524, a total of 1,940,230 pages.

A noticeable feature in the report is the number of complimentary resolutions; one that will be endorsed by a good many is the appreciative record of the valuable assistance rendered by Mr. Hykes, with the assurance of best wishes and prayers for God's blessing on him in his wider field of usefulness.

The Third Annual Report of the Ichow-fu Dispensary, in charge of the American Presbyterian Mission, Ichow-fu, for the year 1893, is short, but also cheering. The number of patients was greater than formerly, whilst there was an increase in confidence in the foreigner and a noticeable addition in the number of those asking specially to be told something of the doctrine and to receive Christian books. Of the 4261 cases treated during the year 2173 were new cases, 2088 being return visits. In addition to this about twenty-five or thirty visits have been made into the city and suburbs during the year. We regret that the dispensary quarters are already too small for the work being done, and trust that Dr. Johnson may soon have a new dispensary and hospital buildings for the growing work.

The First Annual Report of the American Presbyterian Mission in the island of Hainan, for 1893, shows the many difficulties that have to be overcome in this comparatively new field. There are three distinct races of people on the island of Hainan—the Chinese from Kwantung and Fookien provinces, the "hill people" or Miantsze from the mainland, and the aborigines of the interior of the island, who are supposed to be related to the Laos people of Siam. The first Protestant Missionary effort was undertaken by Mr. C. C. Jeremiassen, then an independent missionary, who came to the island in Nov., 1881. In 1885 he joined the Canton Mission of the American Presbyterian Board, and since then has been joined by various helpers until now there are working in Hainan four ordained, one lay and two medical missionaries, not including six missionary wives.

There are two native licentiates, five native teachers and helpers, three congregations with thirty-five communicants, twenty boys in the boarding school and forty-five pupils in Sunday schools. The hospital at Nodoa treated during the year 6094 men and 1930 women.

We may add that the report before us was printed at the Hainan Mission Press, which was fitted out by the liberality of friends in the United States to print books in the Hainanese Romanized colloquial. Bible and Tract Societies help

with funds in the issue of literature. Considering the youth and resources of the press the typography is excellent.

Year Book of the Presbyterian Church, Singapore, for the year ending 31st December, 1893.

We have only space to congratulate the session, managers and members of the Presbyterian Church in Singapore on the spiritual and material advancement during the past year. We are glad to see so much mission work is carried on. There is a total membership of 345 in the Chinese Church. Voluntary mission work is also carried on in English and Malay. Rev. J. A. B. Cook writes hopefully in his report as to the gratifying manner in which the native Church have given to self-support.

"A Corner of Cathay," by Miss Adele M. Fielde. Macmillan & Co.

When we examine the total number of books that have for their subject an Oriental country we are surprised to find how large a proportion of them have been written by travellers who were there for a comparatively short period, who did not even understand the language of the people they describe, and whose knowledge must, consequently, have been acquired mainly at second-hand. It is a pleasure therefore to find in Miss Adele M. Fielde's forthcoming volume—*A Corner of Cathay*—a graphic record of original research concerning the life of the Chinese, by one who lived among them for twenty years, and whose familiarity with their language enabled her to enter into their modes of thought and to ascertain from themselves the reasons for their peculiar and amazing customs. As an inmate of native households she possessed peculiar facilities for a study of their life—domestic, social and intellectual—from the question of the legal status of the women to the curious games played by the children. In her illustrations she was aided by a native artist of wide local fame, and his pictures, as winsomely guiltless of perspective as were those of the early Italian artists and as charming in tint as Pekinese enamels, are skilfully reproduced in colors and present a new feature in American illustration. The name of the book is taken from the populous and picturesque region about Swatow, in the south-eastern corner of China. It will be published in September by Macmillan & Co.—*Home Paper.*

ROMANIZING THE MANDARIN.

A pamphlet has been published bearing the title, "1200 Mandarin Syllables in Five Systems of Spelling, with Explanations and Notes." It is written by the Rev. Charles Leaman, of Nanking, and deals with the use of Roman letter in writing the Mandarin Vernacular. He recognises the great need for a system of writing the spoken language in Roman letter, so as to bring the power of reading the Word of God and a general Christian literature within the reach of all the members of the native Church. He justly notes that this has not yet been done, and that it cannot be attained by the use of Chinese character, even in its simplest style as applied to the writing of the mandarin.

The author is a member of the Committee on the Vernaculars appointed by the General Conference of 1890 to foster the use of Roman letter and to unite workers in different parts of the empire in a wise and consistent application of the Roman letter to the representation of the varying sounds heard throughout the dialects. One of his leading objects is to help the work of this Committee and especially to give those of its members who represent the various forms

of the mandarin a practical basis on which they may take common action. With this view he has drawn out a list of 1207 syllables occurring in spoken mandarin, spelled on a system adopted in the first instance for local use in Nanking. For comparison he ranges alongside of these the corresponding syllables as spelled by Wade, Williams, the China Inland Mission and Dr. Mateer. Great weight is justly attached to the last of these on account of the careful survey made by Dr. Mateer of the dialects of Peking, Chi-nan-fu, Chefoo, Nanking and Kiukiang. A comparison of the systems thus set forth leads to the suggestion that by the general adoption of a small number of changes and adaptations a working reconciliation between them can be effected. It is evident on a slight examination that the systems represented have a great deal in common, and it would seem not too much to hope that a complete agreement might be reached. A system of writing would then be available, which could be applied by local students to all the varieties. It is Mr. Leaman's hope that the mandarin-speaking members of the Vernaculars Committee will take this task in hand.

Already something has been done in harmonizing the Romanization of the Southern dialects, and it is quite possible to adjust a system which would secure practical consistency if not absolute identity in the Romanization of similar sounds throughout the empire. This would not only aid the comparative study of the Vernaculars by foreign students but also lay a secure foundation for the larger use of the Romanized Vernaculars by native readers which the future must bring.

Careful readers of Mr. Leaman's pamphlet will no doubt be able to pick out points for criticism, and it would be too hasty to pronounce an opinion now on disputable questions. But both the lists of syllables shown and the notes and explanations of the author are well worthy of attention.

It is strange that up to the present no united attempt has been made to put our knowledge of the Chinese dialects on a scientific basis. We are only now feeling our way to a consistent system of Romanization, and a dialect map, showing the distribution and limits of the Vernaculars, is still a desideratum. The Vernaculars Committee of the last General Conference is collecting materials in the hope of contributing something to the solution of these problems, and will welcome help from any quarter.

Mr. Leaman's pamphlet touches on many topics of interest and importance, and it is to be hoped that it will be carefully examined by the mandarin-speaking missionaries, and especially by those of them who are members of the Vernaculars Committee.

JOHN C. GIBSON.

"*The World's Parliament of Religions*,"
Rev. ISAAC T. HEADLAND,
Peking University.

Ten years ago a World's Parliament of Religions was a wonderful dream. Last year it was a stupendous reality.

The report of that wonderful gathering, as sent out by Dr. Barrows, ought to be in the library of every man who is interested in the salvation of the world. In it every religion of any importance is represented by a believer in that religion. The only person able to set forth the benefits of a religion is a representative of that faith; whoever therefore wishes to know what the power of Buddhism, Braminism, Parseeism, Mohammedanism or any other ism is over an individual, must learn it, if he learns it at all, from a believer in that ism. In this book he may learn of them all.

I wish to call attention to one of the benefits that ought to result from that great Parliament. I therefore ask that all those who have those two vols.—and those who do not have them ought to get them—to examine them with the one object in view of learning the strength of the non-Christian religious systems. You, if you are a Christian, and interested in the salvation of the world, ought to know the strength of those systems that you may understand the tremendous work the Christian Church has undertaken in the conversion of the world.

The Parliament of Religions was a success, but "let us have two Parliaments of Religion in the year 1900 to inaugurate the twentieth century of the Christian era" after the style suggested by Bishop Newman. Let them be called at once that we may have six good years of preparation. Let the work done be more systematic than that of the Parliament just held. Let an effort be made among all Christian peoples to understand better the influence and workings of the Holy Spirit on the human heart; and let it be suggested to all seekers after truth in all religions that they seek to know Him whom we call the Third Person of our Trinity.

He who reads the sacred books of any of these great religions will find that they do not lack truth, but they do lack the spirit of truth; they do not lack good doctrine, but they lack the subtle power of a spirit which alone can move the human heart; they do not lack earnest men who are striving after virtue, but they lack the power of that spirit which alone can make and keep men virtuous, upright and honest.

The call of Bishop Newman is echoed from this side of the world, "Who has the courage to issue the call" for such a Parliament, or for such Parliaments? What man with faith in the Lord Jesus Christ and in the spirit of truth and nineteen centuries of Christian influence and Christian civilization dares to say nay? Do you fear that a little false leaven will leaven the whole lump of Christianity? Do you not rather hope that the leaven of Christianity will leaven the whole lump of heathenism?

Let the great leaders of the non-Christian religious systems that took part in the recent Parliament be appointed as representatives of their own systems to stir up their own people to send a dozen representatives for every one that came to Chicago. Let Mr. Moozemdar arouse the Bramo-somaj, Mr. Dharmapala the Buddhists of India, Mr. Vivekananda Hinduism, Mr. Modi the religion of the Parsees, or let them suggest, appoint or cause to be appointed, some one who is deeply interested in this matter and who is able to arouse an interest among the people of his faith, and let such parliaments of religion be kept up at intervals of ten years until the "Fatherhood of God and the Brotherhood of Man" is indelibly impressed upon all religions and upon all people.

Nay, would it be too much to suggest that the next Parliament of Religions take up the matter of the essentials of the "Perfect Religion." We who are Christians believe we have them all in our Christian system, but it is to be feared that some of us have more than is necessary in our dogmatic system. We emphasize love as a theory, but do we always manifest it as a fact? Love suffereth long, and is kind; love vaunteth not itself, is not puffed up; but we often behave ourselves unseemly and vaunt ourselves until the devil himself has reason to rejoice over our "Christian" pride. Our orthodoxy may become intolerance and our earnestness develop into bigotry, and we might learn tolerance and

mildness from the gentle followers of the "Light of Asia" as well as from those who have truly followed the meek and lowly "Light of the World."

The Parliament of Religions has its critics. It would be surprising if it did not have. There are those who conscientiously feel that it was belittling to Christianity to associate on familiar terms with the various non-Christian systems. I say *familiar* terms. For it was not the intention of Dr. Barrows, of Mr. Candlin, of Mr. Bonney, nor of any orthodox representative at that great Parliament to indicate or pretend that he put Christianity on an *equal* plane with any other system. They plainly said they did not. There was no uncertain sound in the report that came from the various representatives of the various orthodox Christian Churches.

Those who thus feel conscientious about the matter would do well to contemplate a different side of the life of Christ from that contemplated by the critic of Mr. Candlin in the last RECORDER. Christ was the friend of publicans and sinners, associated with them on *familiar* terms, ate with them, and was misunderstood *by the Pharisees* to be associating with them on *equal* terms. John was indignant when he found a man outside of the recognized disciples of Christ casting out devils and "forbade him," but what did Christ say when told about it. "Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part." Not only did Christians hold up Christ in that great Parliament but not one word so far as I have yet seen, by any representative of a non-Christian system, was said about Christ which would tend to dishonor Him, but all who spoke of Him did Him honor.

Peter was frightened when urged to go to Cornelius the Centurion, but God sent him—sent him to whom—to "Cornelius a just man," one that feared God. Peter at first felt a little apologetic and began to explain that as a "Jew" he had no right to be there, but he soon became convinced that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

We all know what it was that caused "James and all the elders" to advise Paul to shave his head with the four men who had "a vow on them." It was to protect him from the violence of those who accused him of having brought "Greeks into the temple and hath polluted this holy place." Now, we have no doubt that Peter's fear was a conscientious fear, that those who accused Paul, many of them at least, were conscientious in their enthusiasm that the holiness of the temple be not polluted, and that many of those who criticise the Parliament of Religions have a genuine fear that it will do injury to the establishment of the Kingdom of Christ. With all such conscientious fear, even though we think it groundless, we have the most profound sympathy, though we do not believe that the position they have taken is the position Christ would have taken, Paul would have taken, nor Peter would have taken.

There will be those from non-Christian systems—as for instance those in Japan—who will not have understood the object of the Parliament and may return to their own lands and misrepresent it, but the majority of those who took part in it were devout men, who feared God, and will help rather than hinder the spread of the Gospel and the cause of truth. As Cæsar dispelled the fear of his boatmen by saying, "What do you fear, you carry Cæsar," so we would say to those who fear evil results from this Parliament, *What do you fear, you carry Christ!*

Editorial Comment.

So crowded have we been with matter that the present No. has been increased four pages. On account of important contributions coming in late, Rev. Isaac T. Headland's article on "The World's Parliament of Religions," has been placed among "Our Book Table" items. His reference to the two vols. bearing that name is our first notice of the report of that gathering. As we mention below, Dr. Wright's letter to Rev. J. W. Stevenson appears in the Missionary News department.

For the benefit of those who may not have seen Rev. T. Richard's thorough yet kindly reply to Mr. Pung Kwang-yü's remarks on Confucianism, Christianity and Christian Missions, which appeared in last month's *Messenger*, we are glad to say that it has been published in booklet form, and may be obtained at the Mission Press at 10 cts. per copy.

It was a great pleasure to welcome and meet with Mr. J. G. Alexander, Honorary Secretary of the Society for the Suppression of the Opium Trade. We hope at a future date to be able to give some of Mr. Alexander's impressions of the Opium Commission in India and Burma. As we go to press he has just returned from Hankow. He intends going North at an early date, and we would bespeak a hearty welcome and all possible help to be accorded him by our fellow-workers in Chefoo, Tientsin and Peking.

Our friends will read with great interest and satisfaction the communication under "Missionary News" announcing the fact that the British and Foreign and American Bible Societies have at last acceded to the request of the Missionary Conference and authorized the printing of Annotated Bibles.

This is good news indeed, and while we cannot but wonder how the insurmountable difficulties which were supposed to lie in the way of granting this request were finally overcome we are not disposed to ask troublesome questions and welcome the tidings with unqualified joy. The Committee on Annotations appointed by the last Conference can now go on with their work with new zest, and we trust the time will not be long before we shall have at least several of the Gospels with such notes and explanations as will make them much more easily understood by the native Christians and less likely of being misunderstood by the untutored Chinese.

The recent Students' Volunteer Convention in Detroit, Michigan, U. S. A., was a remarkable gathering, and shows a wonderful increase in interest in mission work on the part of the young men and women in the colleges and educational institutions of the United States. Eleven hundred and eighty delegates were present, many more than had been expected, and the universal testimony, so far as we have read or heard, was that the meetings were characterized by singular impressiveness and power. China was well represented in the persons of such people as Dr. Hudson Taylor, Revs. Beach, Goddard, Leyenberger, Reid, Dr. W. R. Lambuth (now Secretary of the M. E. Church's, South, Board of Missions), Miss Geraldine Guinness and others. We understand that China occupied a prominent if not the pre-eminent place in the Con-

vention, and that by far the larger number of Volunteers have China in view as their field of labor. During the last year there was a very thoughtful article in the *Missionary Review* by the late Dr. Nevius, rather criticising some features of the movement and suggesting caution. But we believe that weak points are being strengthened, objectionable features are being eliminated, and the wisdom, gained by experience, is giving strength and permanency to the whole organization. We earnestly hope and confidently believe that great good will come to the cause of missions from the Students' Volunteer movement.

Missionary News.

REVIVAL NEWS.

DEAR SIR: A religious work of unusual depth and power has been accomplished in the mission schools and the Church of this mission station during the past ten days. Rev. J. H. Pyke, of the Methodist Mission, had been holding religious services at various stations in his own mission and in other missions with very marked and gratifying results. The missionaries of Tungchow extended to him an invitation to hold a short series of meetings with the native Church of this place, and he consented to do so. Preparatory meetings were held, which from the first were of deep interest. Mr. Ament, of our own mission, came down from Peking a little in advance of Mr. Pyke, and for two days conducted meetings of very marked spiritual power. Mr. Pyke then joined in the work. Meetings were held morning, afternoon and evening. The usual Gospel truths were presented in simplicity and in quiet earnestness. Long formal prayers were discouraged and occasionally *strangled*, until that type of hindrance to real heart-fellowship with God was banished, may we hope never to return. "Think of your spiritual needs, ask for what you want. Believe that God is true to His promises. Stop when you are done." Old forms of worship were broken up, but nothing new or startling was introduced. Mr. Pyke gave much care to the after-meetings. Searching but gentle questions were occasionally addressed to those who gave testimony without any deep religious experience. The work of heart-searching grew more deep and serious from hour to hour. On Friday the missionaries were astonished and distressed to discover that the leading students in the college and theological school, our most mature Christian young men, were setting themselves against the brethren who had been invited to labor with us. In the midst of a meeting of deep spiritual interest, and of confession for sin, three theological students rose in their places and made short addresses, ambiguous in language, but meaning that they would follow Christ, "but who are these men that we should follow them?" One student said later, privately, "We expected that two angels would come among us, but they have proven to be two inquisitors." We were deeply humbled at this type of opposition to the Lord's work so evidently in progress. On Sunday morning Mr. Pyke preached a sermon of great gentleness, but it was searching, loving and bold in the Lord. He urged that no one should make the great mistake of losing the spiritual blessing that God was now waiting to give, because they did not like the vessel in which the blessing was brought. There was a succession of addresses on the work of the Holy Spirit in converting, in

purifying, in strengthening, in enlightening, in giving joy and hope. All day Sunday the Spirit was working in our midst with great power. Old roots of bitterness were being pulled up and committed to the Lord to burn up with His purifying fire. Many public confessions—sharp, clear and with a broken heart—were made, and yet more were made in private. Lurking sins that had been excused by easy consciences now assumed large proportions, as they were seen to stand across the way of hearty approach into the divine presence. Monday morning the native pastor of the Church, a man greatly beloved by us all, gave an address on the Holy Spirit that will never be forgotten in this Church. It fell as gently as the evening dew, but it was the dew of the Spirit, full of life-giving power. He had seen in one of our recently built foreign mission houses speaking tubes connecting the various rooms. He laid hold of this for an illustration. He said there were three speaking tubes, through which God addresses us by His spirit. One is the Bible, through which divine truth is revealed to us. A second is the conscience of each one, witnessing to the truth of Scripture and emphasizing its importance and urgency. The third is the testimony to divine truth given by the lips of the servants of God who are set to declare to men the way of life and urge men to walk in it. Following this address Mr. Pyke conducted the after-meeting. The power of the Spirit was upon the entire audience. The prayers were short and largely the words of victory and hope in Christ. Numerous testimonies were given, confessions made and resolutions announced. The students who had set themselves against the Lord's messengers now wakened to a realization of the fact that they were setting themselves against the Lord Himself and were excluding themselves from the blessing that others were receiving. Their prayers were shorter, and were prayers of confession and spiritual hunger.

Early in the meetings the Christian women were asked to take part in prayer and in making known their wants. This was really a great innovation in a Church in China, but no one thought of the innovation. The spirit of unity in Christ was upon us, and the prayers of brothers and sisters went up together to the common throne of grace and source of blessings. During the week about twenty persons were received into the class of probationers. A good number will soon be received into the Church. But the importance of this work is not at all to be measured by additions to the roll of Church membership. Probably not a few members of the Church have for the first time really entered into the Christian life. Many others who had little more than a name to live have now their first conscious experience of the life that is hid with Christ in God. When the spirit of confession was upon the Church it was a matter of astonishment to the missionaries to listen to the revelation of so many secret reserves standing in the way of a life of full consecration to the divine will, even among our mature Christians. The entire Church has now, as it would seem, fixed its purpose on being "holiness to the Lord." This we dare to believe is not a temporary enthusiasm, but an enthusiasm begotten of the spirit of the Lord. This work is being built upon long years of careful instruction in the word of God in the college, the theological school and the Church. The divine Interpreter has now come to reveal to many hearts the hidden, spiritual meaning of truths which had been long understood in the letter. We can only praise the Lord and commit the future to His keeping.

God has taught us many things by His Spirit. He has taught us that the door of access to the divine grace is never locked except on the human side, and that it is always thrown open to every soul that truly knocks for entrance. He has also taught us that our beloved Chinese Christians can drink as deeply from the fountains of divine grace and love as can we who are set to minister to them.

D. Z. Sheffield.

Tungchow, North China, April 7th, 1894.

THE CHINA "CHRISTIAN ENDEAVOR."

This Society, which has had such a phenomenal growth in other lands, has made very considerable progress in China within the last two years. The number of "Endeavorers" in the world is now considerably more than a million and a half. The visit of Dr. Clarke to China last year gave a great stimulus to the work in this country, and a national organization has been effected to further the interests of the Society.

The officers are as follows:—*President*, Rev. J. Stevens; *Vice-Presidents* (one for each province); *General Secretary*, Rev. W. P. Bentley; *Treasurer*, G. McIntosh, Esq. There are three *Corresponding Secretaries*:—Rev. G. Cornwell, of Chefoo, for North China; Miss Laura White, of Chinkiang, for Central China; and Rev. A. A. Fulton, of Canton, for South China. Any of these will cheerfully answer any inquiries in regard to the work.

The other officers (as above) and the Executive Committee are located in Shanghai, as the most central position.

The First Annual Meeting and Convention ever held in China will be held in Shanghai next June, 23rd, 24th and 25th. All the leading Endeavor workers have been invited to be present, and many of them will take part in the programme. During the three days' session there will be addresses, papers, sermons, a mass meeting and reports from the field. All officers and others chosen as delegates will please send their names to Mrs. T. Richard, Shanghai, and they will be entertained during the Convention. All others interested in Endeavor work are cordially invited to be present and participate in the proceedings of each day.

ANNOTATED SCRIPTURES.

To the Editor of

"The Chinese Recorder."

C. I. M., Shanghai, 24th April, 1894.

Dear Sir: I have just received the enclosed important letter from Dr. Wright, conveying the decision of the British and Foreign Bible Society and the American Bible Society to accede to the wishes of the Shanghai General Missionary Conference with regard to supplying "summaries, headings and brief explanations to the Scriptures." I am sure very general satisfaction will be felt by the missionary body that such a conclusion has been arrived at.

I remain,

Yours very truly,

J. W. Stevenson.

British and Foreign Bible Society,
146 Queen Victoria Street,
London, E. C., March 15, 1894.

Dear Mr. Stevenson: You will be glad to hear, and the missionaries will be glad to know, that the British and Foreign Bible Society and the American Bible Society have, after long and earnest consideration, practically adopted the resolution of the Shanghai Conference with regard to "*the need of summaries, headings and brief explanations to the Scriptures.*"

The two Societies have not formulated their decisions in exactly the same terms, but they both substantially sanction the production of editions on the lines laid down by the united missionaries in Shanghai. The explanations of terms, headings, etc., are to be

submitted to the Societies for approval before publication.

The question of carrying out the decision of the Conference, approved by the Bible Societies, presses; and while I hesitate to urge the brethren who are already heavy-laden with their own incessant duties, in addition to the work of translation, I cannot avoid laying the burden at their door. The Bible Societies, as the servants of the missionaries, are ready to publish the editions authoritatively demanded.

I think it is desirable to make a beginning, and might it not be done with one or more of the Gospels of the new version? The translators might hand over parts of the work completed to the committee who are to provide the explanations, and small tentative editions might be published with a view to the testing of the work. It would be an advantage to the new version to be accompanied by explanatory renderings, and it would be helpful to the translators to have a part of their work criticised before completing the whole.

Should the translators, however, be unwilling to bring on their work piecemeal I do not see any reason why the explanatory readings should not be published with an interim edition of the old version. The readings could afterwards be shifted to the new when required.

I earnestly trust that the Executive Committee will proceed as soon as practicable to select the committee for the preparation of the brief summaries, etc., so urgently desired.

I am, dear Mr. Stevenson,
Very sincerely yours,
(Signed) W. WRIGHT.

PRESENTATION OF NEW TESTAMENT TO THE EMPRESS-DOWAGER ON HER APPROACHING SIXTIETH BIRTHDAY.

The following sums have been received for the above object:—

Apl. 10,	per	Rev. F. L. H. Pott,	$6.00
12,	,,	Miss Dodson - - -	6.87 7/10
16,	,,	Rev. E. S. Little -	.50
Apl. 17,	per	Miss Julia Bonafield	$1.00
		Miss Mitchell - -	6.10
18,	,,	Miss Downing - -	2.00
		Mrs. Couling - -	1.00
		A C'tian lady, S'hai	2.00
20,	,,	Mrs. Davis (Soochow)	1.00
	,,	Mrs. Soong - - -	1.00
	,,	Mrs. Price - - -	1.00
	,,	Rev. W. J. Hunnex	10.00
21,	,,	Mrs. Garritt - - -	3.30 1/2
	,,	Miss Britton - - -	4.60
22,	,,	Mrs. Jackson - -	7.70
23,	,,	Miss McKechnie -	7.00
	,,	Miss Cogdal - - -	5.93

Total $67.01 1/2

MARY RICHARD,
Hon. Treasurer.

MISSION HAND-BOOK FOR CHINA.

Circular.

DEAR BROTHER: The need of a Mission Hand-book for China, which shall be both a record of past progress and a suggestive stimulus to future effort, has been felt by many It is now proposed to prepare such a hand-book and have it ready at the beginning of 1895, midway between our great Decennial Conferences.

The general outline of the hand-book will be as follows:—

I. A sketch of the leading features in the spread of the great religions of the world.

II. A sketch of the leading features in the history of Christian missions in the world, especially in China.

III. The strength and weakness of the various non-Christian religions in China.

IV. Other matters of general interest to missionaries.

V. Sketch reports of various missions covering, as in India, the following:—

1. *Mission Work among the Masses.*
   - *a.* Evangelistic in streets and chapels.
   - *b.* Evangelistic in country tours.
   - *c.* Evangelistic at fairs.
   - *d.* House to house visitation.
   - *e.* Interviews with devout non-Christian leaders.
   - *f.* Lectures to mandarins, schoolmasters, etc.

2. Mission Work among Native Christians.
- *a.* Preaching and pastoral oversight.
- *b.* Sunday-schools.
- *c.* Meetings for united prayer.
- *d.* Christian Endeavor.
- *e.* Philanthropic work of the Church for the aged, blind, deaf, dumb, poor and oppressed, famines, etc.
- *f.* Institutions for training mission agents.
- *g.* Self-support—wages of teachers, pastors, native assistants.

3. Mission Work among Children.
- *a.* Boys' schools—Day & Boarding.
- *b.* Girls' schools—Day & Boarding.

4. Mission Work among Young Men.
- *a.* Bible classes.
- *b.* Higher education in schools and colleges.
- *c.* Lectures to students. [schools.
- *d.* Industrial and commercial
- *e.* Y. M. C. A.

5. Mission Work among Women.
- *a.* Evangelistic meetings.
- *b.* Training classes.
- *c.* Industrial classes.
- *d.* Higher education.

6. Mission Work among the Sick.
- *a.* Hospitals.
- *b.* Dispensaries.
- *c.* Visits to the sick at home.
- *d.* Preaching to and comforting the sick.
- *e.* Opium refuges.
- *f.* Medical students.

7. Mission Work by Christian Literature.
- *a.* Scriptures.
- *b.* Other Christian books, tracts and magazines.
- *c.* Depôts.
- *d.* Colporteurs.
- *e.* Reading rooms and circulating libraries.
- *f.* Translators and authors, foreign and native.

8. Present Problems and Outlook.

9. Any other Remarks.

VI. Statistics—Evangelistic, educational, medical and literary.

VII. A series of maps to illustrate distribution of mission forces.

VIII. Bibliography—English and Chinese.

IX. Statistical summary.

X. Index.

Feeling persuaded that the leading missionaries everywhere will readily co-operate we take the liberty of asking you if you will be so kind as to furnish a sketch-report of the leading features of your mission in China from the beginning till now, but not to extend, as a rule, over 4 pp. of the RECORDER, otherwise it will not be a hand-book but a history. The smaller younger missions may require only a page or two. *Give facts: be terse*, and thus simplify the editing. Put dates of the commencement or new departure of any branch of work. Several outlines of various missions were published in the RECORDER some years ago, but what was done was not uniform. For convenience of easy comparison we suggest that the various departments of missionary work in each mission be treated in the order given under Part V, numbering 1, 2, 3, etc. Very few missions have work in all departments; where there is no special work in any line make no remarks but pass on to next number.

Could you kindly arrange for filling up the enclosed statistical schedules with statistics for 1893, or the very latest you have, with date affixed, and for the marking of the stations on the map.

Should you find it impossible to undertake the above, instead of writing to say that you cannot do it, to save time lost in correspondence will you kindly persuade the best and most likely man in your mission to do it, or get your mission to appoint him to do the work and give us his name and address.

We shall also be exceedingly thankful if you can send or have sent to us the sketch-report and the statistical schedules and maps filled up within two months from

receipt of this circular, as much time after receipt of these will be required for arranging them, and those who are bringing out this hand-book can only devote their leisure time to it.

Enclosed herewith please find extra copies of this circular for those who help you in the work.

Kindly address the report and statistics as follows:—

1. All sketch-reports to the Rev. Timothy Richard, Quinsan Road, Shanghai.

2. The evangelistic statistical schedules to the Rev. G. F. Fitch, Mission Press, Shanghai.

3. The educational statistical schedules to the Rev. W. B. Bonnell, 10 Woosung Road, Shanghai.

4. The medical statistical schedules to the Rev. W. P. Bentley, Miller Road, Shanghai.

5. The maps to Mr. G. McIntosh, Mission Press, Shanghai.

Special writers will be asked to contribute some of the articles.

If each brother will exert himself to give us an early report in the order suggested we shall do our utmost to classify and publish at the earliest opportunity, so that each mission may have the benefit of the history and statistics of the others.

Any suggestions that would tend to make the hand-book more generally useful will be most thankfully received, as we are anxious to make it the most perfect of its kind in any mission field.

We remain, dear brethren,

Yours faithfully,

W. P. Bentley. G. McIntosh.
W. B. Bonnell. T. Richard.
G. F. Fitch.

Shanghai, March, 1894.

Missionary Journal.

BIRTHS.

At Ta-li-fu, on 8th Nov., 1893, the wife of Mr. J. Smith, C. I. M., of a son.

At Amoy, on April 19th, the wife of Frederick R. Johnson, of the National Bible Society of Scotland, of a son.

At Nanking, on 22nd April, the wife of Rev. Wm. Remfry Hunt, of Foreign Christian Missionary Society, of a daughter.

MARRIAGES.

At Hankow, on March 31st, by the Rev. Griffith John, D.D., James Walford Hart, of the London Missionary Society, Chungking, to Mary Harris, of the London Missionary Society, Hankow.

At Hankow, Mr. John G. Nelson, to Miss C. Carlson, both of C. I. M.

At Shanghai, 3rd April, Mr. Josef Bender, to Miss Schnütgen, of C. I. M.

At the Cathedral, Shanghai, on April 6th, by the Rev. H. C. Hodges, M.A., Mr. G. S. Woodward, to Miss Nellie Brown, both of C. I. M.

DEATHS.

At Wuchang, on the 14th April, of dysentery, James Walford Hart, of the London Mission, Chungking, aged 34 years.

At Shanghai, on the 29th April, 1894, Elder Loo Kiung-dong, Compradore of the Presbyterian Mission Press, aged sixty-one years.

ARRIVALS.

At Shanghai, on 12th April, Mr. and Mrs. Duncan Kay and family (returned), Mr. Lars. H. E. Linder and Miss E. L. P. Kumm, for C. I. M.; also, Pastor J. A. Rinell and wife and Miss A. Holtz, for Swed. Bap. Mission, Shantung.

At Shanghai, 17th April, Rev. and Mrs. J. Hudson Taylor (returned), Miss Geraldine Guinness (returned) and Miss Van Lear, for C. I. M.

DEPARTURES.

From Shanghai, 7th April, Rev. and Mrs. Fulton and family, Irish Pres. Mission, Misses Webster and Ross, Archdeacon and Mrs. Moule, also Miss Moule, Rev. W. S. Moule and Bishop and Mrs. Moule, C. M. S., for England.

From Shanghai, April 14th, Miss Kinahan, of C. I. M., for England.

From Shanghai, 21st April, Rev. J. Jackson, of American Presby. Mission, for U. S. A.

THE

CHINESE RECORDER

AND

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The Edward Bellamy of China: or the Political Condition of the Middle Sungs.

BY REV. ISAAC T. HEADLAND.

[Methodist Episcopal Mission.]

(Concluded from p. 213, May No.)

2. *The Militia Law* (Pao Chia Fa, 保甲法).

THE second important law established by Wang An-shih was called the Pao Chia Fa. By this law, says Mayers, "the whole population was rendered liable to service as an armed constabulary."* Every ten families was organized into what was called a Pao, over which was appointed a headman called a Pao Chang; every fifty families became a Great Pao, over which was appointed a Great Pao Chang. Ten Great Paos, or five hundred families, became a Fu Pao, over which was appointed a Fu Pao Chang and a Vice-Pao Chang.

From every family in which were two able-bodied men one was selected as a soldier (保丁). Should there be another strong man besides these two he also must meet with the Pao; indeed every man who had either wealth or courage was forced to become a soldier.

These soldiers were all to furnish themselves with bows and arrows and be taught the art of war. Every fifty families must have five men on guard. If they caught a thief a prize was given to them. If the same Pao should have one of its own men become a robber, a murderer, a plunderer, a conjurer, or an adulterer, and the Pao knew it and kept it a secret, they were condemned, and received extra punishment when it was discovered.

* Chinese Reader's Manual, p. 244.

But no Pao was forced to interfere with the affairs of another Pao, nor were they expected to reveal anything concerning any but their own. Each Pao was responsible for its own affairs and not for the affairs of any other. Notwithstanding this it became a matter of common occurrence for men to escape from the ranks and become thieves and robbers.

The emperor heard that the people in the villages mourned, because they had no money to purchase bows and arrows, and it was not long till it became a street rumor that the emperor was choosing and drilling soldiers to go to war to protect the borders, and the historian adds, "Fathers and sons were known to weep." The emperor told An Shih that he must put the Pao Chia Fa into operation very slowly. But, said An Shih, we must not lose the present opportunity, and he advised the emperor not to worry about it.

The Prefect of K'ai-feng Fu (韓維), the capital at that time, was the man who had refused to receive the praise which was due An Shih. He told the emperor that after the enrollment the people were in disorder and alarmed. Some cut off their fingers, others their whole hands, in order to escape being drafted as soldiers, and he asked the emperor to wait till after the harvest, when they could consult further about it. The emperor asked An Shih about what the Prefect (韓維) had said, and this was his answer: "This matter of their cutting off their fingers and hands is in the first place uncertain, and even if it were certain it is not to be wondered at." The emperor thought that the speech of the people ought not to remain unnoticed. "If the man who governs the empire," said An Shih, "wants to follow the wishes of the people then why have an emperor and why have the officials?" An Shih was successful, and the man who had refused to receive another's praise was sent to an outpost.

3. *The Law regarding the hiring of Workmen, called the Mu I Fa* (募役法).

The third important law enacted by Wang An-shih was regarding the hiring of workmen for public service. Formerly when any important work was to be done for the government each Fu, Chou and Hsien sent its people to help do the work. This law was enacted that the people should be required to pay a tax, so that men might be hired to do the work. This tax was to be levied according to the property of the person.

The people were divided into five ranks, in order to distinguish how much each should pay. These five ranks were expressed by the indefinite terms—the very rich, the rich, the common, the poor

and the very poor. The official, the widow, the orphan, the priest and the young man under age were also taxed according to their position.

When the money was subscribed an estimate was made as to how much money the subscribers would need for their Chou or Hsien. The amount of the subscription depended upon the financial condition of each family, but besides the subscription they were required to pay 2 % extra to provide for drought or inundation. This money was all to be used to hire men to work instead of having them sent by the Chou or Hsien.

After this law had been enacted several hundred persons of Fu-ming Hsien (東明縣) went to K'ai-feng Fu, the capital, to demand redress of their grievances. The emperor knew this, and asked An Shih about it. "The people," said An Shih, "want to bring this law into disrepute. They think they have subscribed so much money that we must have a surplus; they therefore all together tell their grievances, hoping that they may thereby force us to abrogate the law. If we stop the subscription we must allow them to become laborers again."

Whether the emperor was convinced or not he acceded to the wishes of An Shih, but when many documents were presented by the officials, and he told Ah Shih that he must "let up a little on this law," he received this answer: "The court makes the laws; they must be righteous laws. And they must not be changed simply because ignorant people do not like them." The emperor refused to listen to the officials, and the laws were enacted.

The sum of An Shih's three most important laws may be said to be this:—

1. By the Seed Grain Law the people were provided by the government with all the seed necessary to produce a harvest, so that all their needs might be supplied.

2. By the Militia Law they were provided with a system of self-protection and self-government, the very thing our socialists claim the people want.

3. By the Law for hiring workmen they were protected from ever being impressed by the government to perform any public labor without remuneration.

What now are the reasons why this system failed to accomplish the desired results?

In the first place it did not take into consideration the fact that when men's needs are provided for they seek for luxuries. Men are not satisfied simply because their needs are supplied. The more wants are satisfied the more he has to be satisfied. Our poet has said truly:—

. . . "Wants satisfied, wants breed;
The more folks have the more they seem to need."*

His laws were originally instituted to supply a much felt need. The poor people were kept poor by the exorbitant interest charged by the rich, from whom they were compelled to get their supplies. The original intention in the enactment of these laws was to supply this need, but when placed in the hands of petty officials much of the money instead of being distributed was "absorbed," and much of it was forced upon the villagers who had no use for it, simply because these petty officials imagined they would receive credit in proportion to the amount of money distributed and the amount of interest collected. Thus it became simply a source of revenue.

Again the original intention was to allow them in times of drought or flood to pay the interest in years of plenty. But these petty officials, in order to save their own face, compelled them in years of plenty to sell their grain, as soon as harvest was over, at a low price and pay the interest, and in years of famine they even compelled them to destroy their houses and sell the tiles and bricks, in order to save themselves from being imprisoned. The condition of the people is very well illustrated by Cheng Hsieh (鄭俠), who had charge of the An Shang Gate (安上門).

This gate-keeper drew an illustration of the scenes which daily came under his notice. Fugitives from the north and east supported the old and led the young. The roads were full of sad, sick people, whose clothes were ragged, and whose only food was the roots of grass and the bark of trees. On every hand were seen the sad, wan faces of half-starved and naked men, women and children, aged and infirm, covered with sores, with no physician to heal and no hand to help. "This," said he, "is what I daily see. If the emperor should see this he would weep. This is in the capital; how much worse then must it be 1000 *li* away from the capital!"

"This drought," said he, "is because of An Shih. If the emperor will look at my illustration and follow my advice it is that he cast off An Shih, and if in ten days it does not rain I ask the emperor to behead me for my bad counsel."

He, being unable to induce the official to present this illustration to the emperor, falsely pretended at the imperial stables that he had business with the emperor concerning the sacrificial rites, and thus obtained a government horse, which transported him to the court. The emperor took his illustration, looked at it and sighed. That night he could not sleep. The next day he temporarily abrogated the laws, and on that day it rained. This caused

* Will Carleton's "City Ballads."

such great joy that the officials collected at the court to rejoice on account of the rain. The emperor showed them the illustration and asked An Shih if he knew its author. "He was a pupil of mine," said An Shih, and at once he asked to resign his position. An attempt was made by his associates, however, to punish the gate-keeper for using a government horse under false pretences, and by tears and petitions they kept An Shih, but in a short time thereafter he was allowed to resign.

An Shih had made himself so much of a necessity to the emperor that he was soon recalled, but only for a short time, for the sentiment among the officials, and indeed among a large class of the people, was so strong against him that he again resigned and was never recalled. But none of his laws were finally abrogated during the reign of this emperor (神 宗). After his death, however, his mother was appointed regent, and at once the face of things began to change.

The Empress Dowager asked the great historian Ssu Ma-kuang (司 馬 光) what was the most important thing to be done, to which he answered: "The most important thing is to open the doors of speech." The empress at once issued a proclamation of free speech. Many documents were presented, and Ssu Ma-kuang was made Prime Minister.

In the spring of this year (1st of the Che Tsung, 哲 宗) the Seed Grain Law and the Law for the hiring of Workmen were abrogated. An Shih lived at Nank'ing (Chin-ling, 金 陵). Whenever he heard that one of his laws was abrogated he pretended he did not hear, but when he heard that the Law for hiring Workmen was abrogated he exclaimed: "Is this law also abrogated!" Then waiting a little while he added: "This law finally cannot be abrogated." "Tseng Pu," said he, "is the only man who, from the time we began till now, continued to believe that the laws could be enacted, and Ssu Ma-kuang is the only man who, from the time we began till now, continued to believe that they could not be enacted." Thus in one year after the death of the emperor who supported An Shih, and during the life of the latter, with a woman at the head of the government—a woman who was called the female Yao-shun—the work of ten years was overthrown amid general rejoicing.

Without following An Shih further let me close with a quotation from Boulger's History, which seems to me a proper estimate of the character of Wang An-shih. Says this thoughtful writer:—

"His schemes were Utopian. 'The state,' he declared 'should take the entire management of commerce, industry and agriculture into its own hands, with a view of succouring the working classes and preventing their being ground to dust by the rich.' During his

term of office these views were carried into execution. The poor were to be exempt from taxation, land was allotted to them, and the seed-corn provided. Every one was to have a sufficiency; there were to be no poor, no over-rich. The masses expected their chosen minister would confer on them the greatest benefits and the least discomfort entailed by human existence. China was to rejoice in an ideal happiness, because the people were to possess the main advantages of life, which were stated to be plenty and pleasure.

These dreams were rudely dispelled by the reality. Although tribunals were appointed to direct and supervise the operations of the peasant proprietors, and although theoretically—man being assumed to be a perfect machine, unbiassed by passion or sordid motives—the scheme should have proved successful and should have conferred great benefits on the people, it as a matter of fact produced none of these results, and was an unqualified failure .... Ssu Ma-kuang denounced his views as chimerical. But as men are swayed by their hopes, and as the statesman, whose argument is based on what the future—painted in his own brilliant colors—may bring forth, must have the advantage over and attract more sympathy than those who dwell on the merits of the past and oppose change, Wang An-shih .... long had the great majority of his countrymen at his back. It was only when it could no longer be denied that his schemes had proved abortive, and that his regulations were mischievous, that he lost the sympathy of the public." Nevertheless "he protested to the end that his scheme was sound, and admitted of practical application, but he does not appear to have been wronged in being styled the Chinese socialist or visionary and speculative minister of the eleventh century." (*)

(*) Boulger's History of China, Vol. I, pp. 400-403.

There is widely spread in Manchuria among both Chinese and Manchus a form of disease which will not rank with insanity, epilepsy or any other "mental" disease known to me in Christian lands. The Chinese call it "Possession by the Devil," or "demon." The trouble is intermittent, but has the patient in a sure grip. When such a person becomes a believer the disease is cured at once and forever.

Young Mao, a well-to-do farmer, went into Kai-yuen on business. There he heard of our chapel, where was preached "foreign" doctrine. He went, was interested, spoke to the preacher and remained a week on the premises to learn Christian truth. What he had learned he spoke of to his wife and mother on his return home. The former, as soon as she understood the story of free salvation through a crucified Saviour sent by the love of God, cried out: "I'm cured!" She was then and there cured of that "possession" of which she had for long, weary years been a thrall, and though during the subsequent six years she has had troubles many and great sorrows there never has been a trace of the old black shadow. The "miracle" caused a great sensation in the place, where there is now a respectable little congregation, the village going by the name of the "Jesus village."—*Home Paper.*

*The Gospel for all—Our obligation to impart it to others.**

BY REV. GEO. T. CANDLIN.

[Methodist New Connexion Mission.]

"Behold I bring you good tidings of great joy, which shall be to all people." Luke ii, 10.

MY object to-night is not to preach a sermon but to maintain a thesis. Travelling lately under circumstances which gave me exceptional opportunities of mixing with various people and hearing various opinions on different topics my attention was particularly directed to the opinions current respecting Christianity and respecting Christian missions. Impressions received two years ago in England were revived, and at the same time intensified to an almost unlimited degree. These impressions are such as seem to me no less than shocking, surprising, contradictory. For these produced in my mind the conclusion that there is within the Christian community a very prevalent opinion, and though I would not figure as an alarmist I am impelled to say it seems to be a fast increasing opinion, that Christianity as a religion is true, is a very good religion; indeed the only possible one for us the Christian peoples of the world, but that for all the other great races of mankind it has no value. The attempt to propagate it therefore in those wide regions of the world where it is not prevalent is to say the least undesirable. The degrees of undesirability, according to current opinions, vary greatly. Some without having any distinct views on the subject simply profess that they have no interest whatever in Christian missions. Others think them quite needless as well as impracticable. Others again have made the discovery of which they seem proud that they are mischievous and wrong, that in fact the missionary is to be suppressed, because he is quite unwarrantably interfering with other people's religion. Why cannot you let the heathen alone? they are all right as they are; their religions are as good for them as ours is for us. These questions indicate what seems to me to be a very common frame of mind.

But when the question is put to such people, Have you then relinquished Christianity as a religion? they resent the inquiry as an aspersion. They do not all profess to be converted people indeed, but they have not apparently abandoned their intellectual faith in Christianity. Now this is what seems to me astonishing, contra-

* Preached in Union Church, Tientsin, December 3rd, 1893.

dictory, inexplicable, amazing. I am not now speaking of that large class of people who, as they frankly confess, have no religious convictions, and who do not believe in the propagation of Christianity, because they do not believe in Christianity. Their position is logically consistent. What they do not value themselves they care not to impart to others. But to me the idea that the religion of Jesus is good for some, yet not good for all, is simply a self-contradictory idea.

This then is my thesis that the religion of Christ, whatever may be its peculiar doctrines and whatever may be its relation to other systems of belief, is a world-religion, intended for all, offering grace and blessing to all and implying the essential obligation on the part of those who have it to spread it wide among those who have it not. So that no man is justified in saying, I accept and believe in the Gospel for myself, but recognize no obligation to impart it to others. This is the thesis of my text—good tidings of great joy—*to all people.*

My position involves an extreme alternative, to which I will commit myself fully and unreservedly, viz., that in reason we can do either one of two things, but cannot take any course half way between them. We can be Christians and desire and endeavour to extend our religion all over the world, or thinking it not worth the acceptance of mankind can relinquish it altogether. But we cannot consistently accept it as good tidings which, however, are not to travel past our own ears.

The word gospel came into the world with Jesus Christ. He brought us good news—a message of peace, a promise of life. The news was for telling the message to all; the promise was unrestrained. And this is in harmony with the native instincts of the human heart. The first noblest impulse of human nature is the desire to know the truth, but this impulse itself is incomplete until it realizes itself in the effort to make it known. Why, the paltriest bit of gossip which you got from your neighbour your soul will chafe and fret until you tell it again to others. For even our love of gossip is due to a worthy faculty in us, though often but meanly used. This fellowship of ear and tongue which in small things and great urges us to tell what we hear, teach what we know and give what we receive, is a fact unending in its significance. It is a spontaneous recognition of our kinship with all men, it is an instructive assurance of the worth of truth, it is a presage of its universality. In this one single fact that it is nature, natural to us to utter what we have heard, we have the sure pledge that truth will never die out of the world, that fellowship amongst men will increase, that the claims of all to enter upon the rich inheritance

of a future ever widening and warming to a more glorious issue cannot finally be ignored. The yearning to utter is in exact proportion to our own conviction. He who tells nothing knows little, and only half believes the little he knows. He is either a mean thief trying for private ends to cheat his brothers out of the precious ore of knowledge, which is all men's property, or a lazy sluggard whose slumbering veins truth itself cannot stir. Let a man have a conviction and he will not rest till he find some one else to convince. The passion rises to such a point of burning enthusiasm that fanaticism itself is cold in comparison. There perchance the future prophet is working at some lowly task, a quiet plodder along 'the cool sequestered vale of life,' but some day, as though in a moment of accidental abstraction, a great truth comes sweeping into the line of his vision like a star of glory, every ray of which pierces him with unearthly bewitchment, and the night is forgotten, for the star only has his eyes, and the brightness and the repose and the strength of it alone flood his heart; the fire of truth has got into his blood, and in its divine intoxication he will dare all things, break all ties, leap all barriers, prove stronger than kings or multitudes; chains cannot hold, or tortures and gibbets restrain him; he must speak his thought and tell his vision, and if to secure his silence you commit him to the dark guardianship of that dread gaoler whose prison is an empire greater than that of all the kings of earth, out of the pallid realms his voice will sound with such solemn might that the ages cannot drown its echoes. What would the world do without such men? But they do not appear amongst people who say, 'Oh yes, our religion is all right for us, but we have no business to go preaching it among people who have a very good religion of their own.'

Men mistake this notion for tolerance; it seems to me it should be called by a different name. There is such a thing as apathy, and this looks very like it. Tolerance is a very good thing—the beautiful spirit of charity and tenderness which will hear as well as speak, learn as well as teach, suit the seed to the soil, be slow to demolish, patient to build, be sympathetic to every phase of life and every variety of teaching. But to have no thoughts you wish others to share with you, no ideas you care to propagate, no truths you hold so precious that you want everybody to believe them; this is not tolerance, this is intellectual stagnation, moral suicide, spiritual atrophy, eternal death. 'Good tidings' which you keep to yourself are not 'good for much.'

In these enlightened days one would not be greatly surprised to see a proposal in some of our advanced organs of intelligence that missionary societies should abandon their operations and cashier

the missionaries. Then the nations will all be comfortable all round, each one having its religion and sticking to it and being satisfied with it, and various causes of anger and strife will be set aside. Yes, no doubt, but then also will be the sure signal that Christianity has settled down to that calm quiescent state when all its value is lost, and like so many other religions it is a spent force in the world. Such a step, if we could imagine it taken, would be 'the beginning of the end,' and with sure prognostic you might anticipate the day when the adorable name, no longer sounded on every continent and carried to every isle of the sea, the name at which foolish Paul dreamt, 'every knee would bow and every tongue confess him Lord,' will be a feeble memory, the title of a king discrowned. What a contrast from New Testament times when the absorbing idea was not that we can do without missionaries, but that every Christian was a missionary, when to suggest a pause in the evangel would have been to utter treason, and when to deny Christ to the world would have been to deny Christ.

I cite no proof texts. I do not believe in them. But New Testament theology has two master principles which make the very soul of it, that Christ is a Saviour and that He is Saviour of the world. To deny either of these is to take away all that is distinctive in Christianity. The universality of Christianity is not simply written in every text but expressed in every event of the Gospel history. Its whole genesis was a witness that it could not be controlled or confined. It is open to anyone to argue that our Lord Himself tried to limit its application. If so we have to say with reverence that even He could not. Apostles and disciples certainly tried to, but in vain. Its very genius is not to build up middle-walls of partition but to break them down. Through all obstacles, all prejudice in the face of every national law and national custom you like to mention, it moved on to its never abandoned objective—the renewal of the world. That is the true goal of any religion which would be permanent. If Christianity has a serious rival it will be the religion which undertakes not less, and none can undertake more, but which offers a prospect of doing this better than she can. When she ceases to aim at it she will deny herself. 'Which shall be to all people.' The grand idea underlying the words is that the Gospel is something altogether without compass. You cannot find its limit anywhere. Salvation is a blessing too great to be localized. Whether or not our Lord Christ stands in a saving relation to the countless worlds that roll as stars in space we cannot know, but we are certain that He is the Saviour of this world and of all of it. Redeeming grace reaches perpendicularly as high as heaven and horizontally all round the equator and out to both the

Poles. 'Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth.' Such is the limitless horizon of universal hope which Christ lit with the hues of morning burnished with the deep red gold of dawn. This is the key-note of the Gospel ; it is the key-note of missions. 'The field is the world ;' the Gospel field can never be anything less. Its universality is the most essential feature of the Gospel. Once allow this claim to be lowered or limited and you have changed its very nature. After that it may be anything you like to make it, but it is no longer *the Gospel.* It loses its infinite grandeur and becomes a measurable thing, it loses its eternal principle and has a vanishing point in time's long perspective. Then it can no more say 'forever,' because it has forgotten the other words, 'wheresoever' and 'whosoever.' Then it is a thing 'in part,' and when that which is perfect is come it must be 'done away.' Once get to that, and you may have as much systematic theology as heart could wish, and a Church of reproachless respectability and devoutness, and you may refine and refine to a spurious Pharisaic type of exalted spirituality, all inhuman and other-worldly, but if you leave out the world you part company with Christ, for it was no less a purchase which He made with His most precious blood, and whatever you do He will cling to His right to the end.

You have a perfect right to say that we missionaries are wrong and foolish in trying to convert the world, and that it will end in more harm than good. Only I do not think your blame is fairly distributed, for you very unjustly leave out of sight the fact that the mistake did not begin with us. We have been seduced by a bad example. The mischief is to be traced to Peter and Philip and John, to Barnabas and Stephen and Apollos, but most of all to that reckless and criminal fanatic Paul. Nay if you will be perfect and reach the fountain-head you must lay the offence, where indeed all the world's offence was laid, and ask of the highest His right to disturb the world, to turn the tide of history into new channels and to impenetrate the ages with a quenchless passion for perfect life in a perfected society. Or can anyone give a reason why the glad tidings, in the face of all opposition and at the cost of endless disturbance, were to be spread wide through Asia Minor and on to cultured Athens and stately Corinth and martial Rome in the first century, but are not to be published among all nations now? The truth is, it is the very stamp and hall-mark of Christianity that it cannot let the world alone. It must be changing, arousing, unsettling, upheaving, renewing, and can no more lie quiet in the heart of mankind than quickening yeast can sleep in wholesome meal.

If anyone likes to say: Well but it is not the spread of the Gospel in the world that I object to; if you are sure it is the right Gospel I only object to missions as they are conducted. No doubt pure and unadulterated Christianity would be a good thing to disseminate through the world, but these systems that you teach are monstrous corruptions of it; your teachings are wrong, your methods are wrong, you do not deserve to succeed. Then I join issue with you and say you do not take exception to the principle of missions but only to the current manner of carrying them on. Then why are you not showing us the right way, why are you not taking to mankind the message which ought to go and in the way which you approve? Christ left the business on our hands, not on the hands of a few, but on the hands of His followers, of all who are Christians, on yours if you profess to be one; you are as responsible for its execution as I am; if I am wrong in my way of doing it, do not sit down and condemn the attempt altogether but show me the right way. Or, shall it be said—yet irony could reach no sublimer extreme—that those only who have misunderstood their Lord and misread His claims of the world and formed erroneous notions of His errand to mankind, are yet the only ones who have the heart to tell his name among the nations and preach His salvation through the earth; while all who have rightly conceived His character and formed a true estimate of His relation to men love Him so little that they will be at no pains to make Him known and value His truth so lightly as to wrap it in the napkin of their own intellectual vanity?

Only fancy now our acknowledging once for all that the religion we profess is not for the whole world, frankly accepting the fact, giving up the missionary dream as a delusion and in common honesty squaring our own worship to correspond. What changes we should have to make to be sure! In the first place we might hold on to the Old Testament, but the New Testament could no longer be read in our Churches, for it would contradict our theory on every page. I doubt if we could find a single chapter of it in which this wild idea of converting the world does not crop up, and we must disuse the Lord's prayer or submit it to considerable excision and provide a glossary for the rest. What a lot of explanation 'Our Father' would take to show who was meant by 'Our' and who was not. 'Hallowed be thy name' could not pass without revision of the most surprising sort. 'Thy kingdom come' would never do—must come out entire. 'Thy will be done on earth as it is in heaven.' Alas! that is worse—must be banished utterly. The 'daily bread' would be a selfish loaf, and the 'deliverance from' evil a partial grace, and 'the kingdom and the power and the glory,' of course

we knew before they did not rightly belong to it, would all break down. Then how all our hymns must be tinkered up and our forms of prayer restrained in undistinguishing benediction. Altogether we should have terrible work of it to get things right. At least it would have one healthy result. For very shame we should have to abandon the habit we have been following so long, hypocritically enough as it is, of glorying in the untold blessings which Christ had brought to the whole human race when we had come to the pass where not only was his influence confined to a third or a fourth of mankind but we had not the remotest intention of extending it farther.

But we are told that in some cases—China especially—we are introducing a disturbing force, one which is calculated to increase the difficulties of her rulers by rousing discontent among her people, one that may tend to disturb the established order and discredit time-honoured customs. We are said to be intermeddling with their unquestionable right to govern their own people in their own way. Have they then such an unanswerable right to be considered? Bear in mind how these eastern rulers have treated their subjects and that for ages, how they have let the multitudes toil in misery, how the social and physical conditions of their lot have been neglected, how all political rights have been withheld, with what cool indifference they see their subjects the victims of famine, of pestilence, of flood, of drought, how they have studied only the art of riding safely on the back of this great dumb, blinded monster, the nation, and fattening on the luxuries they have taught the starving creature to procure for them. I do not forget honourable exceptions which I know exist, but looking at them as a class, knowing their lives, knowing their political aims, knowing their callousness to misery which does not touch them, their insensate dread of any change lest it should in the remotest degree affect their age-consecrated privileges, I ask you, is it for us, the free peoples of the earth who have witnessed for liberty as our fathers died for it, who have preached the rights of men to the treasures of knowledge and the opportunities of success and advancement, to be tenderly scrupulous about their claims, to endorse their right to enslave forever and to hold back the light which may shine with searching censure on their works and ways?

We Christians want an argument which shall be effective, unfailingly effective, to prove the divinity of our religion. We have been trying various ones through nineteen centuries—metaphysics, theology, evidences—but there are flaws in them all, and the world is yet unconvinced. It is not by argument but by action that it can be convinced; success alone will succeed. Only when its love, its

truth, its purity have made all hearts glad ; only when its promise and ambition and fierce desire for the uplifting of man have wrought their perfect issue ; only when its deep peace stills the strife alike of men and nations ; only when its healing has banished woe from the last anguished sufferer's heart ; only when the kingdom comes to all, will all believe. While light shines *from* and *toward* there must be shadows. But when equally diffused, it dwells alike above, beneath, around. In the sunless splendour of the perfect day no darkness can hide.

*God's Various Methods of blessing Mankind.**

BY REV. TIMOTHY RICHARD.

[English Baptist Mission.]

Introduction :—Statistics as a Data for gauging Prosperity, Definition of Religion in general and Christianity in particular.

WHEN God first created man, male and female, we are told that God blessed them and said unto them, "Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth."

In estimating the blessings conferred on the human race it is well for us to start with some fixed data. Whatever promotes the prosperity and life of mankind generally is to be considered a blessing, whatever imperils the prosperity and life of mankind must be regarded as a curse.

The population of the Roman empire in Europe, Asia and Africa about the commencement of the Christian era has been estimated at fifty-four millions, and the population of the Chinese empire at that time about twenty millions. Suppose then that the population of the whole world was one hundred millions at that time. The present estimate of the population of the world is 1500 millions. From this it follows that the population of the world has only doubled itself every 450 years or so. This is an important factor never laid hold of before for this purpose so far as I know. If we calculate backwards from the Christian era at the same rate of progress, starting with a population of one hundred millions at the Christian era then it would have taken 12,000 years for one pair of the human race to increase to one hundred millions. From this it follows, if we accept the usual chronology, that the ancients must

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have multiplied far more rapidly than those after the Christian era, or that that chronology must be given up, as these estimates are now superseded by better ones.

But we now use these ascertained statistics simply to get an average rate of increase from which to estimate the effect of certain changes on the weal or woe of the human race. We have no time to apply it in detail this evening. We only apply it in one instance.

The latest statistics of the world give the increase of mankind at the rate of eight per cent every ten years, or in other words the doubling of the population in about ninety years. The population of Europe in 1800 was 175 millions, in 1890 it was 350 millions. This proves the prosperity of the world in this century to be five times more than the average prosperity since the Christian era.

When speaking to politicians and scientific men, religious people have often called their attention to the grave importance of *religion* in the world as the greatest power of all, and ask, "What shall it profit a man if he gain the whole world and lose his own soul"? Let us this evening, however, not dwell entirely on the *spiritual* aspect but on the material and social aspect of man as well, as these also are comprehended in the theocracy or Kingdom of Heaven which our Lord came to establish. By so doing we shall hold a better balance of the forces with which God has endowed us.

Let us see what religion really is. Many definitions of it have been given. Kant says it is *morality*. Fichte says it is *knowledge*. Schleiermacher calls it *dependance on a higher power*. Hegel calls it *freedom*. Max Müller says it is *apprehending the infinite*. That may be said of many religions. But I cannot possibly think that any of these cover what the Bible teaches us of the Kingdom of God, and the Christian religion is nothing less than that. Tylor is nearer the truth when he says that belief in spiritual beings is the *minimum* definition of religion,—in other words a definition of the smallest religion; while Christianity in its entirety is by far the greatest religion in the world, and includes *all* the definitions, while they define only different phases of its grand whole.

1. Take the passage just read from Genesis. Man is to subdue the earth and have dominion over every being and thing upon it.

2. Take the Ten Commandments. Only the first three have reference to God and the last six have reference to man; the fourth commandment seems to have reference to God and man; the works of creation (or nature as we call them in our days) were not to be forgotten, as if there should be some danger of that.

3. Take again our Lord's summary of the commandments. Love God; that is like some other minor religions, but *love thy neighbour as thyself* embraces all that is comprehended in jurisprud-

ence, law, national and international; and Christianity is therefore in its two great commandments far greater in its scope than other religions.

Take the theocracy established by Moses. True it had reference to God and man, Jews and Gentiles, bond and free. It had a code of laws relating to all matters of human welfare, but it was for the children of Israel only.

Take the glorious description given by the prophets of the Kingdom of Heaven to be established by the Messiah. The Messiah was to rule in righteousness; he was to deliver the poor and oppressed, the widow and the needy. There were to be peace and righteousness, salvation and praise. It was to carry out the will of God for all nations.

Take again what the New Testament contains. Our Lord came to establish the Kingdom of God on earth; if a kingdom, then all that belongs to a kingdom.

From the above references we see that the Christian religion includes a proper attitude towards God, towards sound government and towards the works of nature made for man's benefit. Christianity does not occupy itself in speculation about innumerable gods as the Hindoo religion does, but nevertheless it is everywhere pervaded with the sense of the divine in a more real sense than any other religion. Christianity does not occupy itself with metaphysical speculation alone like Buddhism, for it is the most practical of all religions as well as being metaphysical. Christianity does not occupy itself with speculative philosophy and paper charms to drive away evil spirits like Taoism; while it is the most powerful exorcist of evil spirits known in the world, it is the most sober religion as well. Christianity is not occupying itself with mere social problems in one nation as Confucianism does, but is the only religion in the world which practically attempts the salvation of the *whole* world. Christianity is not occupying itself in merely making an idol of a book, like the Koran, as an invaluable something received by somebody long ago, but is also a religion that believes in the spirit of God *indwelling in men now* and guiding them to-day as in days of old.

Nor is it right to allow men to squeeze this gigantic Christian religion into a corner. Statesmen of many lands—Christian as well as non-Christian—are never weary of telling Christians that they must keep their hands free from all part in government, forgetting that the government of any country is only a provincial department in the Kingdom of Heaven. The purely scientific man wishes the world to bow down and worship him as the creator of the material prosperity of modern days. But from Copernicus and Columbus to

Duff and Livingstone, from Bacon and Newton down to Sir James Simpson and Faraday, the Christian Church has its full share of distinguished discoverers, scientists and inventors.

Thus we see that ordinary definitions of religions and the relegation of Christianity merely to any one department of work fails altogether to fit in with the grand scope of Moses as to Israel or of our Lord Jesus Christ as to the whole world. The Christian Church has grappled with all problems of life and death. History records the triumphs and failures of its followers. To-day more than ever it wakes itself up again as it were from too much sleep and rest in the past and faces all problems and declares again as with the sound of a clarion in reply to God's command to save the world that nothing shall be left undone by it till

"His will be done on earth as it is done in Heaven!"

As God rules over matter and energy, mind and character, so should the full-grown child of God in his measure. As God exercises His providence over the innumerable cosmic systems that roll unerringly in infinite space as well as in the perfections of microscopic animalculae and undiscernable atoms, in the government of the kingdoms of this planet as a whole as well as in the development of character in individual man,—so will the heir of God who realizes his royal birth-right. All problems of nature, of history, of all beings, are problems which, according to his opportunity, he must study, because they are under the superintendence of his Father—God!

Having given some statistics by which to gauge the prosperity of mankind and consequently the blessing which God in His providence confers on them, and having defined religion in general and the Christian religion in particular, we now proceed to consider three great departments of methods for blessing mankind, each having its source in our Father God, viz.:—

I. By the discovery of the laws of matter and invention.

II. By the discovery of the laws of social life and legislation.

III. By the discovery of the laws of divinity and religion.

I. By the discovery of the laws of matter and invention. Recalling once more the text in Genesis about having dominion over nature this introduces us to the reign of mind over matter. In the New Testament too we are taught that the Spirit of God guides into *all* truth. An old methodist preacher once told me when I was a young student in my teens that he believed that God never meant man to be a drudge like a beast. Often have I thought of this in North China when I have seen a fine strong intelligent man pushing with all his might behind a barrow loaded with more than half a ton of goods while a mule pulled in front. Such men were

leaders of a dozen similar men and barrows and mules. Such fine men would have been captains of steamers or the managers of a great manufacturing establishment if they had only been trained to study the laws of nature and to apply them for the manufacture and transport of goods. The difference between a man being a yoke fellow with the beast of the field and a co-worker with the creator is in the exercise of mind and conscience on the great problems of life. This matter of the benefits conferred on man by science and invention is of vast extent. It is the history, in other words, of the increasing dominion of man over nature. We can only touch on the leading features.

(*a*). Let us consider, for instance, how long it took primitive man to discover fire, and then how long to discover the value of fire in cooking food as a help to digestion and nourishment.

(*b*). Consider the invention of tools, implements and weapons:—

For hunting—such as spears, bows and arrows ;

For trapping game ;

For fishing in many ways ;

For agriculture—ploughing, reaping, grinding ;

For clothing—the first attempts at spinning by finger, by spindle, by wheel, and weaving, and choice of suitable fibres ;

For building—hammer, hatchet, saws, drills, etc.;

For navigation—rafts, canoes, boats ;

For pottery ;

For fuel and lighting ;

For smelting of metals.

All these mean thousands of years of time of discovery and invention, utilizing the *materials* of nature ever close at hand.

(*c*). Consider too the discovery of the art of recording events, first by means of hieroglyphics, and latterly by phonetic writing, as well as the development of the science of numbers, all of which are of incalculable service in preserving and disseminating discovered arts, as well as in other ways.

(*d*). Next consider *modern* scientific development and invention, when the mighty *energies* of nature which have been lying idle since creation are being waked up from their eternal sleep and bidden to serve man, to toil night and day, to run over land and sea, to light instantaneously our lamps, in fact, to be our willing slaves as if we possessed Aladdin's lamp, showing us on the one hand vast and undreamt of possibilities, and on the other that we are the true sons of God, able to create new worlds! Yet this is but part of the work which God ordained man to do originally, and men now sum up their laws of dominion over nature in two great formulas, viz.,

That matter is indestructible and is measured by *weight*.

That energy is indestructible and is measured by *work*.

Next let us consider the method of blessing man by the discovery of the laws of social life and legislation.

The fierce murders and wars from Cain to Troy and from Troy to Napoleon have been unspeakable scourges to humanity. And the progress of mankind has been immensely checked by want of a just and unerring law to inflict unfailing punishment on the transgressor. This is seen before our eyes to-day in all uncivilized countries, *e.g.* Borneo, New Guinea, Central Africa and (before Christian nations took possession) in America and Australia.

Christianity wherever its principles are fully understood endeavours to introduce a *reign of law* everywhere without respect of persons:—The law of justice instead of unscrupulous power, of peace instead of war, of help instead of oppression, of love instead of selfishness and hate, of temperance instead of unlimited licence, of knowledge instead of ignorance, of general plenty instead of excessive wealth of a few and excessive poverty of the many.

But in many lands before Christianity had reached them there had been efforts more or less towards establishment of law. As these are unquestionable blessings when introduced by Christianity so they are blessings whatever government introduces them, *e.g.*, when we glance at the history of mankind at large we see—

1. That at one time communities, tribes and nations were governed by the most powerful men, and the life or death of the followers were absolutely at the will of these rulers. When captives were taken in war and were given the choice to die or work as slaves for their captors they soon supplied the tyrants and the oligarchs with slaves while their masters lived at ease; yet this was better than perfect anarchy.

2. We see that these absolute rulers gave but little justice in the early days. If a man was murdered the government did not trouble itself about it. The next of kin was to avenge the death. Or if it did interfere it was often done by such foolish means as ordeals—the same practically as the methods of witch-doctors in Africa to-day.

3. In process of time, however, certain customs were allowed to have the authority of law, and people were not entirely at the mercy of an irresponsible will or blind fate. Later on governments undertook to punish crime on payment for its service. Although liable to frequent bribery there was an idea of justice kept before the people. Feudal law became general in many lands, and a great king ruled his chiefs as these ruled their subjects. In time written laws were drawn up in China, India, Egypt and Europe. Some thousands

of years later, when Europeans during the crusades were brought in contact with Asiatic codes, new ideas of government were again suggested. The Mongol hordes later on threw all nations—Chinese, Hindus, Turks and Russians—into a fiery crucible. Out of all these commotions there arose new ideas of law and government. The renaissance began in Europe, and international law was commenced later on. The result of these laws in Christian and non-Christian nations, whether early or late, was the great civilizations of Babylon, Egypt, Greece, Rome, India and China and modern Europe and America. So far as they gave security to life and property they were a great blessing to mankind, although many of them were only suggestive prophecies of a greater ideal that was to be realised in the future. The monarchical, the republican and the constitutional governments have all been on trial and have borne their respective fruit.

Take the highest ideal wrought in France when under the influence of political leaders who did not believe in Christianity as exhibited by the Romish Church of those days. They declared for the law of liberty, of equality and of fraternity. These are grand sentiments so far as they go, and it is matter for high congratulation that godless statesmen (as many of them were) should do so much for humanity.

In order to liberty, however, Christianity makes the provision that the man should possess the same mind and spirit which was in Christ Jesus—then is he free indeed.

In order to equality, Christianity insists that it is not merely equality of classes in the same nation but equality of all nations and of all races before the universal law of God.

In order to fraternity, Christianity insists on the Fatherhood of God as a fundamental doctrine from which fraternity follows to all peoples as members of one family enjoying their father's patrimony.

Many French statesmen of superficial study had thought they had outgrown Christianity, because they had rejected the overtures of the Romish Church. After a little more study it will be evident that the instability of modern France, like the instability of France just before the great French Revolution, arises from trying to build on *partial* truths. When they have tried the principles of Christianity in their fulness, or have watched the fuller working of these in other lands, then they will have greater respect for the doctrines of Jesus Christ, as they are far more stable than anything the other principles have yet shown.

Moreover, the Christian Scriptures lay before us the law of active morality, of philanthropy, of edification, of mercy and of forgiveness which find but little room in modern politics.

The study of the blessings of the laws of social life and of sound legislation brings out these important formulas :—

1. That mind is indestructible and is measured by *adaptation*.

2. That character is indestructible and is measured by the amount of its *good works*.

Lastly let us consider the method of blessing man by the discovery of the laws of divinity and religion.

1. Hindooism believed much in superhuman beings controlling both the world and the affairs of men much as the Grecians did ; hence it was the proper thing to honour the gods. This gave the Hindoos rest of mind for a millennium.

2. But it was said man was the sport of gods who were moved like men by passions. Buddhism was a rebound from the belief that these gods controlled everything by their own changeable wills to the belief that man could control everything—even the gods—if he had sufficient knowledge of the one immutable mind behind all. It was something like the maintainence of free-will against necessity. That gave some relief to men's minds for another millennium.

3. Taoism was a belief that there is a spiritual law—"Tao"—permeating all nature, and latterly that the high priest of Taoism could control all evil spirits; so superstitious belief in charms arose, as well as belief in a power to transmute substances into totally new ones, which has latterly developed into the science of chemistry in the West. This gave some relief to men's minds in China for two millenniums.

4. Confucianism set itself to govern States rather than individuals, though it insists that right government of States can only be the result of right principles in individuals. While in international law it is unable to satisfy international needs without consulting Dr. Martin's "*Wan Kwoh Kung Fa*" and other Christian authorities, yet its insistance down the ages that virtue in the long run is more powerful than arms like the second Table of the Decalogue has given comparative rest to a fourth of the human race for about two millenniums.

5. Judaism was originally a theocracy. Its King, the creator of the world, who had a providence over the world, was also a law-giver to the world. But the Jews made their laws national and tribal—Abrahamic. When Jesus Christ came He proclaimed this theocracy a *universal* one. He said, "Many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God." John said that Christ is "the light that lighteth every man that cometh into the world." Peter said, "God is no respector of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." Paul said, "Is God the God of the Jews only? Is He not also of the

Gentiles? Yes, of the Gentiles also." This has given relief to the minds of men for two millenniums. But to some only for about 500 years.

6. When the early Church forgot the fundamental point of loyalty to God and made theological opinions about the trinity of greater importance than divinity itself, then God allowed Mohammedanism to arise, as a re-action against that error, to proclaim the universal supremacy of God and the theocracy which Jesus Christ sought to establish, and which the Eastern Christians had allowed to fall into secondary importance, and this has given satisfaction to Mohammedans for over a millennium.

7. Roman Catholicism undertook to establish a theocracy from the time when Augustine wrote his "City of God." It was very widely received, till at last all discoveries to the west of Europe were to be handed over to the Spanish empire, and all discoveries to the east were handed over to the Portuguese to be held by both empires as property for the Pope, the universal ruler and vicegerent of God. This conception gave relief to the minds of many in Christendom for another millennium.

8. But as the Pope did not recognise that each man was in a certain sense also a vicegerent of God to have dominion each in his measure over the earth, therefore Protestantism arose and claimed individual inspiration and direction from God as much as any Pope could claim. Protestantism found the Bible the most handy weapon to overthrow the monopoly which the Pope claimed, as the Bible speaks of the Spirit of God to be poured out on *all* flesh, and of individual men being elected, and called to be co-workers with God. Protestantism established education in every land and the Bible as its leading text book. All Northern Europe and Northern America preferred to believe the Bible to believing in the Pope, for it gave individual liberty and divine inspiration, while the other made man a mere tool or slave of the Pope. This has given widespread relief to a large proportion of the Christian Church up to the present.

9. While Protestantism was claiming religious freedom Napoleon, Voltaire, Paul Bert, Mazzini and Garibaldi had been proclaiming political freedom. However wrong some of these were in many things they are still held in high honour by a large portion of Europe. The reason is that the Roman Catholic Church had neglected the duty laid upon it by our Saviour to remove all wrongs and bring in the reign of righteousness and peace. God therefore raised these—the very hard stones as it were—to do the work of the children of God, and the peoples of Southern Europe are praising God for the relief that has been brought to them. God also

will reward these men who have loved their fellow-men more than those who, professing to love God, forgot to relieve the oppressed.

10. Now we are face to face for the first time with all the religions of the world. The first Parliament of Religions ever held in the world has just been held. There are two ways of dealing with these other religions, namely, the Jewish one of exclusiveness, saying that there is no good outside our own religion, and the method of our Lord and His apostles, who declared that faith was not the exclusive possession of the Jews; our Lord saying of one outside the Jewish pale, "I have not found so great faith, no, not in Israel." Even zealous Peter had a difficulty to get round to this view until he found that the Spirit of God had come down on Cornelius and his friends as much as upon himself. As the sunshine and the rain are given to all nations alike without respect of persons so is the Spirit given to nations and all religions that seek it; the difference is in the reception given to the Spirit; some heed it little while others heed it much. The laws of nature are the same in all parts of the world, but some know what they are and how to utilize them much better than others. So with the highest development of religion; Christianity is by far the highest known on earth, and it is our high privilege to declare the glad tidings of this religion to all the world. Even the other religions at the Parliament seem to have acquiesced in the universal satisfaction it seems to give, for they joined without a protest in the Lord's Prayer and called it the universal prayer!

11. Even those who did not join in the Parliament of Religions are now everywhere enlarging the scope of the Christian Church. In addition to evangelists the Church needs pastors, needs teachers, needs prophets and needs apostles—each with different departments of work to carry on. The Y. M. C. A. once commenced with only evangelistic notions, but those of to-day have developed into an organization where science and history and every branch of knowledge is taught as departments of Christian work. The World's W. C. T. U., though beginning with one aim, found that society was complex, and that a single section of society often cannot be helped without the whole; so now it has about forty departments. General Booth declared that Christian work among the poor in East London could not be carried on without a social scheme. When the dockers of London struck against the oppression of capitalists, the leading ministers of Romanism and Protestantism united as one man to help the poor and needy and oppressed; for socialism is now recognized to be a department that ought to be taken up by the Christian Church. The Protestant doctrine of individual liberty which the Pope has striven hard to suppress for many centuries has for some

time now triumphed politically, even in the Roman Catholic countries of Italy and Spain and Austria; even the circulation of the Scriptures which teach individual guidance by the Holy Spirit has been lately authorized in Italy by the Pope himself! Professor Drummond speaks of a "city without a Church," and Mr. Stead advocates a civic Church. In missions we have medical, educational, literary and industrial as well as evangelistic work.

Thus in all departments of life we find Christians carrying with them the principles of the Christian religion or Kingdom of God to bless and to save every circle within their reach.

They believe that God is immortal and is in the most reverend sense measured by His *creative*, *sustaining* and *redemptive* (repairing) *work*.

They believe that man when he gets the Spirit of God planted in him likewise becomes immortal, and that man is measured by similar God-like acts according to his ability and opportunity.

Thus, whether in science and invention, in law and government, or in seeking higher and immortal life, it appears that God from the creation of the world till now has not ceased to give His blessing on every effort to benefit and improve the condition of man.

Early Buddhism in China.

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(Concluded from p. 234, May No.).

WEI SZ-LIH[1] submitted yet another memorial as follows:—"Of late an extraordinary number of monasteries have been constructed; the cost has been enormous, the people's strength is strained, and complaints are universal. Should drought, flood, or any such disaster occur, or the Tartar nomads give trouble, though Buddha should give us his best aid, what good could he do?" But still the emperor would not listen.

In the 2nd year[2] of *Hüan Tsung's* period *K'ai-yüan*, princes and nobles emulated each other in building monasteries and becoming priests. Rich families and sturdy men shaved off the hair to avoid personal services. *Yao Ts'ung*[3] represented to the emperor that "*Buddôchinga* had been as unable to preserve *Chao* as *Kumâradjîva* had been unable to preserve *Ts'in*. *Siang*,[4] of *Ts'i* and *Wu*,

[1] 韋嗣立. [2] A. D. 714. [3] 姚崇 or 姚元崇.

[4] The Emperor *Siang* (襄), elder brother of *Kao Yang* (高洋), the founder of the *Sien-pi* Tartar dynasty of Northern *Ts'i* in *Honan*, A. D. 550. The elder brother, *Kao Ch'êng* (澄), had never reigned, but received a posthumous title, as did also his father, 高歡 or 神武帝.

of *Liang* were both unable to escape disaster. What is the use of making priests wholesale out of rogues and thus corrupting the true[1] law?" His Majesty took the advice, and got rid of over 12,000 persons. He prohibited the building of any more monasteries or the casting of images[2]. Official families were forbidden to consort with bonzes and nuns. These were next placed under control, and the Board of Ceremonies was ordered to issue certificates[3].

The Emperor *Suh Tsung* erected a preaching platform[4] in the inner palace itself, turned the palace folk into Buddhist *Bôdhisattva*[5] and the military guards into *Vadjrapânis*[6] and called upon his ministers to do obeisance on their knees.[7] *Chang Hao*[8] remonstrated saying: "Monarchs should stave off anarchy by their own careful conduct; I have yet to learn that peace and happiness can be attracted by feeding a parcel of monks." However the emperor paid no attention to him.[9]

In the 14th year[10] of *Hien Tsung's* period *Yüan-ho*, a Buddha's bone was brought to the capital. Previous to this the Archimandrite[11] had represented to the emperor that in the pagoda of the *Fah-mên*[12] monastery of *Fêng-siang* there was the bone of one of Buddha's fingers, that it was exhibited every thirty years, and that whenever it was exhibited the harvests were good and the country at peace, that it was due to be opened next year, and he begged the emperor to go out to welcome it. His Majesty accepted this advice, and accordingly, when Buddha's bone arrived in the metropolis, he kept it in his private apartments for three days, and had it sent round to each of the monasteries in turn. The princes, high dignitaries and people of all kinds crowded eagerly to get a chance of gazing at it and making some offering to it. *Han Yü*, Assistant President of the Board of Punishments, submitted a memorial of strong remonstrance.[13] The emperor was exceedingly wroth when he read this memorial, and dismissed him to the remote post of *Ch'ao-chou* prefect.[14]

[1] 正法; this has a Buddhistic as well as a Confucian sense. *Cf.* 像法.
[2] Mr. Watters adds, "and the copying out of the sacred books."
[3] 給牒; These, called also 度牒, were abolished a century or more ago by *Kien Lung*.
[4] 道場. [5] 佛菩薩.
[6] 金剛神; I suppose the same as 丨丨杵 or 丨丨力士.
[7] 膜拜.
[8] 張鎬; a learned but rather masterful man.
[9] Mr. Watters mentions other vagaries of this silly monarch.
[10] A. D. 819.
[11] 功德使; the official title of the 大和尙.
[12] 鳳翔法門寺; see my paper on the Nestorians in the *N. C. B. R. A. S. Journal*, Vol. xxiv, shewing that the term *fah-mên* was applied to Nestorians as well as Buddhists. *Fêng-siang Fu* is west of *Si-an Fu*, or *Chang-an*.
[13] For a full account see *China Review*, Vol. i, page 342.
[14] Near Swatow.

In the 2nd year[1] of *Wên Tsung's* period *T'ai-ho*, the emperor discovered the image of a *Bôdhisattva* in the shell of an oyster he was eating. He issued a manifesto commanding that an image of *Kwan-yin*[2] should be set up in every monastery in the empire and worshipped. In the 4th year[3] of *K'ai-ch'êng* he ordered count to be made of all the bonzeries and nunneries in the empire; of the former there were 44,600[4] in all, and of the latter over 265,000 persons.

In the 5th year[5] of *Wu Tsung's* period *Hwei-ch'ang*, the emperor, disgusted at the way in which monks and nuns were wasting the substance of the empire, gave orders that two monasteries should be allowed to remain in each of the capitals—upper and eastern—with an allotment of thirty bonzes for each, and that each military centre[6] in the empire should be allowed one monastery; the said monasteries to be ranked in three grades, with an allotment of bonzes accordingly, and that all other bonzes and all nuns should be constrained to revert to lay life. All their real and personal property was confiscated to the state; the building materials were utilised for the erection of *yamêns* and post-stations, and the copper images, bells and clappers[7] were melted down into coin. More than 4600 monasteries[8] were thus destroyed, whilst 260,500 monks and nuns reverted to lay life. Several hundred thousand acres[9] of excellent land were appropriated with 150,000 male and female slaves.[10]

In the 1st year of *Süan Tsung's* period *Ta-chung*[11], prince and ministers set to work to reverse the *Hwei-ch'ang*[12] prohibitions, so that the abuses occasioned by monks and nuns all regained their former vigour. The doctor *Sun Ts'iao*[13] represented to His Majesty that "whilst the men at their ploughs and the women at their looms could hardly earn enough to keep the people in sufficiency of food and clothing a pack of priests were sitting at their ease in magnificent houses, living on the fat of the land, so that ten house-

[1] A. D. 828. [2] A note says "of *Kwan-yin*," *i.e.*, *Avalôkitîsvara*.
[3] A. D. 839.
[4] See below; this must mean 4600, which would give fifty or sixty to each instead of only five or six persons.
[5] A. D. 845.
[6] 節鎮; at this time the districts of the empire seem to have undergone an entirely new organization; the military power being more prominent than now.
[7] 磬; we have no name for these flat, triangular articles of a gong-like nature.
[8] This is supported by Mr. Watters. But what became of the other 40,000 houses? Surely either one or the other is a misprint?
[9] 數千萬頃; this does not mean "several tens of millions" of hundreds of Chinese acres, but "several thousands or even a myriad" of hundreds of acres, about 200,000 English acres.
[10] Mr. Watters talks of the "magnificent scale" of the purging, never equalled in Buddhist history. But our Henry the Eighth, according to Hallam, by the suppression of monasteries received "such a torrent of wealth as has seldom been equalled in any country," and the effects of his policy have been more lasting.
[11] Mayer's Manual erroneously calls it *T'ai-chung*.
[12] See Note 5. [13] 進士孫樵.

holders were put to it hard to support one bonze. *Wu Tsung* had been indignant that such should have been the case, and got rid of 170,000[1] or more bonzes, which meant that 1,700,000 families in the empire at last got a respite. But since Your Majesty has been on the throne the abandoned[2] monasteries have been repaired and refilled with monks, almost on the former scale. Even though it may not be possible to get rid of accumulated abuses like *Wu Tsung* did why restore what has once been cast off? I should be glad to see an unmistakable decree issued to put a stop to this, so that the people may yet have a little breathing time." The emperor took his advice, and once more prohibited the clandestine taking[3] of monks' and nuns' orders.

I Tsung[4] was a very earnest devotee to Buddhism. He had a preaching place set out in the palace grounds, from which he himself chaunted the *sûtras*, copying out the Sanskrit character with his own hand. The monasteries were several times honoured with imperial visits, and he made gifts with a lavish hand. *Siao Fang*,[5] President of the Board of Office, submitted the following memorial: "The Abstruse[6] One's doctrine placed kindness and sparingness above all things. The Spotless[7] King's principles gave the first rank to benevolence and right. These rules have come down to us through a hundred[8] generations, and certainly nothing is likely to be added to them. But Buddha's idea of what is right is very different from this, and is not such as monarchs ought to aspire to." The emperor would not accept his advice. He on one occasion entertained 10,000 bonzes with food and himself acted as one of the choristers. *Li Wei*[9] sent up a memorial earnestly remonstrating against such proceedings, but the emperor would not follow his advice either. He sent a representative to welcome a Buddha's bone to the capital. A very large number of his public officers remonstrated with him about this, one even going so far as to remind him that *Hien Tsung* died shortly after going out to meet Buddha's bone. His Majesty said: "So long as I am alive to see it what do I care if I die?" And when it reached the capital His Majesty descended from the elevated dais, went down on his knees and welcomed it with a copious flow of tears, into the palace precincts.

[1] From which we must assume that the other 90,000 were nuns.

[2] 廢; perhaps many were allowed to go to ruin without being actually destroyed. See Notes 4, 8, p. 284.

[3] 度; this word means "to become" (a religious), and is, I suppose, connected with the Buddhistic idea of "redeeming" misery, or "passing" into another life.

[4] A. D. 860-873. [5] 蕭倣

[6] 玄祖; an excellent name of the obscure *Lao-tsz*.

[7] 素王; Confucius; the idea seems to be "uncrowned king," *i.e.*, without the gewgaws of lay office.

[8] A figure of speech; the then "Confucius" was only No. 40.

[9] 李蔚.

The After *T'ang* Emperor *Chwang*[1] *Tsung* was an infatuated Buddhist. He would always receive with an obeisance any Tartar[2] bonzes who presented themselves. In the 3rd year[3] of *T'ung Kwang* the *Wu-t'ai*[4] bonze *Ch'êng Hwei*[4] pretended that he was able to cow the celestial dragon, command winds and summon rain. The *T'ang* monarch went in person at the head of his queens to do obeisance to him. *Ch'êng Hwei* sat at his ease without rising, and of course all the public officers had to do obeisance too, with the exception, however, of *Kwoh Ch'ung-t'ao*[5], who would not. Just then there was a great drought, and he was brought in triumph to *Loh-yang* and told to pray for rain: for several days no rain came. Some one said to *Ch'êng Hwei*[6]: "The officials are going to burn you, because there is no response to the prayer for rain they got you to make." He decamped, and afterwards died of shame. In the second year[7] of the After *Chou* Emperor *Shï Tsung*, period *Hien-têh*, orders were issued that all monasteries in the empire not provided with imperial door-tablets should be disused. The number of monasteries thus abandoned exceeded thirty thousand, and only 2694 were kept on. The unauthorised taking the vows as bonze or nun was likewise prohibited, as also the devoting of the body,[8] mutilating of the hands and feet, burning of the fingers, hanging lamps by things suspended to the body[9] and so on, with a view to imposing on the people. The same year stock was taken of the images of Buddha possessed by the common people, with a view to melting them into coin; these were to be surrendered to the officials in return for their value, and it was declared a capital offence to conceal any weighing five pounds and over after the date fixed, with minor punishments for less quantities. He said to his courtiers: "As Buddha converts men through virtuous doctrine, if the mind is bent on doing good that is all that is required to become Buddha.

[1] *Li Ts'un-hüh* (李存勗), Prince of *Tsin* (晉), founder of the After *T'ang* dynasty, originally of *Sha-t'o* Turk (沙陀) race of the family of *Chu-sie* (朱邪), whose descendants Marco Polo found at Ten-duc (天德).

[2] See Note 3, p. 232, May No. This word includes "Indian," for north India had been for long under the Ephthalites (悒怛 or 嚈噠,) *i.e.*, the ancient *Ta-yüeh-chi* (大月支) who, driven from *Kan-suh* by the Huns, founded, about the Christian era, a strong empire in Afghanistan (愛烏罕) (*T'ung-chï*), and were the chief channel through which Buddhism percolated into China. See Note 9, p. 226, May No.

[3] A. D. 925. [4] 五臺 in *Shan-si*; first became sacred A. D. 309 (誠惠).

[5] 郭崇韜; the conqueror of *Sz-ch'wan*, afterwards a victim to the spite of eunuchs.

[6] It is difficult not to think of the unhappy Boulanger's fate by comparison. He also was frightened into bolting.

[7] A. D. 955; *Ch'ai Jung* (柴榮), nephew, through his aunt, of *Kwoh-wei* (郭威), founder of the After *Chou* dynasty, whom he succeeded.

[8] 捨身; as this was done by *Liang Wu-ti* and two *Ch'ên* emperors it is difficult to see why Mr. Watters adds "(to death)" unless he means "during life."

[9] Mr. Watters explains "hooks inserted into the flesh," but 帶鉗 seems to mean "nippers" of some sort.

It is absurd to say that these copper images are Buddha.[1] Besides, Buddha's mind was bent on doing good to men, and he even gave his head and eyes away in charity.[2] If I can assist the people with my body I will not grudge it either."

The "Last Emperor," *Li Yih*,[3] of the Southern *T'ang* dynasty, was an infatuated believer in Buddha, and erected lofty religious buildings within the palace precincts. He assembled by invitation a number of bonzes and nuns, and, together with his Empress *Chou*,[4] put on the college[5] cap and coloured robe,[6] recited a certain number of *sûtras*, and, kneeling down, knocked their foreheads on the ground until there was a visible swelling. He personally shaved the bamboos for the privy[7] sticks of the acolytes, and tested them with his own cheek to see if there were any asperities left on the surface, in which case he administered another clean scrape. He encouraged Taoist priests to become bonzes by a bounty of two pounds[8] a head, and when some bonzes were found guilty of incontinence he said: "They had a desire to marry; if they are adjudged according to law that will be indulging their desire[9];" so he only made them perform a hundred obeisances in worship of Buddha, and dismissed them. When any sentence of death was pronounced he would place a lighted lamp before Buddha's image all night to see the result. This was called the "lamp of life." If it went out the law ran its course; if not then a reprieve followed. The consequence was that rich folk bribed the attendants to add a little oil on the sly, so that large numbers escaped death. And when the *Sung* armies were beleaguering *Kin-ling*, the "Last Emperor" summoned a bonze named *Siao Ch'ang-lao*[10] and asked him about his probable fate. The answer was: "Let me make use of Buddha's might in defence." On this he mounted the walls and shouted aloud. The "Last Emperor" then ordered both bonzes and laymen to recite the Misery-rescuing *Bôdhisattva*[11]. The whole

[1] Mr. Watters puts rather different words in the emperor's mouth.

[2] Alluding to the two *Jâtaka* stories mentioned by Legge in his *Fâ-hien*, p. 32.

[3] 後主李煜; Mr. Mayer's *Manual* is defective, in that it mentions no minor dynasties. This power was founded at Nanking by the *Sü* family (徐溫 and 徐誥), who had served the *Wu* dynasty of Hangchow 919-37; it lasted from 937 to 976, having taken the clan name of *Li*. An author's note explains that the last emperor was an extravagant self-indulgent man, and that one of his ministers named *P'an Yu* (潘佑) committed suicide in a prison to which he had been condemned for his remonstrances. The *Sung* emperor on the conquest of *Kin-ling* (Nanking) in his clemency made this last emperor a marquis (違命侯).

[4] 周后. [5] 僧伽帽. [6] 袈裟; the *Kachâya*.

[7] 厠簡; as now in Burma sticks were used in the retiring places.

[8] 二金; it has been stated by some one recently (I think myself) that the Chinese once used gold as money, but even if that is so I think it is here used in the sense of 斤, and even of 兩 *in silver*, *e.g.*, 漢以一斤爲一金.

[9] I suppose this means that by law he should be defrocked, and thus rendered free to indulge. [10] 小長老.

[11] 救苦; the word, as in *Bôdhisattva Pitaka*, seems to be here used in metonymy

city was in a state of uproar of excitement, and before many minutes stones and arrows came pouring in. Then he once more called upon *Siao Ch'ang-lao* to motion them[1] off, but the latter pleaded inability to rise from sickness. Then only did the emperor begin to suspect that he was a humbug, and killed him.

[1] Perhaps this is "summoned him and motioned to him."

(To be continued.)

Educational Department.

JOHN FRYER, ESQ., LL.D.,
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

Dr. Pilcher's Correspondence in Regard to School Books.

DR. PILCHER, whose lamented death has deprived our Association of one of its most effective workers, sent out a number of printed circulars (nearly 600) early in the summer of last year to the missionaries in China, asking an expression of their views in regard to the preparation of books for use in our mission schools, and also for information as to what had been done or was being done along this line.

After receiving a considerable number of replies he set to work to digest them and prepare a synopsis for publication in the RECORDER. But his untimely death prevented the completion of the work. After his death the whole correspondence, together with his first draft of the digest of the same, were sent to Dr. Sheffield, who was acting as Secretary of the Publication Committee in the absence of Mr. Hayes. Subsequently, as I had been elected as Chairman of the Publication Committee, this correspondence was sent to me.

I have carefully looked through the replies received by Dr. Pilcher, and I find that he has included in his synopsis of them about everything that is of general interest to the members of the Association. I therefore copy it out and send it for publication in the RECORDER.

Dr. Pilcher divides the synopsis into three parts. The first is

I. Text-books that are needed.

Helps to understand the Bible and to apply its teachings to every-day life.—Rev. C. A. Stanley, Tientsin.

Arithmetical Questions, to serve as exercises to Mateer's book, without answers, or answers separate. Sets of examination cards would perhaps be better.

Primers on Light and Heat.

Natural Philosophy (on the lines of Newtle).

Series of Readers adapted to Chinese students of English.

Sets of Examination Cards in Algebra.

Euclid, edited in handy parts.

Small Primer of Geography of China.—Rev. T. E. North, Wesleyan Mission, Wuchang.

Christian Ethics.

Psychology.

Commentary on the Gospels, Romans and I. Peter, suitable for text-books.—Rev. G. S. Hays, Presbyterian Mission, Chefoo.

A good Descriptive Geography.

A good work on Trigonometry.

A good book on Botany.

A good Elementary Practical Arithmetic.

A series of Chinese Readers.

A good work on the Geography of China.

A series of Outline Geographical Maps.—Rev. F. E. Meigs, Christian College, Nanking.

A small book explaining the Simple Rules of Western Arithmetic.—Rev. C. S. Sparham, London Mission, Hankow.

Chemistry (Steele's), with new notation.

Physics ditto.

Key or Science Manual (Steele's).

A work on Navigation.

Elementary Mechanics.

Mental Science.

Moral Science.

School Register and Grade Books.

Ganot's Physics, or a similar work for more advanced students.

The balance of the Algebra, Dr. Mateer's being incomplete.

Biology.

Civil Engineering, especially Land Surveying.

Electricity in series, with the works by Mr. Hayes on Light and Acoustics. The series, when complete, might take the place of Ganot's Physics or a similar work.—Rev. A. P. Parker, D.D., Buffington College, Suchow.

A very simple Geography.

A set of Questions on the Gospels taken separately.

A set of Foundation Texts, such as John iii, 16.—Rev. G. Kentfield, Kao-in, Kiang-su.

A new Elementary Physiology for preparatory school work.

A new Technical Work on Physiology for medical students, Dr. Kerr's being out of date and full of errors.

A work on Chemistry, a complete text-book, so divided into parts that these parts may be used separately in the schools of different grade.

A work on Medical Physics.

A work on Therapeutics.—Geo. A. Stuart, M.D., M. E. Mission, Wuhu.

Primary Geography, between Pilcher's Catechism and Chapin's High School Geography.—Rev. T. W. Houston, Pres. Mission, Nanking.

A series of Elementary Readers, beginning in Mandarin and running into Easy *Wên-li,* for use in elementary schools.

Elementary Written Arithmetic.

Physiology and Hygiene, for girls' schools.

Wall Maps of Palestine and Surrounding Countries.

Determinative Mineralogy.

Chemistry, with new notation and simple tests of minerals added.

Elementary Physics.

Simple History of China.

Elementary Geography, between Pilcher's and Chapin's.—Rev. W. M. Hayes, Presbyterian Mission, Tengchow Fu.

First Book of Botany, Miss Youman's, for little children.

Fairy Land of Science, Arabella B. Buckley's.

Short History of Natural Science, for reading.

Temperance Series.—Miss M. C. Robinson, M. E. Mission Chinkiang.

Elementary Astronomy.—Rev. W. M. Hayes, Presby. Mission, Tengchow Fu.

Advanced Chemistry, based on Bloxam's, with Qualitative Analysis.

Botany, with diagrams and questions.

Normal Class Teaching.

Mineralogy.—Rev. A. P. Parker, D.D., M. E. Ch., South, Suchow.

Homiletics and Pastoral Theology.

Old Testament History.

A set of Bible Maps.

A new Harmony of the Gospels.

A new Christology.

A book on Music.

Readers of different grades, made on the same principle as those at home.

A good Speaker.—Rev. C. Goodrich, D.D., A. B. C. F. M., T'ung-chow.

Introduction to the Books of the Bible.

Elements of Descriptive Astronomy, based on Steele's.

History of China.—Rev. L. W. Pilcher, D.D., Peking University.

Books needed for the class-room, and should be prepared with the class-room in view—not too full or profuse—with questions and plenty of examples for practice, where available; divided into lessons and paragraphs and occasional analysis of the subject treated in the lesson, &c., &c.—Rev. A. P. Parker, D.D., Suchow.

II. *Text-books in preparation.*

Commentary on the Gospel of Matthew.

Commentary on I. Peter.—Rev. G. S. Hays, Presby. Mission, Chefoo.

Ray's Elementary Practical Arithmetic.—Rev. F. E. Meigs, Christian College, Nanking.

Analytical Geometry, Loomis.

Diff. and Int. Calculus, Loomis.

Physics, Steele's.—Rev. A. P. Parker, D.D., Buffington College, Suchow.

Bible Index.

Oxford Bible Index with additions in the form of a Bible Dictionary, from Young's Bible Concordance.—Rev. James J. Banbury, M. E. Mission, Kiukiang.

Natural Theology in Easy Wên-li, showing that the teachings of nature, rightly interpreted, are in accordance with the Bible, and so confirm the inspiration of the Scriptures.—Rev. J. L. Whiting, Presbyterian Mission, Peking.

Chemistry—Part on Qualitative Analysis of Inorganic Substances to be ready within another year. Collaborateur wanted for the whole work.

Therapeutics—In contemplation, based on Dr. Milner Fathquile's Handbook of Treatment.—G. A. Stuart, M.D., M. E. Mission, Wuhu.

Elementary Physiology—Mandarin translation of Miss Safford's work in the Suchow dialect.—Mrs. R. E. Abbey, Presbyterian Mission, Nanking.

Guide to Natural Philosophy, Heat.

Catechism on Heat.—Rev. Jas. Jackson, M. E. Mission, Kiukiang.

Wall Maps of Palestine and Surrounding Countries, enlarged from the Chatauquan Sacred Geography.

Elementary Geography—In series with Chapin's.—Mrs. E. G. Ritchie, Presbyterian Mission, Tengchow.

Moral Science.

Chemistry, Steele's, with new nomenclature.—Rev. J. C. Ferguson, M. E. Mission, Nanking.

Mineralogy.—Rev. W. M. Hayes, Presbyterian Mission, Tengchow.

Qualitative Chemistry—Almost ready for the press.—J. B. Neal, M.D., Presbyterian Mission, Tsinan Fu.

Elements of Descriptive Astronomy, based on Steele's.—Rev. L. W. Pilcher, D.D., M. E. Mission, Peking.

Algebra.

Euclid.—Rev. W. S. Moule, C. M. S., Ningpo.

Electricity, based on Ganot.—Rev. C. W. Mateer, D.D., Têngchow College.

Church History.

Theology.—Rev. D. Z. Sheffield, D.D., T'ungchow.

Homiletics and Pastoral Theology.—Rev. C. Goodrich, D.D., T'ungchow.

History of China.—Teacher Chu Ko, Peking University.

III. *Works now in Press or going the round of the Committee.*

1. A Treatise on Light, by Rev. W. M. Hayes, of the Tengchow College. (In press).

2. A Treatise on Acoustics, by the same author.

3. Zoology, by Mrs. A. P. Parker, of Suchow. (In press).

4. Conic Sections, by Rev. J. H. Judson, Hangchow. (Already published).

5. Trigonometry, by Rev. A. P. Parker, D.D., Suchow. Based on Loomis, in line with Mateer's Algebra and Geometry. (In press).

6. Elements of Physiology and Hygiene, by Mary Porter Gamewell. (Going the rounds).

7. Wall Maps of Scripture Geography, by Mrs. Ritchie, of Têngchow Fu. (Going the rounds).

8. Analytical Geometry, Loomis's, by Rev. A. P. Parker, D.D. (Going the rounds).

9. Theology, by Rev. D. Z. Sheffield, D.D., being printed on blocks by himself.

Remarks.

1. We see from these lists the wide range of subjects embraced in the missionary educational programme. Those who are qualified and feel called to the work of preparing school and textbooks have here a large field for usefulness. These lists also show the demand for an extended educational literature for China, and the extent of this demand is further indicated by the rapid sales of school books from the Presbyterian Mission Press at Shanghai.

2. I venture to urge that all who have school books in the course of preparation will push them forward to completion with all possible energy and despatch, consistent with thorough work. Our

schools are needing more books badly, and those who have these schools in charge are constantly hindered in the full development of their plans by the lack of a suitable variety of available text-books.

3. Will not others undertake the preparation of some of these much needed school books? Much remains to be done. Many hands make light work. Those especially who are engaged in direct educational work ought to have one or more books in the course of preparation all the time. The class room is the very best place to make a book for use in the class room.

4. Will all who undertake any new work in this line kindly notify Mr. Ferguson, Secretary, or Dr. Fryer, General Editor, from time to time, of what is being done, so that notice may be published in the RECORDER, and thus all concerned can be kept posted as to what is being done.

A. P. PARKER.

Notes and Items.

IN a late number of the New York *Independent* Rev. David Downie, D.D., of Kellore, India, a missionary of the American Baptist Missionary Union, had an interesting article, in which he said: "Even up to the present time men continue to discuss the relative value of the various forces in missionary work. Why is it we never hear men discuss the relative value of the Army and Navy? Yet a discussion on "the Army *versus* the Navy" would be just as sensible as "Evangelistic *versus* Educational Work in Missions." The truth is there is no *versus* about it. The job we have on hand will demand the exercise of every possible force we have, and the sooner we stop discussion as to methods and get at the work, each in the way he can work the best, the better it will be for the Kingdom of God and the souls of those we seek to save. There is a Waterloo ahead of us, and it will take the "Allied Forces" to win it."

We have pleasure in announcing that Rev. A. P. Parker, D.D., has been elected by the other members of the Publication Committee to the responsible position of chairman, to supply the place of the late Dr. Pilcher. Rev. Henry V. Noyes, Canton, has been elected as the other member of the committee. The committee is to be congratulated upon this new arrangement.

"The Anglo-Chinese College Parsing Book" is the title of a new blank book just published by Prof. W. B. Bonnell. It is meant as a guide to students of the English language in the difficult

work of parsing. One space is left for inserting the word ; another space for its classification; still another for nouns, which is subdivided into spaces for gender, number, person and case ; still another space for verbs, with sub-divisions of voice, mood and tense ; another space is devoted to the degrees of adjectives ; and the last space to the word's "office in the sentence." The book is printed in good form by the Mission Press, and will supply a felt need for helps in the difficult work of teaching English. Prof. Bonnell has had long experience in this teaching, and is well able to judge as to the kind of book needed for this purpose. It seems strange that nothing of an elaborate nature has yet been prepared to facilitate the teaching of English by those who have been engaged in such work. The only other attempt we have known of is that of Miss Spencer, of St. John's College, in her Reading Book. It cannot be that the ordinary Primers and Readers which are used in Western primary schools are best adapted to teach a new language to foreign pupils. The French fathers long ago discovered that this method was faulty and prepared a really valuable work on "A Method of Learning English." The English sentences in this work are not good, but the plan is most excellent. Surely the zeal of Frenchmen to provide a good medium of teaching the English language ought to be a stimulus to English and American missionaries to produce something on this line which would supply the need. A work on the basis of Fosquelle, adapted to a Chinese-English form, would be most valuable. We welcome this work of Prof. Bonnell's, chiefly because it is a move in the direction of supplying us with new and better facilities for teaching English.

The Treasurer of the Methodist Episcopal (South) Mission has paid to the Treasurer of our Educational Association one hundred dollars as an aid to publishing Mrs. Parker's work on Zoology. This shows the generous appreciation of Mrs. Parker's work by her own Mission. We trust that this is only the first of many such grants from various missionary Boards.

Rev. Francis E. Clark, D.D., President of the Young People's Society of Christian Endeavor, in a recent article spoke noble words for the educational work of missionary societies. He recommended these schools as a magnificent investment for millionnaires and assured them that their "money would help to regenerate nations." He also says: "If I could organize a personally conducted tour *à la* Cook or Gaze I would like to take a ship-load of American millionnaires and show them those throngs of bright-eyed, eager, intelligent youth, the equals of our college boys in quickness and promise, and say to them, "See what a few ten thou-

sands from your abundant millions will accomplish. You who appreciate a good investment, where will you find a better one? You who wish for large interest, here you will secure it. You who desire a permanent investment, here you will obtain it . . . " If we wish Protestant Christianity to take a *permanent* hold of the heathen world, if we desire to have roots as well as leaves and blossoms on the tree of life which our missionaries are planting in the distant desert, we must have colleges which are as good or a little better than the schools which are provided by the non-Christian authorities of these lands."

A scheme worthy of wide notice by all who are interested in the spread of a new education in China has been proposed by Rev. T. Richard. It provides something practicable if only the right wheels could once be set in motion. The plan is as follows :—

1. Establish a Board of Modern Education, whose object shall be to develop the vast resources of the empire and to further the best interests of China in every possible way by means of modern education.

2. Let this Board be placed under the direct control of the Tsung-li Yamên and Sir Robert Hart.

3. Get an Imperial Edict issued to the following effect :—

(*a*) That henceforth Western education, including universal history, physical sciences, political economy, commerce and industries, as well as mathematics, should be substituted for some of the present subjects, such as poetry for the *Hsiu-tsai* degree and some Chinese subjects of the "third entrance" for the *Chü-jên* degree.

(*b*). That the successful candidates be called "*Hsiu-tsais of Chinese and Foreign learning*" (中西秀才) and "*Chü-jên of Chinese and Foreign learning*" (中西舉人) respectively.

(*c*) That the number of *Hsiu-tsais of Chinese and Foreign learning* getting the *Chü-jên* degree at the provincial capital be the same as at present in Peking for mathematics, viz., two out of twenty candidates.

(*d*) That the examiners on Western subjects be always appointed by the Board of Modern Education.

4. Get one per cent of the foreign Customs' revenue set apart for modern education.

5. Get the surplus American indemnity returned to the Chinese government. Let it be invested in Chinese government railways, say at 5 per cent, and the interest be devoted to modern education.

Though the sum thus set apart is far below that expended for education, even by small countries in the West, still by introducing Western education into the educational system already existing in China the comparatively small sum will go a long way.

The Christian Endeavor Society.

THE Young People's Society of Christian Endeavor has begun a work in China, which we believe will be a vastly helpful and quickening power in the Church. In the simple and unpremeditated manner of its origin (at Williston, Maine, U.S.A., in 1881), in its remarkably rapid growth, and in the blessing it has brought to the Church, it seems to bear the impress of divine approval. Knowing its history, replete with inspiring records, and believing it is eminently adapted to produce similar results in the native Church, we earnestly recommend the work of the Society to every laborer in China.

The following are the principles of the Society which have so largely recommended themselves to the Church of Christ in our day:—

1st. Personal devotion to our Lord and Saviour, Jesus Christ.

2nd. Utmost loyalty to their respective denominations on the part of all Christian Endeavor Societies.

3rd. Steadfast personal love and service for the local Church in which a society of Christian Endeavor exists. The Church for each local society is the local Church with which it is connected.

4th. Interdenominational spiritual fellowship among evangelical denominations, so setting forth their spiritual unity in Jesus Christ.

5th. Inasmuch as the name "Christian Endeavor," by a mervellous and triumphant trial and history of ten years, has come to mean the definite pledge for the weekly prayer meeting, the monthly consecration service and the work of the Lookout Committee, we earnestly urge that in all Christian fairness societies which adopt substantially these methods adopt also the name "Christian Endeavor," and that this name be not applied to other methods of work. We believe that Christian Endeavor has earned the exclusive right to its own name and to its own principles and methods.

6th. Christian Endeavor interposes no barriers to the denominational control of the young people, and rejoices when denominations suggest special lines of scriptural study, of denominational indoctrination, of denominational missionary activity, local, home and foreign.

7th. Christian Endeavor only desires that its fidelity to Christ and the local Church, and its opportunity for delightful spiritual fellowship be recognized and preserved.

In America there has been a national organization for several years known as the "United Society of Christian Endeavor." The

Endeavor movement has extended to every continent and to almost every country, and has a present membership of 1,800,000. A "World's Endeavor Union" is now being effected. No movement of modern times has so taken hold of the young life of evangelical Churches.

The following is a copy of the

Active Member's Pledge.

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do, that I will make it the rule of my life to pray and to read the Bible every day and to support my own Church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration-meeting of the Society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Signed....."

This pledge, together with the Society's Constitution and By Laws, have been prepared in Chinese, and may be obtained of the Presbyterian Press, Shanghai. In China the work has only begun, yet the native membership is nearly one thousand.

A national organization has already been effected for China with head-quarters at Shanghai as the most available location. The whole empire has been divided into three districts—"North," "Central" and "South" China—with a Corresponding Secretary for each. It is desired to have a Vice-President for each province.

The following is the organization in China as far as completed :—

President, Rev. John Stevens.

Vice-Presidents (one for each province).

General Secretary, Rev. W. P. Bentley.

Treasurer, Gilbert McIntosh, Esq.

Executive Committee.—Based (in general) upon one member from each mission represented in Shanghai :—

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Committee on Publication.—Rev. T. Richard, Rev. J. M. W. Farnham, D.D., Rev. Y. K. Yen, M.A, Rev. Ernest Faber, Dr. Theo., Rev. G. F. Fitch.

Corresponding Secretaries.—North China, Rev. G. Cornwell; Central China, Miss Laura White; South China, Rev. A. A. Fulton.

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The first convention of this Society in China will be held in Shanghai in June (23rd-25th); the programme for which was issued in last month's RECORDER.

Where work is already carried on practically on an "Endeavor" basis it would be a great advantage to such work if it was identified with this world-wide movement. Slight changes in name and methods might effect this identification, and the benefits be thus secured, and all united in more earnest endeavors "for Christ and the Church."

REV. W. P. BENTLEY,
Corresponding Secretary.

Correspondence.

THE CHINA MISSION HAND-BOOK.

To the Editor of
"THE CHINESE RECORDER."

Shanghai, May 23rd, 1894.

DEAR SIR: The circular collecting information for the publication of the *China Mission Hand-book*, which you published in the May number of the RECORDER, was issued in March. To make a full report requires considerable time and correspondence on the part of those who report on the larger missions. We are glad, however, to report that the returns have begun to come in. Each mission, being careful to send us a full report of its own work, will be well repaid by having in return the full report of over thirty other missions. The reports being got up by representatives of each mission will be much more accurate than anything we in Shanghai might collect independently. Let each report be a perfect photograph of the work of each mission. It is hoped that the last report will come to hand within two months from this date.

TIMOTHY RICHARD.

THE OPIUM QUESTION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: A committee of missionaries was appointed by the monthly prayer meeting to draw up a Memorial to the Opium Commission from the workers in Hankow and vicinity. In closing its report to the prayer meeting the committee made the following recommendations, viz.:—

I. To put the opium question in the strongest way to the secretaries and directors of their various societies, with a view to their official action at home.

II. To write ministers and influential persons of their acquaintance, in order to gain their assistance in educating public opinion through pulpit, platform or Sabbath school.

III. To write home in letters, reports, or magazine articles, such *facts* as will enlighten Christian consciences.

IV. And they recommend the formation of local committees to watch events, secure united action, render any practicable assistance to the Anti-Opium Societies, keeping local missionaries supplied with information which, as individuals, they might not have leisure or opportunity to obtain.

Very sincerely yours,

JOSEPH S. ADAMS.

OPPOSITION AND SUPERSTITION.

To the Editor of

"THE CHINESE RECORDER."

Shao-wu, Foochow.

DEAR SIR: Mrs. Walker and I returned yesterday from a two weeks' tour, during which we came near being mobbed. It was at a village about four days' journey from here. Last autumn a young man there, who had rejected idolatry and come out as a Christian, was dared by three other young men to touch an idol. He turned it upside down, and also spattered some dirt in its face. Last winter some sort of disease carried off a number of cattle in the neighborhood, and this was attributed to the anger of the idol who, as one necromancer said, had been confused and blinded by the treatment which he had received, and fumbling on to the cattle wreaked his vengeance on them. The young man was fined over ten dollars. Just before we reached the place the other day I took out my spyglass to have a look at some men who were carrying timbers over a high ridge about two miles away from this province into Kiang-si. This was taken as an attempt on my part to look for precious things. Toward evening Mrs. W. and I took a very short stroll, during which she plucked a twig from a tree, and this capped the climax. The young man who had invited us there was seized and beaten, and then they came for us, but they were divided in their councils. A few proposed that we be taken outside the village and killed; a few that we be seized and held for heavy ransom, as we were in the heart of a mountain region; some urged that we be beaten, but the more part demanded that we leave at once. As it was getting dark, and the nearest stopping place was over five miles away, we quietly but steadily remonstrated against so unreasonable a demand. 'When we had been there all the afternoon why did they come just at dark to order us off?' After a time the mob began to melt away, and then our host, waxing bold, made a vigorous and indignant protest to the crowd and turned the tide in our favor. He was nothing but an ordinary Chinese inn-keeper, but he did his duty well. We received no harm except the nervous strain of such an episode, but this illustrates in a striking manner the pitiable ignorance and superstition under which the rural Chinese labor. The fear that our presence there would further provoke the idols, and the absurd belief that we were going about to find precious things and carry them off and so ruin the "fung-shuei," had each a share in alarming and angering the people. A ridiculous report as to my *very high rank** may have had some

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thing to do with the melting away of the mob. One of my carriers started it agoing when the mob was gathering.

Yours truly,

J. E. WALKER.

CONFERENCE RESOLUTIONS.

To the Editor of

"THE CHINESE RECORDER."

Teh-ngan, 6th April, 1894.

DEAR SIR: By the time this reaches you four years will almost have elapsed since the General Conference of Protestant Missionaries was held in Shanghai. During that period marked advance has been made in almost every department of missionary work. In none perhaps has that advance been more marked than in the very cheering addition to our ranks of upwards of five hundred new missionaries, but it will be remembered by your readers that an "Appeal to the Protestant Churches of Christian Lands" was sent, signed on behalf of the Conference by a committee of five honoured brethren, for one thousand additional men within five years.

This committee was constituted a permanent one, and it was resolved that periodical reports of the result of this appeal be published.

Such reports appear to have occasionally been given in the RECORDER, but from the most recent information received there is a considerable deficit in regard to the one thousand men. There is yet, however, another year before the expiry of the term fixed upon by the Conference. May I suggest therefore that renewed and importunate intercession be humbly and unitedly offered that if it be the will of God the coming year may be one of large accessions to our staff?

Another matter to which my attention has been directed is that of the resolutions passed by the Conference in regard to *opium*.

The appointment of a Royal Commission by the government of Great Britain and the conflicting testimony from India, which has been published from time to time in connexion with it, must have aroused many missionaries to realize the seriousness of the situation.

From some quarters earnest endeavour has been made to second the efforts of the Anti-Opiumist Members of the British Parliament, but a reference to the Report of the Shanghai Conference will show that a committee of seven gentlemen was appointed to form a *Chinese* Anti-Opium Society.

Four years have elapsed and yet little or nothing has been heard as to whether the formation of such a society has been found practicable or advisable. Perhaps some member of that committee will inform us. Anyhow there is no doubt that our loud denunciations of the British opium trade place us under considerable obligation to do all in our power to relieve and check the evil in China. Only thus will our efforts to rouse the conscience of Great Britain be proved sincere and effective.

In touching upon the resolutions passed by the Shanghai Conference I am reminded of a remark which I heard the other day as to the danger of passing strongly-worded resolutions at enthusiastic public gatherings and then going away, and straightway forgetting what manner of resolutions we have made.

This has led me to look through the resolutions of the Conference and to inquire what has been done in regard to the Memorial to the Throne on the Relation of Christian Missions to the Chinese Government, also in regard to Work for the Deaf and Dumb and several other subjects.

The sectional incohesiveness of the Societies of Protestantism, whilst encouraging individual and independent action, may diminish or endanger the possible power of united and corporate movement. It is well therefore, whilst avoiding a mere mechanical uniformity, to foster, in the intervals of missionary conferences, that spirit of harmony and power which frequently finds expression on such occasions, and this may sometimes be best accomplished by carrying into effect the resolutions formed when such a spirit has rested upon us.

Yours faithfully,

DAVID HILL.

Editorial Comment.

ALTHOUGH we have this month again printed extra pages of the RECORDER we have been reluctantly compelled to leave over until next issue several important items. It would greatly facilitate us in issuing the RECORDER up to date if communications of importance to the missionary body were sent in before the 20th of the month.

AMONG the items unavoidably crowded out is the list of contributors and amount of contributions to the presentation Testament. We are pleased to note that up to May 23rd $265.60 has been sent in. Book Table notices do not appear this month, but we trust that the delay will not prevent friends from sending for the helpful work, 福音輯訓, prepared by Rev. S. B. Drake, of the English Baptist Mission. It may be had at 14 cents per copy.

THE warm weather has again set in, and we hope that all our interior brethren and sisters and their little ones will be kept in health and strength during the summer. We trust also that those who are able to take a summer's holiday at the outports, or elsewhere, may find blessing in the change, and be a means of blessing to all the new friends they make and old friends they meet.

WE are sure that Rev. G. T. Candlin's sermon on "Good Tidings of Great Joy—*to all people*" will be appreciatively read. We were reminded of what Mr. Candlin said regarding the Saviour of the world, as we bade good bye to a number of friends leaving in the tender to join the Canadian Pacific steamer at Woosung. Our parting salutes to our friends were individually directed, but as the distance between the jetty and the steamer widened the whole group of friends was included in our parting salute. And so, as our Lord ascended to heaven, His outstretched arms would benedictively cover His disciples, but as He ascended higher the whole world would be embraced in His parting blessing.

ACTING probably under pressure from the diplomatic body in Pekin the Imperial government has caused the proclamation, which we may call the Royal Toleration Act, and which was first issued some two years since after the death of Messrs. Argent and Green, to be again posted in Hankow and surrounding country and along the Yang-tze. No mention, however, is made of the Sung-pu affair; it being simply the former proclamation reserved. Good will doubtless be done by it, but it is hardly the reparation that could have been hoped for.

WORK is going on apace at the Presbyterian Mission Press with

the presentation copy of the New Testament for the Empress-Dowager on her sixtieth birthday. It is to be printed from the largest size moveable type on foreign paper, with border of gold. The size of page will be $9\frac{1}{2} \times 13$ in., and every care has been taken to make the work attractive and suitable. Money is coming in from all quarters, and while we have not consulted the treasurer we have no hesitation in saying that all the funds will be needed that can be raised. *Bis dat, qui cito dat.*

Acting under a commendable impulse the British and Foreign and American Bible Societies have determind to issue conjointly with the foregoing an Imperial edition of the New Testament, printed with the same type, with the same size of page, but with vermillion instead of gold border. The edition is not a large one, and doubtless will be readily taken up.

It is with great pleasure that we hear of the extensive revival work which has been going on in North China, notably in Pekin, T'ungchow and Tientsin. Dr. Sheffield gave a very interesting account of the work in T'ungchow in our last number. The Rev. C. F. Reid, of Shanghai, recently visited the north and came back with glowing accounts of what he there saw and heard. Professed Christians had been greatly aroused, while some who were only nominally Christians had been soundly converted; as a result many had been brought in from without. May there be like blessing in all our mission fields.

Missionary News.

REVIVAL MEETINGS IN PEKING.

Hundreds of people have been greatly stirred in Peking by the simple Gospel story. No one here can doubt our duty to expect large things in the line of religious work. The providential agent is the Rev. J. H. Pyke, of the Methodist Mission, who has returned from the home land, bringing a great blessing with him. He himself has recently passed through a marked spiritual experience, by which he came out into the full liberty of the Gospel. His words are spoken with the conviction of certain knowledge, and his message comes with power. At the M. E., London, American and Presbyterian Missions he has conducted meetings on the general lines of such work at home, and great success has attended his labor. His simple, practical talks have wonderfully moved the hearts of the people. They have responded nobly to all his appeals, showing great appreciation of the message delivered and developing a spiritual hunger, of which we little dreamed. The Chinese heart is certainly as susceptible as that of the Anglo-Saxon to the appeals which come from a warm, loving heart. Confession of sin followed. Old feuds were healed. Restoration of stolen property followed. The Chinese were worse than we had thought, but the entrance of living truth helped them to dump the whole vile mass and start out into the new life. It was a glorious sight to see. The Chinaman can be moved. Despair had almost atrophied our faith. The wheels of activity dragged. But thanks be to God the air is clearer now, and never was Christian work more delightful and the heart more buoyant. Has the time not come for us to expect general awakenings in our large centres of Christian work? Are we ready?

W. S. Ament.

METHODIST NEW CONNEXION (ENGLISH METHODIST) MISSION ANNUAL MEETINGS.

The annual meetings of the above mission were held in Tientsin on March 28th and following days; the Rev. J. Innocent being chairman and Rev. J. K. Robson secretary. The reports of the various circuits and departments of the mission were presented by brethren in charge of them and were forwarded by the secretary to the Home Board.

In the Tientsin circuit (Rev. G. T. Candlin, Supt.) special attention is being paid to school work; a large number of youths coming under Christian influence in the intermediate and junior schools; during the year there have been fourteen baptisms in Tientsin, and an increase of members is reported.

In the Shantung circuit (Rev. J. Robinson, Supt.) good work has been done; much itineration being necessitated by the nature of the field, which occupies chiefly the Lao-ling, Yang-hsin, Chou-hua and Hin-min-hsiens of Wu-ting Fu. 173 baptisms are reported from this circuit as the result of the year's work.

In the K'ai-p'ing circuit (Rev. F. B. Turner, Supt.) new ground is being broken up; the Churches are becoming more vigorous, and a new station has been opened through the gift of a chapel, rent free, for ten years by a local member. This circuit, which occupies the prefecture of Jung-p'ing Fu and adjacent districts, reports thirty-one baptisms during the year and an increase of thirty-five members.

In the Tientsin Theological Institution (Rev. J. Innocent, Principal) fourteen men have been studying during the year, and the results of their examinations gave great satisfaction to the meeting; the earnest labours of the late Rev. W. N. Hall, advocating the establishment of this Institution, are now bearing fruit in the thorough equipment of men for the work of the ministry, almost all the members of the native preaching staff being graduates from this college.

The medical work in Lao-ling, under the care of Dr. F. W. Marshall, continues to flourish, and is yearly overcoming more fully the prejudices of the people against Christianity; 10,059 attendances of patients have been registered during the year; a large number of serious operations have been successfully performed, and a new women's ward has been built and added to the hospital premises at a cost of $342 through the generous labours of Mrs. Innocent, of Tientsin.

The medical work at K'ai-p'ing (Tong-shan) has only very recently been opened by Dr. W. W. Shrubshall; action was taken at the last annual meeting with a view to commencing medical work in this place; by June drugs and instruments had arrived, and during the succeeding eight months during which the work has been carried on there have been over 4000 attendances of patients in the dispensaries or the adjacent hospital.

In connection with their medical work the mission is indebted to local residents in Tientsin and K'ai-p'ing for most generous assistance; in Tientsin the sum of $932 was subscribed towards the support of the Lao-ling Hospital, in addition to the amount raised by Mrs. Innocent for the women's ward mentioned above; in K'ai-p'ing local residents, both foreign and Chinese, have contributed in aid of the hospital work to the extent of $410, and the entire cost of the ward furniture, operating table, etc., has been met by the labours of Mrs. Turner, of Tong-shan. It should be mentioned that the whole initial expense for drugs, instruments, appliances and dispensary fittings was met by the generosity of an anonymous donor in England.

The Report of the Theological Committee showed the satisfactory progress of those who, under its auspices, are annually examined; fourteen preachers on probation, thirteen students in the Theological Institution and five candidates for the Institution or preaching staff were examined by the Theological Committee upon previously arranged courses of study, embracing amongst other subjects Christian Theology, Scripture History, Church History, Biblical Exegesis, Christian Evidences and Chinese Classics; the results were creditable; preachers gaining an average of 68 per cent in all subjects, students an average of 73 per cent and candidates an average of 55 per cent.

Four new preachers were appointed to the staff of brethren on probation, three of whom are from the Institution, and three brethren were accepted as theological students.

It was decided by the meeting to develop and extend the school work in various parts of the mission and to effect the purchase of premises in two important stations where work is already going on.

Plans of Memorial Chapel to the memory of the late Rev. G. M. H. Innocent were presented to and accepted by the meeting, and it was decided to erect the building in the city of Yang-hsin, which stands in the midst of a cluster of Churches connected with the Shantung circuit.

Since the return of the lady agent to England, mission work amongst women and girls has been vigorously prosecuted by the voluntary labours of Mrs. Innocent, Mrs. Robinson and Miss Innocent in Tientsin, and Mrs. Hinds in Shantung; their efforts being supplemented by those of a number of female native helpers, several of whom are voluntary workers.

It is proposed to establish as soon as possible a Mission Provident Society for the assistance of preachers laid aside by age or infirmity and to make some provision for widows of preachers on the death of their husbands.

Steps are being taken to establish a course of medical training for promising young men with a view to their ultimate appointment as assistants to our medical missionaries or their designation to the charge of small local dispensaries in the various circuits.

It was a source of great regret to the brethren that the term of Dr. Shrubshall's first period of service in China will end in a few months, and a most hearty resolution was passed appreciative of his earnest and eminently successful labours in Shantung and K'ai-p'ing and wishing him a safe voyage to England and a speedy return to this country.

In view of the furlough of Dr. Shrubshall the Local Committee in China and the Home Board in England have for some months been endeavouring to make arrangements for the temporary supply of his place, but as yet without success; it is hoped that means will be found of continuing in some way the very promising work in K'ai-p'ing during the doctor's absence.

The attention of the meeting was largely occupied with the careful consideration of a new code of rules by which some new elements are introduced into the mission administration; these rules were passed, and it was decided to translate them into Chinese and distribute them in all our Churches.

Appended is an abstract of the statistical returns of the Mission for the year ending Feb. 28th, 1894.

A warm vote of thanks to the hosts who kindly entertained the delegates, and also to the chairman, brought the proceedings to a conclusion.

Circuits.	Tientsin	Shantung	K'ai-p'ing	Totals { Feb. 28th, 1894
Chapels.	6	73	7	86
Missionaries.	2	4	2	8
Native Preachers.	6	31	6	43
Local Preachers.	1	13	...	14
Members.	121	1301	120	1542
Probationers.	9	490	63	562
Baptized during y'r.	14	173	31	218
Schools.	6	24	4	34
Students.	14	...	...	14
Scholars.	113	220	44	377

FRANK B. TURNER.

K'ai-p'ing, May 1, 1894.

REVIVAL IN FOOCHOW.

We have had a most gracious revival, which lasted eighteen nights, and still goes on in the hearts of the people, though the meetings have closed. The first three nights it rained hard, and the attendance was small; only the theological students, a few from the college and two or three missionaries being present. The meetings were enthusiastic from the first; considerable preparatory work having been done among the theological students.

The Holy Spirit was present, and all felt His power and were willing to take any part or perform any task laid upon them. The first night every one in the Church, except two, came to the altar to consecrate himself to God's service, and thus it continued from night to night till the weather cleared and the attendance was large, when there was not room for all who desired to kneel at the altar. Several nights as many as fifty were seeking either pardon or purity, so when the altar and surrounding space were filled others kneeled at their seats. Prayers of confession and earnest pleading for mercy were heard in all parts of the room, several praying at once.

When opportunity was given for testimony no time was lost. Sometimes five or six would rise together, and I had to indicate who should speak first. The last night was a jubilee service, at which ninety-two persons spoke in thirty-five minutes; besides, there was considerable singing interspersed.

One hundred and seven persons were reclaimed or pardoned, and the evidences of genuineness were as great as could be desired, a joyous, happy face and definite testimony as to what had been wrought in their souls. There were several cases of bitter penitence which, I think, is rare among the Chinese. With some the struggle lasted only a little time, when peace and joy would fill the heart; with others it lasted several days, with sleepless nights, but at last the clouds would burst and the sun-light of God's redeeming love would flood the waiting soul.

That the work was thorough is more and more evident as the days pass by. In my daily intercourse with the theological students, and the exceeding joyfulness with which they tell the good news to others, it is easy to see a great change has taken place in many of their hearts. But no greater work was accomplished than among the students of the Anglo-Chinese College, some of whom were among our brightest Christians before. Since the meetings closed the older students have special services for

the instruction of new students in Christian doctrine. Sunday afternoons they have Sunday schools for heathen children in the various Churches and day-school buildings. They also do considerable preaching in the villages, and in order to be better prepared for these services they have invited Mr. Miner, one of the professors in the college, to give them special instruction in the preparation and delivery of sermons.

It will doubtless be a surprise to many to know that most of these persons were members of the Church, and some recognized as among our best Christians, and more surprising still that not a few were theological students. Some professed to be reclaimed, having grown cold and lost the evidence of pardon, but the majority testified they had never been forgiven, and were ignorant of the joys of salvation. I must confess it was a surprise to me, and yet I was somewhat prepared, since in similar meetings last conference several preachers found great joy such as they had never experienced before.

I fear a great many Church members in China have only renounced idolatry to accept Christianity as a system. It has been a change of head, and not of heart; having failed to realize it as a new life and power in the soul. We often hear it said the Chinese do not have such sorrow for sin and joy in salvation as appear in Christian lands, and the explanation usually given is that in the absence of truth they ignorantly worship idols, and when they accept the Gospel they do it as little children, and hence are not conscious of being great sinners in the sight of God. In so far as we have neglected to show them they are rebels against God, needing repentance and pardon through Jesus Christ, our work has been a failure. What many of our members need is just such preaching and exhortation as nominal Christians and sinners need in the home lands. There is a great work to be done in the Church as well as out.

Rev. J. H. Worley, Ph. D.

COPY OF MEMORIAL PRESENTED TO THE ROYAL COMMISSION ON OPIUM BY BRITISH MISSIONARIES IN CHINA OF TWENTY-FIVE OR MORE YEARS STANDING.

We the undersigned British missionaries representing different societies labouring in nearly every province of China, and having all of us had for many years abundant opportunities of observing the effects of opium-smoking upon the Chinese people, beg to lay before the Royal Commission on Opium the following statement of facts in reference to this question:—

(1) We believe it to be a fact established beyond possibility of reasonable doubt that the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially and morally. Statements to this effect have been repeatedly made in Blue Books and other official documents on the authority of British officials of high standing, and they are entirely corroborated by our own personal observation. The Protestant missionary body in China has twice, by its representatives assembled in conference, and including men of various nationalities and of many different Churches, unanimously passed resolutions condemning emphatically the use of opium by the Chinese for other than medicinal purposes, and deploring the connexion of Great Britain with the opium trade. (See "The Records of the Missionary Conference held at Shanghai" 1877, and ditto 1890).

(2) It is a fact which cannot be reasonably disputed that the conscience of the Chinese people as a whole is distinctly opposed to the opium habit. It is continually classed in common conversation

and in books with fornication and gambling. Sir Rutherford Alcock, some time Her Majesty's Minister in China, when examined before a Committee of the House of Commons, spoke of "the universality of the belief among the Chinese that whenever a man takes to smoking opium it will probably be the impoverishment and ruin of his family, a popular feeling which is universal both amongst those who are addicted to it, who always consider themselves as moral criminals, and amongst those who abstain from it." (See Report, East India Finance, 1871 (363), page 275, 5738). We ourselves have never met with Chinamen who defended the practice as morally harmless, but we have heard it unsparingly condemned by the Chinese, times without number. The missions with which we are respectively associated invariably refuse to admit opium-smokers to Church membership, but in so doing they are only acting in accordance with the general sentiment of the Chinese, Christian and non-Christian alike, which always stigmatizes the habit of opium-smoking as vicious.

(3) It is a fact that the opium trade, though now no longer contraband, is highly injurious, not only to China but also to the fair name of Great Britain. The past history and the present enormous extent of the opium trade with India produces, as we can testify from personal experience, suspicion and dislike in the minds of the Chinese people towards foreigners in general. On the other hand, the attitude of hostility towards opium, which foreign missionaries are known to maintain, is approved and duly appreciated by the Chinese of all classes as we have often found in our intercourse with the people.

(4) It is an indisputable fact that the opium imported from India is neither required for medicinal purposes in China nor generally used for these purposes, and hence we regard the importation as being wholly prejudicial to the well-being of the Chinese people.

In view of these facts the undersigned venture respectfully to express the earnest hope that the Royal Commissioners will embody in their Report a united recommendation to Her Majesty that the Indian government should immediately restrict the Indian production of opium to the supply of what is needed for medicinal purposes in India and elsewhere. With our long and sad experience of the injurious effects of opium consumption on the Chinese people we cannot but feel the gravest apprehensions as to what the effects of the opium habit in other lands are likely to be. We are quite aware that some medical and other testimony has been given in India, designed to show that the consumption of opium by the peoples of India is not accompanied with the same disastrous consequences that we have all witnessed for ourselves in China, but we are glad to know that strong testimony has also been given in India of a contrary kind, for we are of opinion that a longer and wider range of experience will certainly show that opium is as injurious *to all other races* as it has been proved to be to the Chinese. Opium is rightly classed in England amongst dangerous poisons, and it is so regarded in other countries, and we cannot believe that what is a dangerous poison to the greater part of the human race acts only as a harmless stimulant on other parts of the race. We are convinced that if ever the day should come when opium is as widely consumed in India as it is now in China the result will be as lamentable there as we know it to be here.

In submitting this memorial, which we believe expresses the opinion of nearly every Protestant

missionary in China, without distinction of nation or Church, and of the whole native Protestant Christian community, consisting now of several tens of thousands of persons, we beg to say that we are actuated by feelings of the deepest loyalty to Her Majesty the Empress of India and by the most profound desire for the truest welfare of her Indian dominions, not less than by the desire to see the curse of opium removed from China. We hold as beyond all shadow of doubt the conviction that thrones and dominions are established by righteousness, and that any source of revenue, however large, that is morally indefensible, tends only in the end to the weakening of the empire and the impoverishment of its resources.

(Signed)

J. S. BURDON,
Bishop of Victoria, Hongkong. (1853)
G. E. MOULE,
Bi. of the Ch'ch of Eng. in Mid-China. (1858)
WM. MUIRHEAD,
Chairman, L. Miss. Society, Shanghai. (1847)
J. CHALMERS,
London Missionary Society, Hongkong. (1852)
J. HUDSON TAYLOR, M.R.C.S.,
General Director, C. I. M., Shanghai. (1854)
GRIFFITH JOHN,
Chairman, L. Miss. Society, Hankow. (1855)
J. MACGOWAN,
London Missionary Society, Amoy. (1860)
H. L. MACKENZIE,
Presby. Ch'ch of England Mission, Swatow. (1860)
ARTHUR E. MOULE,
Archdeacon at Shanghai, Ch'ch M. S. (1861)
JOHN R. WOLFE,
Archdeacon, Ch'ch M. S., Foo-chow-foo. (1862)
DAVID HILL,
W. M. S., Chairman of Wuchang District. (1865)
EVAN BRYANT,
London Missionary Society, Peking. (1866)
G. OWEN,
London Missionary Society, Peking. (1866)
J. W. STEVENSON,
China Inland Mission, Shanghai. (1866)
JAMES SADLER,
L. M. S., and Pastor of Union Ch'ch, Amoy. (1867)

OFFICIAL PROGRAMME OF THE ARIMA CONFERENCE, 1894.

(As finally settled by the Board of Managers).

Sunday, 5th August.

10. a.m. Divine Service, with sermon by the Rev. G. H. Pole, of the Church Missionary Society, Osaka.

7.30 p.m. Divine Service, with sermon, by the Rev. H. T. Graham, of the U. S. A. Presbyterian Mission (South), Takamatsu.

Monday, 6th August.

10—10.45 a.m. Bible Study, by the Rev. H. D. Page, of the American Episcopal Mission, Osaka.

10.45—11.30 a.m. Paper and Conference on "*Christ our Pattern*," to be opened by Mr. C. M. Bradbury, Ph. D., of the American Methodist Episcopal Church (South), Kobe.

Tuesday, 7th August.

10—10.45 a.m. Paper and Conference on "*Missionary Work in Chekiang Province*," to be opened by the Rev. J. N. Hayes, of the American Presbyterian Mission (North), Soochow.

10.45—11.30 a.m. Paper and Conference on "*Woman's Work in the Chekiang Province*," to be opened by Mrs. Parker, of the American Methodist Episcopal Church (South), Soochow.

Wednesday, 8th August.

10—10.45 a.m. Bible Study, by the Rev. B. W. Waters, of the American Meth. Epis. Church (South), Hiroshima.

10.45—11.30 a.m. Paper and Conference on "*Christ our Sacrifice*," to be opened by the Rev. J. B. Porter, of the American Presbyterian Mission (North), Kyoto.

Thursday, 9th August.

10—10.45 a.m. Paper and Conference on "*The Growth of the Christian Church in Japan and the Development of its Spiritual Life*," by the Rev. A. D. Hail, D.D., of the Cumberland Presbyterian Mission, Osaka.

10.45—11.30 a.m. Paper and Conference on "*Woman's Work in the Evangelisation of Japan*," by Miss Adelaide Daughaday, of the American Congregational Board Mission, Tottori.

Friday, 10th August.

10—10.45 a.m. Bible Study, by Mr. Edward Evans, of Shanghai.

10.45—11.30 a.m. Paper and Conference on "*Christ our Leader*," to be opened by the Rev. W. Wynd, of the Baptist Missionary Union, Osaka.

Saturday, 11th August.

10—10.45 a.m. Bible Study, by Mr. Edward Evans, of Shanghai.

10.45—11.30 a.m. Paper and Conference on "*Christ our Life*," to be opened by the Rev. R. E. McAlpine, of the U. S. A. Presbyterian Mission (South), Kobe.

Sunday, 12th August.

10. a.m. Divine Service, with sermon by the Rev. C. F. Reid, D.D., of the American Methodist Episcopal Church (South), Shanghai.

7.30 p.m. Consecration Service, with address by the President of the Conference.

Note.—1. A prayer meeting, lasting half an hour, will be held daily from Monday to Saturday mornings at half-past six o'clock.

Note.—2. A devotional meeting, lasting one hour, will be held daily from Monday to Saturday evenings at half-past seven o'clock. The subjects and names of conductors of these meetings will be published at Arima before the opening of the Conference.

G. H. POLE,
Hon. Sec. to the Board.

Osaka, 10th May, 1894.

Diary of Events in the Far East.

April, 1894.

2nd.—According to an Imperial edict the Throne has consented to the plan of H. E. Hsü Chên-wei, Director-General of the Yellow River, to establish a River Conservancy Bureau at Lu-kou-ch'iao, near Peking, under the presidency of Chow Fu, Provincial Judge of Chihli, with special reference to the Yung-ting river and the Grand Canal which connects with it. The annual sum of Tls. 60,000 is also ordered to be paid for river works, commencing from 1895, by the Board of Revenue at Lu-kou-ch'iao. One hundred and twenty stations are also ordered to be built about the Yung-ting river for the observance of the safety of the banks.

May, 1894.

1st.—The following is the number of successful candidates for the *chinshih* or metropolitan degree at the grace examinations for 1894, which began ten days ago at Peking. The number of competing *chujêns* is 6,486. Of this number a little less than 5 per cent have succeeded, or 320 men. The following is the order of the provinces from which the new *chinshih* hail, in respect to numbers:—Kiangsu 25, Chekiang 25, Chihli 24, Shantung 22, Kiangsi 22, Fukien 20, Honan 17, Anhui 17, Kuangtung 16, Shensi 14, Hupeh 14, Szechuan 14, Hunan 13, Kuangsi 13, Yunnan 12, Kueichow 11, Shansi 10, Kansu 9, Manchus 9, Mongols 4, Chinese Bannermen 4, Fengtien 3, Formosa 2.

—A London telegram says that in the *modus vivendi* between Russia and China regarding the Pamirs, Russia has made large concessions, and engages not to push troops into the disputed territory until a final treaty has been concluded.

7th.—The pestilential disease which began in Canton appears to become worse day by day. It is now spreading to Honam and Fatshan, where, although not many fatal cases have been reported, the inhabitants are in a very alarmed state of mind. The authorities have issued proclamations prohibiting the slaughter of pigs and the capture of fish. The symptoms are described as follows:—"With or without premonitory warning in the shape of malaise or chill there is a sudden onset of fever rising to 105°, or over. There is much headache and cerebral disturbance, accompanied by stupor. In from 12 to 24 hours a glandular swelling occurs in the neck, armpit, or groin, rapidly enlarging to the size of a fowl's egg; it is hard and exceedingly tender. With or without a decline of the fever the patient sinks deeper into a condition of coma and dies usually at the end of 48 hours or sooner. If six days are reached recovery is hopeful. The glandular swelling shows no signs of suppuration. In some cases epistaxis or vomiting of blood occurs; petechlæ appear in a few cases, but no regular eruption. Such are, briefly, the symptoms at the beginning of the disease."

14th.—Telegrams received yesterday from Hongkong announce that the drought there continues, and that the epidemic which has been raging at Canton, the black plague, has broken out amongst the Chinese in the colony, and Hongkong has been declared an infected port for one month.

—A fortune-teller at Canton, having given out that the prevalent plague in that city would die away with the approach of the spring solstice the people of Canton, in order to deceive the gods of sickness, made the 1st day of the 4th moon (5th May) their New Year's Day; every ceremony by which the day is celebrated being gone through with scrupulous exactitude. The local authorities also assisted, in order to keep up the illusion.

26th.—A telegram received from Hongkong reports:—

"Total deaths, 341; admissions to-day, 18; deaths, 19; under treatment, 73. Three hundred men of Shropshire regiment, in addition to sanitary officers, are employed in a house-to-house visitation. Chinese are leaving the colony in large numbers. Great excitement prevails amongst the Chinese, but no outbreaks have taken place. A gun-boat is stationed off Taipingshan. At Canton offensive placards have been posted respecting the treatment by the Hongkong medical officers of plague patients. The Governor wired to the Consul, who is demanding the removal of the placards. At the meeting of the Sanitary Board this afternoon Mr. Francis, Chairman of the Plague Committee, said he thought he could congratulate the Board that they had succeeded in getting a grip of the disease and that they were now stamping it out."

Missionary Journal.

MARRIAGES.

At Shanghai, 12th April, Mr. A. W. Gustafson, to Miss Frida Anderson; also, Mr. A. Rydberg, to Miss Nordström, all of C. I. M.

At Shanghai Cathedral, on April 24th, by Rev. W. W. Cassels, B.A., and Rev. H. C. Hodges, M.A., Dr. F. Howard Taylor, to Miss Geraldine Guinness, both of C. I. M.

At Chinkiang, April 25th, before U. S. Consul, Mr. Z. C. Beals, to Mrs. L. Cassidy, both of the International Missionary Alliance.

BIRTHS.

At Chentu, West China, on 9th March, the wife of H. L. Canright, M.D., of Methodist Episcopal Mission, of a son.

At Han-chong Fu, on the 13th March, the wife of Dr. Wilson, C. I. M., of a daughter (Amy Gertrude Wilson).

At Ch'eng-ku-hsien, Shensi, April 4th, the wife of the Rev. Albert Hy. Huntley, C. I. M., of a daughter.

At Fan-cheng, on 13th April, the wife of Rev. P. Matson, American Swedish Mission, of a son.

At Foochow, on 23rd April, the wife of Dr. H. N. Kinnear, A. B. C. F. M., of a daughter.

At Ningpo, on the 21st April, the wife of the Rev. J. C. Hoare, of a daughter.

ARRIVALS.

At Shanghai, April 24th, Miss E. Boardman, for Presby. Mission (South) and Dr. and Mrs. Faries and two children (returned), of Amer. Presby. Mission, Shantung.

At Shanghai, 26th April, Rev. J. Keers, for Irish Pres. Miss., Manchuria.

At Shanghai, for Canton, 12th May, Dr. and Mrs. J. G. Kerr, of American Presbyterian Mission.

At Shanghai, 17th May, Rev. and Mrs. J. Walley (returned), for Methodist Episcopal Mission, Chungking.

At Shanghai, May 21st, Messrs. T. A. P. Clinton and R. W. Middleton, from Australia, for C. I. M.

DEPARTURES.

From Shanghai, 22nd April, Mrs. Couling and two children, of English Baptist Mission, Shantung, for England.

From Shanghai, April 26th, Mr. and Mrs. W. F. Laughton and four children, Mr. and Mrs. H. N. Lachlan, Mrs. Coulthard and two children, Misses Grabham, J. W. Ramsay and Bastone, Rev. and Mrs. W. W. Cassels and children, Mr. and Mrs. T. M. James and four children, all of C. I. M., for England.

From Shanghai, April 27th, Miss L. G. Hale, of M. E. Mission, Tientsin, for U. S.

From Hongkong, 3rd May, Rev. and Mrs. Chalmers, and Dr. and Mrs. Swan and family, American Presbyterian Mission, for U. S. A.

From Shanghai, May 5th, Misses Robertson and Underwood, of C. I. M., for England; also Mrs. Edward Evans, of Missionary Home, Shanghai, and two children; Mrs. Jellison and family, Methodist Episcopal Mission, and Rev. C. and Mrs. Leaman and two daughters, American Presbyterian Mission, for U. S. A.

From Shanghai, 12th May, Rev. W. H. Curtiss and two children and Mrs. Pilcher, and child, of Methodist Episcopal Mission, for U. S. A.

From Shanghai, 26th May, Rev. G. A. Stuart, M.D., wife and family, of M. E. Mission; Dr. and Mrs. E. Woods and child, American Presbyterian Mission (South); also Miss Anderson, Rev. and Mrs. J. Murray, and family American Presby. Mission, and Rev. and Mrs. J. Goforth and family, and Dr. and Mrs. McClure and family, Canadian Presby. Mission, for U. S. A.

THE

CHINESE RECORDER

AND

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A Day with Confucius.

BY REV. J. H. LAUGHLIN.

[Presbyterian Mission, Tsi-ning-chow.]

(*Time*—October 28, 1893. *Place*—Kü-fu, a city of Shantung province, 480 miles south-west of the port of Chefoo.)

PREPARATION for the day was made by a call the evening previous upon the representative of the present head of the Confucian family. The head himself is far too high in the air to receive the calls of ordinary mortals. He is the only example of an hereditary aristocracy in China, for since the tardy honors began to be paid to his illustrious ancestor the eldest son of each successive generation has been handsomely supported by royal beneficence and honored by the nation next to the emperor himself. Seventy-six generations have come into the world since Confucius went out, and still these emoluments and honors continue.

The present recipient is only twenty-one years of age; his relative, who represents him to the world and who wears a button of the third rank, sixty. A relative of the latter, Mr. Tsai, over seventy years of age, was of our party fortunately, and through him we secured one of the great man's servants to conduct us through the temple and cemetery next day. This was the preparation referred to above. It saved us from the wrangling and rapacity of the various gate-keepers and made our entire bill fifty cents instead of some two or three dollars which, without him, would have been exacted.

On the date mentioned, after a breakfast of *chou* and *mo mo*—the former a mixture of beans, bean-curd and onions, the latter a kind of steamed bread—we started for the temple.

Ten or more acres of ground surrounded by a high wall, the latter broken by several immense gateways; within hundreds of

cedars of all ages set in exact rows, but leaning in every variety of angle; cross-walls making several enclosures, well-laid bricks paving the entire grounds, a series of halls—some larger, some smaller—all together make up the temple of Confucius.

Into the most sacred enclosure of all we are admitted by a gateway of imposing dimensions. A beautiful court it is with its flanking on both sides of four hundred feet of buildings containing nothing but the tablets of the sage's illustrious disciples, even down to the present dynasty, with its pavilions scattered here and there protecting some monumental stone or bronze bell, or other valued memorial, with its great halls of rich carving and painting, contrasting strikingly with the sombre green of the cedars. Twelve stone steps lead up to a platform, one hundred and fifty feet (perhaps) square, surrounded by a handsomely carved stone fence. On this platform stands the main hall or temple. Great stone pillars, dragon-carved, deeply and delicately, line the narrow porch. Above, though entirely according to Chinese ideas of architecture, the great building, brilliant in gilt, vermillion and occasionally other cheerful tints, rears itself with fine effect. A broad strip of netting runs around the deep cornices to protect from the roosting and nesting of birds. Inside we find the lofty roof supported by some twenty pillars, each the uncarved trunk of a single tree, so thick that the hands of two men cannot be clasped while the arms to which they belong embrace it, and each shining from base to chapiter in bright vermilion.

Just opposite the spacious door sits Confucius, a colossal figure in official cap and gown. The likeness is supposed to be accurate. If so it cannot be for his good looks that he is honored. For, say the Chinese, while most people are faulty in one or more of the principal features Confucius is so in the entire seven. That is to say, his mouth is disfigured by two projecting lower teeth, his two nostrils are too conspicuous, his two eyes show too much white and his two ears are of bad shape. At a little distance on either side sit, in the order of their celebrity, figures of his chief disciples.

Other halls, not so large, contain a figure of his father, tablets of his wife and mother, the principal events of his life engraved upon one hundred and twenty tables of stone and a collection of the musical instruments used in his age. From these and other sources of information we infer that in the musical art the ancient Chinese were more cultured than the modern which, by the way, is no saying much.

Standing here the thought occurs to us, well, that four hundred years that our fellow-countrymen at home are making such a fuss over is but a paltry piece of time after all. This temple, though

renewed often, was built one thousand years ago; here is the well from which the sage drank two thousand five hundred years ago, beside it a stone preserving in well-carved characters the record of it and of his profound poverty at that time when his elbow was his only pillow.

Here, too, within a foot or two of one another are three generations of trees. The grandfather lies prone on the ground, was lying there, knotty and gnarled, sixty years ago when Mr. Tsai made his first visit to the spot. The father stands upright, a robust, stately tree. The grandson—a youth of perhaps ten summers—stands close beside. Here, too, still abides the gnarled root of a tree planted by Confucius' own hand. From it a flourishing tree has sprung. And here, too, most impressive of all are carved memorial stones which have come down from the dynasty of Han, contemporaneous with our Lord.

Time has laid his destroying hand heavily upon them, yet many of the characters still stand out distinctly.

In the afternoon we visited the Confucian cemetery. It lies a half mile to the north of the city. Two rows of aged cedars, said to be a thousand in a row, border the broad avenue which leads thereto. The great teacher's descendants now number six thousand or seven thousand families, all of whom have a right to burial in the sacred graveyard. Consequently it is large, larger than the city itself. But the most sacred court is walled off from the rest. In it sleep only three bodies—grandson, son, Confucius himself.

The graves are alike, large mounds—almost hills—covered with untrained shrubbery, grasses, flowers and even large trees; while before each is a plain stone containing only enough characters to indicate who lies there.

One standing by these silent mounds, under the autumn-tinted trees, cannot escape the impression that here lies one of earth's greatest. His honors came tardily, but how great at the last! Reared in poverty, rejected and persecuted through life, he has reaped posthumous honors such as no other mortal that ever lived. He receives veneration from every Chinaman living. The people will laugh with you at the folly of worshipping images of earth, wood and stone, but a disparaging reference to Confucius sets them bristling at once. Every school boy in the empire pays him worship; the literary class are his devoted slaves; the anniversary of his death is kept sacred; in every city is a temple to his honor alone. Emperors vie with one another in paying him homage. The enormous expense of supporting the hereditary family and of keeping temple and cemetery in good repair is borne by successive emperors. For a thousand years they have been erecting to him memorial stones

of costly magnificence. Several have come in person—in the dim past when the "sons of heaven" had strength and courage enough to stir out of their palace—to prostrate themselves before that sacred image and this more sacred grave. Even the birds, said the guide, offer their tribute. For when the temple was last repaired the cranes and crows flew away and waited for the sacrificial offerings to be past before they returned. Such testimony is not needed. Confucius was not a god, but he was a *man*. And he exercised a greater influence upon more people than any other mere man that ever lived.—*Church at Home at Abroad.*

Pioneer Missionary Work in the interior of Korea.

BY REV. W. J. HALL, M.D.

[M. E. Mission, Seoul, Korea.]

ON the 10th of January I again left Seoul for my work in the north, Pyeng-yang. Mr. McKenzie, from Nova Scotia, accompanied me. God has given him a wonderful experience. He felt that God called him to Korea, and although his Mission Board did not feel able to start a mission here he trusted the Lord to supply the necessary funds for his outcoming and support after reaching here. God always honors the faith of His children. We had blessed seasons of communion with God on the journey.

I was only one day out when I was called to see a patient who had been badly cut and stabbed by robbers. I dressed the wounds and told the story of the Great Physician. His comrade had been so badly stabbed that he only lived a few minutes afterwards.

After seven days' journey I reached Pyeng-yang and went at once to one of the houses which had been purchased for our use, but which on account of the opposition of the governor we were unable to occupy for several months.

It had been used as a home for dancing girls, and was still being used for the same purpose. After some difficulty they consented to give up the house. The following two nights the house was vigorously stoned by a band of men who had been accustomed to spend their evenings there, but had now been defeated in their evil purposes.

Every day we saw our patients, and had a great many visitors, who all heard the story of salvation. Every night we held our service, and a deep interest appeared to be manifested by a good number. Everything was moving on smoothly, and all opposition had ceased.

But on the morning of the 17th of Feb. several of the leading men of the district came in and said they had been accustomed to receive 1500 cash ($2.50) from this house every year to sacrifice to the evil spirits, and they wanted me to give the same amount. I told them of the sin they were committing in worshipping evil spirits instead of the true and living God. Shortly afterwards my helper, a young man of twenty years, but an earnest Christian, was sent for by a man who lived near our home. He went and returned shortly afterwards with torn clothes, and told me they had seized and beaten him, because we would not give the money for sacrifice. They gathered the people of the neighborhood together, and decided to drive us out. I went to the magistrate and told him the whole story and asked him not to punish the men but to quiet the disturbance, which he promised to do. While I was gone the same man who had beaten my helper came to the house and seized a boy of eighteen years, who had been attending our services, tore his clothes and beat him severely. I shall never forget his testimony, which he gave on my return. He was cheerful and happy, and showed no spirit of resentment. I asked him if he felt like giving up serving Christ when he was so sorely persecuted. A smile lighted up his countenance as he said, I cannot give up serving my King, even if they kill me.

Oh friends in the home land who can serve God under your own vine and fig tree with none daring to molest or make you afraid, pray for those who are not so favorably situated. Some like Peter have denied their Lord. Others like Paul are braving every storm, and allowing nothing to separate them from Christ.

The following week our persecutors threatened those who came to our meetings. The numbers decreased. We held our service every night, and before the regular service held a children's meeting, at which fifteen bright boys attended. One boy, who had learned the whole catechism, was beaten by one of our persecutors and forbidden to come to the meeting. But praise God they cannot beat out the truth from their hearts and minds. It will yet yield a rich harvest. Dr. Scranton, our superintendent, was with us for two weeks, and proved a great blessing to the work. I had considerable difficulty with some under the influence of liquor. It is distilled by the natives, and is the same curse here as in the home land. One afternoon, after I had treated my patients, I took my usual walk. As I ascended a hill three men were sitting in the pathway with a jug of liquor. After I passed them they followed me and asked me to drink. I told them I never drank liquor. They then seized me and dragged me to the place where the jug was and tried to force me to take the liquor. When I still persisted in not complying

with their request one of the men ran and picked up a stone as large as my head, and coming up to me was in the act of throwing it at me, when God stayed his hand, and the other men let go of me and I walked slowly away. They stood and shouted after me for some time, and then followed me for about a mile, shouting at the top of their voices. This and even far worse treatment our Christians have to endure when they refuse to drink liquor.

Late one Saturday night two of the native Presbyterian brethren came in and said there was a great deal of talk all over the city and that the people said they would kill the Christians and the foreigners. They seemed much alarmed and wanted us to secure protection for them. They thought of twenty-eight years ago when 4000 Roman Catholics were beheaded for their faith. They said they would die, but they would not give up Jesus. We told them that God was stronger than all they who could be against us, and He would suffer no harm to befall us unless it was for our good and God's glory. As we were being persecuted we talked together of Paul's experiences, and God filled our hearts with joy and peace. We were ready to die for Jesus if He required it. We received great blessing from God's word, and we turned to the passages that then applied to our case. Luke vi, 22, 23.

The following Sunday morning at our regular service we baptized two men, who had given good evidence of saving faith in Christ. We are laying our foundation stones in the midst of persecution, and we believe they will be solid.

We have commenced the first Christian school in the interior of Korea with a class of thirteen bright boys. We teach them doctrines of Christianity, Chinese, and the native language. We can win the children for Christ. I want the boys and girls to help me. Pray for them. Collect all the picture cards you can, of all kinds, no matter if they have been used, and I will paste a text of Scripture on the back of the cards and give them to the Korean boys and girls for you. In this way you can help to lead the Korean children to Jesus. Send them postpaid by mail to me.

THE NEW MISSION.—Miss Annie Taylor, the story of whose nearly successful attempt to reach Lhassa, the Tibetan capital, was told some months ago, has now left England, with a mission party for Tibet. She proposes to make Darjeeling the head-quarters for the present, so that the party may learn Tibetan by the teaching of natives from over the border. Thus, so soon as the door is opened, another party will be ready to carry the Gospel into this darkened land.

A SUCCESSFUL FAILURE.—In a recently published book, *A Ride to Little Tibet*, Dr. Lansdell tells how he had hoped to carry a letter from the Archbishop of Canterbury, "the chief English Lama," to the Lama of Tibet; and gives a full account of his attempt, which, however, he eventually designates "a successful failure." He had tried to carry the Gospel to Lhassa, "a city wherein no living European had set foot." He was a pioneer in the land of Tibet, where there is not a single missionary of any denomination whatever. Dr. Lansdell met Miss Taylor at Darjeeling.—*The Missionary Record.*

English Baptist Mission, Shensi.

Second Annual Report. Year ending December, 1893.

THE year now ended has been one of well-nigh continuous perplexities. At its beginning we had no sooner concluded the annual meetings when one of the pastor-evangelists was brutally attacked while seeking to make peace between an immigrant and a native. This led to litigation, and finally to overt intrigue to extirpate the Church. This dismay was but gradually dispelled, and only to be speedily followed by the premonitions of the coming storm. Several Presbyterians, having taken offence at the severity of our school discipline, led in sedition, which was meant to compel capitulation. At this crisis Roman Catholic priests embraced the opportunity to drive the whole of the Protestant following to join the Catholic faith. "If you return to the mother Church," they said, "she would care for your temporal as well as your eternal interests ; she would supply you all with food, and are you not starving? with capital for trade, and are you not penniless? and to every emissary of her cause a handsome wage." These prodigal but plebeian promises found unscrupulous advocates amongst our leading adversaries, and the hope of such material benefits formed a temptation, which starving people found it hard to resist. In a few weeks' time hundreds had signified their willingness to barter their allegiance to Rome. It seemed as if this benevolent intrigue had captivated some of our own converts, and that the Christians were to betray their cause. We could only be inexorable—as unbending as truth. The day for renunciation came, and the priests had their documents prepared—all was ready, save the final signatures. Just then our two leaders—Sun and Liu—confronted the assembly and solemnly assured the people that what was done from a wrong motive could have no good end. If they intended to take the step from principle in order the better to serve their Saviour—well, if only for the sake of loaves and fishes they should hesitate, for man does not live by bread alone. This appeal to their higher nature was not in vain. The priest was dismissed, the ringleaders rebuked, the whole of the members, overwhelmed with shame, asserted their loyalty to the Headship of Christ.

No sooner had peace been restored then a farther and greater trial began. For three years there had been practically famine, *i.e.*, insufficiency of food. The failure of each successive harvest made the conditions of life all the harder and food the more expensive.

This autumn, the harvest having again failed, these people, driven to desperation by utter destitution, had to face the problem of how to exist during the severity of winter. Is it a wonder that some lay down and died in sheer despair, or that others, goaded on by distress, sold their children for bread? Amid these circumstances, aggressive evangelistic effort seemed almost hopeless to us and doubtless a mockery to them. "What is the use," asks Booth in *Darkest England*, "of preaching the Gospel to men whose whole attention is concentrated upon a mad desperate struggle to keep themselves 'alive? As well give a tract to a ship-wrecked sailor who is battling with the surf which has drowned his comrades and threatens to drown him." So here. Poverty, disease, ignorance despair—what character can be expected from such an environment? Yet these have conditioned all our work. We have been preaching to those who were born into the world "on the mere animal plane," disinherited before their birth of their share in the ordinary capacity and rightful heritage of man. No "angel infancy" or elevating joys hallowed their childhood. Their "first-born affinities" could not be for celestial things. Is it any marvel that with all the merciless miseries of famine the very existence of our mission became imperilled? *e.g.*, in one place the few Christians built a chapel, even in their penury, helped a school and held regular worship—all was hopeful in the spring. They struggled heroically with adversity till the autumn drought had withered their growing crops, and so bereft them of the last ray of hope. They in consequence tore down the rafters from their humble dwellings, sold their all and set out to beg or starve. The little chapel remains amid the ruins of their homes—a witness to their faith.

Yet something has been accomplished toward consolidating the work and initiating a self-supporting and self-aggressive spirit in the Church.

Speaking quantitively our work is now extended over a large area, embracing eight counties, radiating from the Provincial Capital—Hsi-ngan—and the important town of San-yuan. In the spring there were twenty-one fairly organized stations with about 1000 regular worshippers. Famine has reduced the number of stations to eleven that can be regarded as on a firm basis, and the number of regular worshippers to about 500. There are several other places at which worship is conducted, but their immaturity or uncertainty forbids any report. In a word our opportunities and waiting work far exceed the limited resources of this infant mission.

As to the quality of the work time must reveal. Certainly no statistics can record its character.

Increase.

In the autumn thirteen were buried, we hope, with Christ by baptism into death. Also one in Honan province; fourteen in all. It is interesting to note that three of them were directly influenced in Shantung, the others heard the Gospel for the first time here. At present the membership-roll numbers fifty-eight. There are several other genuine-hearted converts who will, we hope, be baptized in the spring.

Self-support Effort.

The awful famine nearly paralysed every advance and made self-support a question of no less delicacy than difficulty. It was quite clear that any scheme would have to be at once adaptive, indigenous and easy. Offertories or contributions, even in kind, are impossible to poverty-stricken immigrants. Yet even indigence should not be allowed to sacrifice the blessing of giving to God. A plan was adopted to procure for each station a small piece of land to be tilled by the Christians; the entire proceeds, when realized, to be paid into the Church treasury. At four stations land was procured, cultivated and sown. Alas! the withering drought blighted the crops, and with them the prospect of realising funds. At only one place—Fu-yin-ts'un—was anything reaped. The amount realised was 16,500 cash, the equivalent of £2.13 absolutely, but relatively of far higher value. This sum was given by a colony of only ten families of starving but Christian people. I regard that contribution to the cause of Christ as evidence of their truth-loving hearts and a prophecy of better days. At the other places, though no grain was reaped, the Christians made their contributions in time and labour. With truth it can be said of many of them, "They did what they could"—more than most attempt, more than we expected.

Medical Work.

As last year this work of mercy has been extensively continued. The difficulty has been to find any conscientious reason for refusing to answer the many calls upon our pity and help. As formerly we have seen patients on fixed days six times a month.

Opium Work.

During the year 115 men have undergone the process of "opium-cure," for my plan has been to make each one suffer for, in order to repent of, his sin. Voluntary endurance of a few days' misery was the evidence that the men were sincere in their wish to abjure their evil habit. The opium-refuge is on our premises. In some instances forcible means were resorted to to compel the patients

to keep to their bargain. Some scaled the walls during the night, some groaned to elicit pity and relax stringency, while others suffered without a murmur. How many of them continue to abstain from opium we cannot tell, for only a change of heart can give an opium sot the stamina to regain moral manhood and completely emancipate him from such an enslaving habit. The work was begun to open avenues of intercourse, to overcome prejudice and prove our antagonism to social evils. In all these respects the work has succeeded. All expenses are paid by the patients. The curse of opium in this province language cannot portray. It is our duty to help to abolish this enormous evil, which as a nation we are partly responsible for originating. By medical aid we could exhibit mercy and effect an emancipation more real than the liberation of the slaves. This work we so wish to extend we have already had to retrench, and if no help be forthcoming must totally abandon.

Si-ngan Fu.

In this vast city little more than a footing has been secured. The book-shop has been open for about nine months. It has been a centre of communication with the highest officials, for books have been sold and visits made to nearly every Yamên. It has also been a means of intercourse with the literati and licentiate functionaries. The literary chancellor received copies of our Christian books, and that too when the city was placarded with bills denouncing Christianity as corrupt and our books as seditious. The desire has been to open a first-class book-shop for the sale of universal literature—standard works on every subject yet treated or translated in Chinese; to circulate truth, the real antidote to the arrant ignorance and self-deceiving complacency that so abound in this land. Twice the stock has been sold out, and the demand much exceeds the supply. The only limitations to the realization of our desire have been insufficient capital to purchase the necessary stock, and the heavy expenses for freightage.

Work among Scholars.

A special attempt was made to reach some of the many thousands of B. As. attending the examination held this year by Imperial grace. I set two subjects for competitive essays: the one religious—"Men ought to worship God," the other scientific—"How does the perfection of knowledge consist in physical research," as the Chinese say. The object of setting these subjects was four-fold: 1. To arrest attention and awaken enquiry so as to make the candidates seek for the books which we wished to present and truth we wished them to know. 2. To throw some light on the vexed

Term question and the Confucian idea of God. 3. To find the view-point of our most bitter opponents and their *modus vivendi*. 4. To discover the interpretation of the phrase "Physical Research" by men ignorant of the most elementary principles of science. The first was immediately attained. Hundreds per day came to the book-shop; Theism, Deism and idolatry were the chief topics discussed, and our books were gratefully accepted. A sudden cessation of visitors suggested some cause. Soon the secret was disclosed. The college gates were placarded with the following manifesto :—

"I, your lowly friend, wish you to know that England is the most slippery, deceitful and venomous of the nations on the earth. She forced into China her opium, in order to cleverly rob people of their wealth. England has emptied our purses, and after impoverishing has injured us. And now to add insult to injury she comes to disseminate a depraved religion . . . Every vile means is used, eyes are gouged out and hearts are cut out for making medicine to befool the people. Now an attempt is being made to hoodwink scholars by examining them on bad subjects, but I exhort you not to listen to such pratings and so injure consciences . . . The emperor, out of his goodness, wished to pity these strangers from afar, but *we* wont . . . Of course we all know God, but He is not the Jesus of these people. Jesus was merely a cute doctor who performed some clever clinics like our divine physician Hua To . . . These few insignificant nations that be on the outskirts of this illustrious land are thorny and wild and all barbarian. Before the European countries existed China was sage-educated. The teachings of Confucius at last reached unto their barbarity, and reaching reformed them. Yet an Englishman ventures to come and instruct us! Why, we are *his* teachers ! . . .

(Signed) Master of the Club of Orthodoxy."

This was read by our 8000 scholars. The same night a meeting was held to arrange how to dispose of me. Of course I quitted the city to save them trouble.

After a short time essays were sent in. No one contained any idea of sinewy strength or originality, simply jejune moralisings. The highest idea of God expressed was bald deism, pure materialism, so cold and soulless as to be barren alike of comfort and hope. Hence the fatalism and despair that hang as a pall on the hearts of the Chinese. Hence too their morbid faith and sorcery and superstition that fills the temples with "gorgeous impotence" and peoples the earth and air with gods and transcendent men. The explanation given of "Physical Research" was thoroughly characteristic of celestial conceit, simply pages of bombastic verbosity and

argument founded on ignorance. The general thesis was that science and civilization are but material products, good but not so glorious as their superiority of mind. Science is mechanical achievement, but China has more—mental omniscience, Confucianism, the highest goal of which is *otium cum dignitate.* Hence the vapid inertia that reigns as death over this empire and makes the majority of her subjects an uneducated, underfed, immobile race.

We need sustaining strength, that with never-flagging zeal, our best energies may be wholly given to the Saviour's cause. Pray that earnestness may endure and the purpose of life burn more and more, so that the struggle of this mission may end in a splendid victory, even the triumph of redeeming truth in the hearts of the people.

MOIR DUNCAN,
English Baptist Mission.

Continued Showers of Blessing in Fuhkien.

BY REV. WILLIAM N. BREWSTER.

[Methodist Episcopal Mission, Hing-hua.]

FOR many months we had been planning and praying for the two camp meetings to be held during the Chinese New Year vacation in the month of February at Sing-iu city, the head of the new district of that name, and at Guang-au, the centre of a recent large ingathering, where we had just built a new Church.

We had been expecting a great many helpers. Rev. G. S. Miner and Miss Bosworth, of the Anglo-Chinese College in Foochow, were coming down; Misses Trimble and Bonafield, of the Woman's Foreign Missionary Society, were expected; Mrs. Brewster was going up and to take the two children, and of course Miss Wilson, our faithful worker, was to be there. We were expecting great things. Surely so many of God's chosen workers concentrating their labors and prayers in one place for a week together would bring down upon the people the power from on high. Perhaps we were counting too much upon the multiplicity of laborers. Perhaps He who "can save by many or by few" saw that we needed to learn that "the battle is the Lord's." At any rate these hopes were doomed to disappointment. Dr. Lyon, of the Woman's Hospital in Foochow, was taken ill, and Miss Bosworth kindly accompanied her to Central China for a change and rest. In January our baby boy, nine months old, was taken with small-pox; Mrs. Brewster

was quarantined with him until after both meetings were over. Mr. Miner, having children of his own, thought it unwise to expose himself to the contagion by coming. Misses Trimble and Bonafield had arranged to be present at a similar meeting in the adjoining large district of Hoh-chiang at the same time through a misunderstanding as to the date of the meeting at Sing-iu. So Miss Wilson and I were left to fight the battle alone, but "we were not alone, because the Father was with us."

The company assembled too was not large. We had not been able to provide accommodation for many; knowing this the people did not come in large numbers.

The preachers, eighteen in number, were there, several of the theological students, the deaconesses and teachers and a number of official members from the circuits; only seventy or eighty in all.

But we "were all of one accord in one place." Nearly all these had been in the ten days meeting in Hing-hua city last June, and these had found or refound the clear witness of pardoned sin. Since that time they had been out in the harvest field long enough to find how weak they were, though truly converted. They realized how much they needed the baptism with the Holy Ghost to give them power over the tempter and to witness for Christ before the heathen world.

Just as last June the Spirit plainly led in preaching repentance and faith for present pardon and salvation, so this time it was clear that the time was ripe for leading these converted earnest men and women to the cleansing fountain, to the baptism with the Holy Ghost, purifying their hearts by faith. We tarried at Jerusalem. We searched our hearts and cast out the idols. There was no varnishing over of the plain truth of the Word. We assembled at seven in the morning before breakfast, again at 10 and at 2, after which the women held a meeting, and the men divided into several bands and went to different parts of the city for street preaching. Again we met at seven in the evening. We began Monday evening, Feb. 12, and closed the following Sunday night.

Day by day, hour by hour, the Spirit led us. We remembered Mr. Wesley's advice, "Do not drive but draw." These earnest workers were hungry, and ate as only hungry people can. The Spirit of prayer became more and more incessant and importunate. Some were blessed in a marked way about the middle of the meetings, but it was not until Saturday morning that "the Holy Ghost fell upon us as upon them at the beginning."

In the testimony meeting Friday night I found that some of the most thoughtful and earnest were troubled about the philosophy of the baptism with the Spirit. They found it difficult to grasp

it by faith until they had apprehended it by reason. This is no new difficulty you readily perceive. So on Saturday morning I talked a little while from that best of all texts for honest doubters, "He that willeth to do His will shall know of the doctrine." (R. V.) We gathered once more closely around the communion rail. Faith was at last triumphant, and as we prayed the Power came upon us. It was a time none of us can ever forget. "They began to speak with other tongues as the Spirit gave them utterance." There were many clear simple testimonies. I did not count them, but that company of seventy or eighty went back to their work with a new and blessed experience of Christ's power to save. They went exhorting and admonishing each other to keep with the utmost the precious gift they had received. They will need all the help of our prayers that they may be kept from falling, but that the work was of the Spirit no one who was with us through that week of prayer could possibly doubt.

Monday evening we reached home in Hing-hua city. Mrs. Brewster was still a prisoner with her little charge, who was doing nicely. Tuesday was well spent in getting much needed rest. Next day we went to Guang-au, fifteen miles north. Here was an old and strong society. They had not grown much, however, for several years, though three or four new places had been opened within a few months in that region. Here was a new situation, different from the large meeting of all the workers held last June at Hing-hua city and different from the large one just left at Sing-in city. Again we felt how utterly unable we were to solve the problem of the exact needs of these people. We could only throw ourselves upon the wisdom of the Almighty and ask for guidance.

Miss Trimble had come from Hoh-chiang, and was a great help in the work with the women. There were four or five of the neighboring pastors there; the remaining fifty to one hundred were Church members and probationers. The devil was active in trying to defeat us. He had many devices, and apparently at one time almost succeeded. It drove us to our knees in an agony of prayer.

It seemed almost impossible to get a real deep conviction for sin in the hearts of the people. We found that few of them had a clear knowledge of pardoned sin by faith in Christ, though many had been exemplary Christians in outward life for many years.

But prayer, pleading, exhorting, seemed of little avail for two or three days. Not that the meetings were cold or dead; by no means. They were lively enough, but they seemed to lack that depth of conviction that is essential to genuine repentance. With tears and prayers, and heart melted and bleeding, on Saturday morning we took our stand upon Sinai and read one by one the

commandments of God and showed how they had broken every one of them. The sword of the Spirit found out the joints of the harness. There was no doubt about the genuineness of conviction now. In the afternoon meeting we took them to Calvary. They looked and lived. In that meeting not less than thirty or forty testified clearly with shining faces that they had there found peace and pardon in Christ.

The testimonies were spontaneous, simple and clear. They had a genuine ring.

Sunday was quarterly meeting. It was a glorious day in Zion. We have heard since that the people themselves and the pastors, of their own accord, continued the meetings two or three days longer, and had a blessed time.

The indirect effect of these meetings upon the work and workers in other places is as important and far reaching as the direct results.

I have recently made a short trip in the neighborhood of Guang-au, where the second meeting was held. I found that since the meeting closed the preachers and Christians had been continually preaching and exhorting the people to leave their idols and sins and accept Christ, and that the most remarkable and genuine movement toward Christianity that I have yet seen in Hing-hua is now in progress in that region. At seven or eight places, within a radius of twelve miles, in towns of from 5000 to 20,000 population, from fifteen to fifty men are importuning for pastors. They offer rooms for the pastor and a place for worship. This is probably only the beginning. After careful investigation I am satisfied that the work is unusually genuine.

The reports from nearly all the principal centres in the mission indicate that the Spirit is working in much the same way all over this part of Fukien.

The April RECORDER contained news of similar meetings in the northern parts of the empire.

The Pentecost that India has been experiencing for several years past seems to have reached China.

It is a time for mighty faith and intense effort; above all for continual waiting upon God for power from on high.

A gentleman in Shantung who obtained a New Testament was so fascinated with the Book that he read it three times. A missionary on his journeyings met this man, and, finding that he was conversant with Christian truths, asked him what truth in the Bible had impressed him most. He replied, 'The statement that our bodies may become the temples of God.' The heathen mind which had grasped this truth, and many others on the way to it, was not far from the kingdom!—*N. B. S. Quarterly Record.*

Juji Ishii, the George Muller of Japan.

BY REV. H. LOOMIS, YOKOHAMA.

AMONG the many results of Christianity in Japan there is none more striking and blessed in its influence than the Orphan Asylum at Okayama. Like other noble enterprises its founder has evidently been raised up of God for this special work, and his life is characterized by its "fearless faith, tender sweetness and practical godliness."

Juji Ishii was born in the province of Hiuga about thirty years ago. While still a boy his attention was called to Christianity by a picture of the crusades in a book of history. His first ideas were very crude, but produced a longing for more knowledge of the Christian faith and a readiness to accept it when in the goodness of God it came.

At the early age of fifteen he was married to one who has been a real helper to him in his spiritual life. He afterwards became a policeman, and then through the influence of a Christian physician was induced to study medicine. For this purpose he left his native province and removed to Okayama.

Up to that time he had never read the Bible, but had learned from the Christian doctor that the three fundamentals of Christianity were faith, hope and love. Desiring to learn more of the religion that had been so long proscribed in Japan he found his way to the mission Church and began to make inquiries of the Bible seller's wife as to what the Scriptures taught and the Christians believed.

But he was not particularly successful in his first efforts, and for a while he went to the Catholics, in order to get the instruction that he desired. But their dislike of the Bible aroused his suspicion that they were not all right, and so he bought a New Testament and read it with great interest and profit. The result was a decision to join the Protestant Church.

In the year 1884 he read of the gifts of $2.00 each from an old man and woman in America to Dr. Neshima for the establishment of a Christian college in Japan. That these poor people should thus contribute of their small means for the spread of the Gospel in a distant land, and among a strange people, was a new and most impressive thought to him. And from that time he sought how he might devote his life to others. With this end in view he at once opened at his own expense in an old Shinto shrine in his native town of Takanabe a night school for poor children.

This was kept up for four years. But he says that it was not the money alone which was required, for as often as he forgot to pray in Okayama for the success of the school he was sure to get a letter saying: "The school is running down." Then there was earnest prayer, and soon the message would come, "All goes well again." And this not once but many times.

So great was his energy, and such was his ability, that he found plenty of profitable work in the line of his contemplated profession, but at the same time he lost no opportunity to preach the Gospel. In this way, while yet a student, several of his patrons and friends were induced to embrace Christianity.

When the surgeon at the head of the Okayama Hospital learned of his success and ability he invited him to come and live in his own house. Mr. Ishii was at first reluctant to accept this offer, but on the advice of his friends he decided to do so, and both the doctor and his wife have been among his most loyal friends ever since.

In December, 1884, Rev. George Muller came to Japan and told the story of what God had enabled him to accomplish. When Mr. Ishii learned of this wonderful work his mind was filled with a new and powerful impulse. From the account of Mr. Muller he came to understand, as never before, the meaning of the "Living Heavenly Father" and His love, and he then committed his life and all to His service.

Hearing that it was proposed to bury a little orphan child in the same coffin with its dead mother, because there was no one left to provide it with food, he was most deeply impressed with the pitiable condition of such children and the duty of those who know the love of Christ to provide for them. Feeling that God had now called him to this special work he rented part of a large temple, and moving into it with his family in September, 1887, quietly opened his asylum.

He began with no resources but his faith in God and his own resolute spirit. The institution has grown steadily in numbers, influence and good works. It has passed through many trials, but they have only served to strengthen one's faith in the spiritual verities of life. It has not infrequently been reduced to the last straits, but the prayer of faith has brought relief, and sometimes just at the moment of their need.

Mr. Ishii has never refused shelter to any needy applicant, but so widely and favorably has his home become known that he is forced to inquire carefully into the actual needs of each case so as not to be imposed upon by the shiftless and the lazy.

He has thoroughly inspired those under his care with his own noble and generous spirit, and so when the great earthquake occur-

red in the autumn of 1892 these young and dependent orphans were among the first to manifest practical sympathy and put forth efforts for the comfort and support of the bereaved and suffering who were more needy than themselves. Out of their extreme poverty money was cheerfully subscribed from their own earnings for this object. And then they went from house to house soliciting funds until about $1000 (Mexicans) was secured for the establishment of an orphan asylum in Nagoya for those who had just been left helpless and desolate.

In like manner when the great flood had swept over the whole region about Okayama, in October last, both the founder and the inmates of the asylum denied themselves to the severest extent that they might contribute to the help of those who were utterly destitute. And not only did they give of their substance but they went in little bands with hoes and baskets to clear away the rubbish and render every assistance that was in their power.

Not only does Mr. Ishii provide for the bodily wants of those who come under his care but he has been especially efficient in imparting to these unfortunate ones the same hopeful trust in an ever present and gracious Father to whom we belong and whom we ought to serve. And so they are inspired with the idea that they were created for a purpose, and none are too young to begin to work for the Lord.

With this idea before them they go out in bands with a trumpet and flag, like the Salvation Army, to tell the people in various towns and villages that there is a God in heaven who loves all His creatures, and if they will but repent and forsake their sins He will bless and save their souls. Perhaps no better evidence of the truth of the Gospel could be given to ordinary minds than this manifestation of God's gracious care for those who have no earthly possessions, but whose peace and happiness are more real and precious than all that the riches and glory of this world can give.

As the number of children has increased donations have multiplied until they now have land and buildings of their own and suited to their wants. The branch asylum at Nagoya has been removed to Okayama, and there are 300 children gathered from various parts of the country as the result of the faith and love and zeal of this one devoted man.

There is no fund for their support, and no donations are solicited by Mr. Ishii himself for the maintainance of this work. But he and the children do ask of God for the gifts that are needed, and in one way or another all their daily wants are supplied.

But besides the prayer of faith all are taught to labor in some capacity, and no idlers are allowed. The trades now taught are

printing, farming, barbering, straw weaving and silk embroidery, besides cooking, washing and sewing. With all their experience of providential care the spirit of industry and self-help has steadily increased. And so these inmates are to become not mere drones or dependants in the world but independent and useful members of society.

This institution has already attracted the attention and won the admiration of many who have hitherto taken no interest in the welfare of the poor and unfortunate around them. Encouraged by what has thus been accomplished other and similar institutions have been started at Maebashi, Ogaki, Oji, Mishima and in the Hokkaido. Many difficulties and discouragements have been met with in these enterprises, but they now look forward hopefully to final success.

At the Congress of Religions in Chicago the Buddhist priests asserted the superiority of their religion on the ground of its greater regard for the sacredness of life, and they denounced in the strongest terms the killing of animals for the sustenance of man. But it is to their shame that while they provide for birds, monkeys and various animals, the helpless aged and dependent children in all Buddhistic countries are left to die from want. It has remained for Christianity to give to Japan a practical lesson of true benevolence in the founding of which is illustrated the idea that the children are gifts from God, and whosoever receiveth one of the little ones in Christ's name receiveth him.

Educational Department.

JOHN FRYER, ESQ., LL.D.,
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

THE following circular letter was recently sent to various parties: "In your opinion what is the best medium of conveying scientific and mathematical truth to the Chinese in our text-books, whether by Wên-li, Mandarin or other colloquial dialects, or the Romanized? Your reply is requested for a symposium in the RECORDER."

The letter was sent to representatives of all the societies having educational work and to different sections of the empire, so that all dialects might be heard from. Replies have not been sent by all the persons addressed, but enough have been received to give a good idea of the opinion generally held by those engaged in educational work.

DEAR MR. FERGUSON: Owing to ill health, which obliges me to leave for the U. S., I regret that I cannot answer your question in detail, but I have no hesitation in giving my suffrage for the "*Easy Wên.*"

With kind regards,

Yours truly,

W. A. P. MARTIN.

Imperial College, Peking.

MY DEAR SIR: I have much pleasure in replying to yours on the subject of the style in which foreign Chinese books of a scientific and literary nature, should be rendered so as to make them interesting and intelligible to native readers.

Great care is required in matters of this kind, both in the translation that is made and in the language in which it is conveyed. We are apt to anglicise the work too much by extreme literal conformity to the original on the one hand, and on the other by the adoption of a style which scholars and others fail to appreciate or understand.

If the work that is done is original and the various ideas are expressed as they occur to the author—based of course on the book he is translating, or it may be otherwise—a closer adaptation may thereby be accomplished to the instincts of the Chinese mind on the part of an experienced writer, though a slavish translation is easier of execution.

As to the style of translation there can reasonably be no difference of opinion. There need be no contention about high and low styles. What one wants is to make the work clearly intelligible, and the native readers will be at no loss when it is done in as plain and simple language as possible, except it may be from the nature of the subject itself. It is so in regard to well written books at home, and any attempt to launch into a high flown or profound style will be sure to bring its own disadvantages.

I speak in this way with reference to the so-called *Wên-li*, which I assume to be the proper style in the case intended, so much so indeed that my remarks may appear mere platitudes, but there is reason for insisting on it in view of many publications that have appeared at the hands of foreign missionaries, the style more than the subject of which has been most unsatisfactory to the Chinese. A simple, plain *Wên-li* version of a book has its counterpart in many native writings, and though making no pretension as to style will attract and be commended by scholars as the proper course to be taken in the communication of the knowledge that is sought to

be conveyed. It is the style most adapted for general use, and by means of it the knowledge in question can be conveyed throughout the whole land. Any other style is sure to meet with disrespect and contempt.

Of course there are difficulties in the way from the ignorance of the Chinese on most elementary scientific subjects. This can be met most easily and satisfactorily by the adoption of a system of Primers, in which the simplest information is at first imparted, and the *gradus ad Parnassum* is employed to train the native mind to higher attainments in the matter. Give them the same style, which is everywhere *t'ung yung*, but let there be all the variety of theme and thesis in the education that is imparted from the letters of the alphabet to Newton's *principia*.

I had written thus far when without looking again in your letter the thought occurred to me, Does the question asked bear on instruction in English or merely in relation to literary and local styles in Chinese? Allow me to say a few words in reference to these two points.

For general use I have no hesitation in giving my decided opinion in favour of the Chinese language instead of confining one's teaching to English. By all means let there be those to whom a certain amount of English instruction shall be given as obtains in the case of other languages to students at home, but the great requirement is the so-called vernacular in the sense already given to meet the necessities and attainments of a people like the Chinese. There are millions of intelligent readers fully qualified to understand the scientific teachings, which it is in our power to give, and only wait to have it imparted to them in the right way. In this respect they are widely distinguished from countries like India, and it is the duty of foreign scientific teachers to take advantage of it.

In reference to mission schools and elementary works I have equally no hesitation in saying that the very rudiments of education may well be conveyed in mandarin or the local *patois*. I do not mean that even these works should be published in such a style beyond, it may be, for the most local use, that is, for the smallest grade of scholars, who as soon as possible should be introduced into the higher style. I approve of such information being given at first in a form which the children and others can understand, but would make use of the more educating style as soon as possible, and I presume that the question before us has specially to do with the form best adopted for general information among the Chinese at large. In that case the views expressed appear to me the most suitable in the circumstances in which we are placed, and the

preparation and wide diffusion of such works, carefully selected and made, would be a means of great benefit to this country.

I can only wish you much encouragement in the work you have on hand, and hope that you and your coadjutors in the Educational Association will be able in some measure to rise to the demand for the enlightenment and elevation of this vast people.

I am,
My Dear Sir,
Yours very truly,
WM. MUIRHEAD.

London Mission, Shanghai.

DEAR MR. FERGUSON: In answer to your circular as to the best medium in which to convey science to the Chinese I reply that it is a question not easy to decide. The use of Wên-li makes the book usable all over China, but I have felt for a long time that for the smaller and middle class boys the use of Wên-li puts them at a very great disadvantage. The mere language is so difficult that the acquisition of the truth sought to be conveyed becomes an unnecessarily burdensome task. I would greatly prefer if it were possible to have the primary books in the colloquial Mandarin, where Mandarin is spoken; and the local dialects in other places: and yet the extra trouble and expense of publishing different editions of the same book would seem to put this out of the question entirely.

Of course even Mandarin is much easier to understand, say here in Suchow, than Wên-li, and primary science books published in Mandarin would be better than in Wên-li; but I understand this is not the case further south in Foochow, Canton, etc. On the whole perhaps the best plan will be to make the Wên-li as easy 淺近 as possible, punctuate it carefully, divide the lessons into sections and paragraphs, print subjects and important points in different type, etc., all of which will be of very great assistance to the student in acquiring a knowledge of the subject.

Yours truly,
A. P. PARKER.

Methodist Episcopal (South) Mission, Soochow.

Rev. J. C. FERGUSON.

DEAR BROTHER: With regard to books on any subject my opinion is that for general as opposed to local use Wên-li is the best medium.

With regard to mathematics I consider that, though the use of Western notation and symbols has disadvantages, yet on the whole the advantages of their use counterbalance the disadvantages.

Believe me,

Yours truly,

J. C. HOARE.

Ningpo, Church Missionary Society.

Rev. J. C. FERGUSON.

DEAR BROTHER: In reply to your inquiry—"In your opinion what is the best medium of conveying scientific and mathematical truth in our *text-books*, whether by Wên-li, Mandarin or other colloquial dialects or the Romanized?" I would, without hesitation, say: For use in Canton and the region round about *Easy Wên-li*.

Yours sincerely,

HENRY V. NOYES.

Presbyterian Mission, Canton.

Rev. J. C. FERGUSON.

DEAR SIR: For advanced pupils I think that "Scientific and Mathematical Truth" can best be conveyed in Wên-li. My experience, however, has been that pupils are in some instances ready for some of the higher branches (algebra and physical geography, etc.) before sufficiently advanced in classic Chinese to be able to read readily text-books in Wên-li. It seems to me that all the lower branches, viz., arithmetic, physical and descriptive geography, algebra and the first lessons in physics and chemistry should be written in the colloquial of the district where used. Advanced branches should be written in Wên-li. The terminology of the text-books would be the same whether the books were written in colloquial or Wên-li; so that the change could be readily made when the pupil is sufficiently advanced in his Chinese classics.

Respectfully,

F. E. MEIGS.

Foreign Christian Missionary Society, Nanking.

MY DEAR MR. FERGUSON: In answer to your inquiry as to what style of text-books should be used in our schools I should say, for myself, very decidedly, that they should be in Wên-li. This has so many advantages over Mandarin, as for instance *conciseness*, power of expressing abstract thought, as well as being a universal medium

of communication, as in my opinion makes it eminently fitted, above all colloquial dialects for teaching purposes. Romanized should not be thought of. I should as soon think of using Sanscrit as Romanized Chinese. I may say that I think for primary schools a series of simple scientific text-books in Mandarin, as well as some good Readers, would be very useful. We possess no good Readers, and they are very urgently needed. A book like the "Seven Sisters" for instance in Mandarin would be excellent.

Yours sincerely,

JAS. JACKSON.

Methodist Episcopal Mission, Kiukiang.

MY DEAR FERGUSON: I send a brief reply to the question you propound.

I hold that the boys who come to our schools should *immediately* begin the study of the natural sciences.

A few years ago in England and America a lad's education while in school consisted principally in acquiring a knowledge of Greek, Latin and mathematics, and the study of astronomy, chemistry, physics, etc., was deferred until his college course. The result was that the power of observation was but slightly developed, and that he went through life with the merest smattering of scientific knowledge.

Now thanks to the general reform that has taken place in education all that is changed. The boy from the very start takes the study of the sciences, at least in a rudimentary way. In China our aim is of course to introduce the best methods of education, not the old fashioned ones, and so our students should commence at once to enquire into and investigate the meaning of things that present themselves hourly to their senses.

If we desire our boys to take up the natural sciences thus early in their course we must have Rudimentary Text-books and Science Primers, and *these books must be in Mandarin for Mandarin-speaking districts, and in the vernacular dialects for other places.*

At first they cannot understand the simplest Wên-li, and so during the stage we must make use of vernacular and mandarin books.

Of course the time will come when they can study a Wên-li book with intelligence, and then it is time to drop the vernacular and Mandarin and take up translations in Easy Wên-li.

When they can understand them let us use the Easy Wên-li books by all means. The style is less diffusive and the meaning more accurately expressed.

Accordingly my answer resolves itself into a two-fold one. Let the students begin the study of the sciences in the mandarin or vernacular; don't wait until they can understand Wên-li.

When they can read Easy Wên-li intelligently then teach the sciences by preference through that as a medium.

Yours sincerely,

F. L. Hawks Pott.

St. John's College, Shanghai,
Protestant Episcopal Mission.

Dear Mr. Ferguson: In answer to yours of April 25th I reply that in my humble opinion the best medium for conveying truth of all kinds is the language in common use by the people to whom that truth is to be conveyed. Hence Mandarin is preferable to Wên-li, and the vernaculars are preferable in the districts in which they are used. Here in Shanghai the Mandarin is easier understood, and is therefore much better than the Wên-li, and I presume it is so in other non-mandarin districts. The Romanized answers very well for those who have learned it, and in many respects is more convenient than the character, but I think the use of the character guards against mistakes which might occur in using the Romanized. For works intended to be used throughout China I would use the Mandarin, which will, I think, be better understood by a larger number of people than the Wên-li.

In my opinion Wên-li is a great obstacle to popular education. As the use of Latin in the middle ages educated a few at the expense of the masses so does Wên-li shut out the light of scientific, mathematical and religious truth from the masses of China, and even the educated would make more rapid advance if they were freed from its shackles. The education of the future will relegate it to a place somewhat similar to that of Latin in our Western schools.

The vernaculars must, of course, be enriched by terms taken from Wên-li and Mandarin, and the Arabic numerals and other mathematical signs are very convenient, if not absolutely necessary to the best work.

J. A. Silsby.

Shanghai, Presbyterian Mission.

Dear Brother: Some days ago I received a letter from you asking me to state what, in my opinion, was the best medium for communicating scientific truth to the Chinese—Wên-li, Mandarin or Romanized Colloquial. I have no hesitation in saying that for this part of China the best medium would be an Easy Wên-li. This would be much more widely understood than either Mandarin

or Romanized Colloquial, and would be read with much greater pleasure even by those who could read all three. Scientific books written in Mandarin would not be read to any extent here. Mandarin is spoken by comparatively few people here, and most of those who can read it can also read Wên-li. The Romanized Colloquial is out of the question at present. In the first place there are so many different dialects spoken in this province that a number of separate editions would have to be prepared. In the next place after they were prepared scarcely any, at present at least, except a few hundred people connected with the Amoy missions could read them. Very little progress, if progress it should be called, has been made in the Foochow region in the way of Romanizing. Books written in Romanized Colloquial would be unintelligible, therefore, to all but very few in this part of China, and judging from appearances would remain so for many years to come. In my judgment therefore Wên-li is the only medium to be thought of by those of us whose work is here.

Sincerely yours,

GEO. B. SMYTH.

Methodist Episcopal Mission, Foochow.

Notes and Items.

It is with great pleasure that we have to add the names of seven new members of the Educational Association of China to the eight announced in March last. First comes the Rev. Paul Kranz with a subscription of $20, making him a life member. Next follow, as ordinary members, Miss A. M. Stanton, Kiukiang; Rev. Leonard Wingham, B.A., Chungking; Rev. R. J. Davidson, Chungking; Dr. Henry Porter, Pang-chwang; Rev. Geo. Cornwell, Chefoo; and Rev. George Douglas, M.A. (Edin.), Liao-yang. This makes up the total of members to 89. There are still several schools in different parts of China whose teachers have not yet enrolled themselves, and whom the treasurer will be glad to hear from with a view to membership.

Dr. Henry D. Porter, of Pang-chwang, is busily engaged in the preparation of a Chinese work adapted from "Martin's Human Body." Anyone engaged upon a similar treatise would do well to correspond with Dr. Porter. It would be a pity to have more than one person employing valuable time in doing the same work in

different parts of China. Dr. Porter's "Elementary Physiology" is now in pretty general use in mission schools, and deserves to be widely known.

We have received a copy of the second edition of "Colburn's Mental Arithmetic" in Chinese, printed at the A. B. C. F. M. Press in Peking. This valuable school book is now offered to the Educational Association of China to be placed on its list of arithmetics. The edition was carefully revised by Miss Porter. It has not the simplicity of Dr. Pilcher's more modern work, but for older classes it has already proved of great advantage. The real value of a school book in Chinese does not always appear on the surface, but is discovered after it has been taught for several terms. Without this practical test the most careful and accurate translations of our best text-books can only be looked upon in the light of experiments. Chinese schools and colleges really need to have books specially prepared for them, and not mere translations, as a rule.

The long looked for "Zoology" by Mrs. Parker, of Soochow, is now completed and placed on sale by the Educational Association at the Mission Press, Shanghai. The price is 40 cents per copy. It forms a thick but neat volume of over 73 leaves of descriptive matter, with questions in smaller type. There are, in addition, 32 leaves, closely filled with photolithographic illustrations, containing between three and four hundred separate pictures, each bearing the English as well as the Chinese name. At the end there is a classified vocabulary with all the names arranged in their proper scientific order, both in English and Chinese. This in itself is a capital idea and most efficiently carried out. A careful perusal of the book shows that no pains have been spared by Mrs. Parker to render it highly useful, both for school and general purposes The illustrations form a most attractive feature. Every mission school will welcome it as supplying a long felt want. It would be a very acceptable present to any Chinaman able to read. A treatise on the Vegetable Kingdom, now in the course of preparation will, it is hoped, be a suitable companion to this Zoology.

All who are interested in education in China will feel deep sympathy with the Rev. W. A. P. Martin, LL.D., who passed through Shanghai last month on his way home on a year's sick leave for special medical treatment. He has made a great and lasting impression on the nation by the exercise of his varied talents, and has been honoured in a special manner by the Imperial Government. For upwards of a quarter of a century he has held the mos

prominent educational post in the empire that could be awarded to a foreigner. His educational works in Chinese are widely esteemed. His "Mathematical Physics," just issued, is alone a lasting monument to his great skill in expressing in the Chinese language the most abstruse scientific ideas. Among his other works, which are too numerous to mention, is his "Evidences of Christianity" (天道溯原). Although one of his earliest productions it is a model for elegance of style and accuracy of statement, so that edition after edition has been circulated far and wide and used by missionaries of all denominations. It has perhaps done more to give the educated classes in China a clear understanding of what Christianity really is than any other ten books put together. Dr. Martin carries with him the earnest wishes of every educator in China that he may speedily be restored to perfect health and return to the sphere of labour he has so long and so successfully filled.

Rev. Lyman P. Peet, of Foochow, forwards a neatly printed and very convenient set of Arithmetical Questions, which he has been using successfully for some time in his school at the various examinations. Although only the first part of the work it contains seven hundred miscellaneous questions taken at random from Dr. Mateer's School Arithmetic. It thus supplies, to a certain extent, the want expressed on page 288 of last month's RECORDER, and will be laid before the Publication Committee with a view to its adoption.

The *Educational Directory for China* is making good progress. Over eighty reports have already been received from the various mission centres. Many of these reports embrace the statistics of several schools of different grades, combined under one organization. The list will remain open for at least another month, to give schools at a distance, or in places where communication is difficult, the opportunity of being properly represented. Should the directors of any school have failed to receive one of the printed forms the omission will be gladly rectified on application to Dr. Fryer.

The second part of the *Temperance Physiology Series*, translated into Chinese for school use, is now in the printer's hands. The original, named "Lessons in Hygiene," is authorized by Mrs. Mary H. Hunt, National and International Superintendent, Department of Scientific Instruction of the W. C. T. U. The third part will follow in due course.

Contractions used for naming the Books of Scripture.

BY REV. W. CAMPBELL, F.R.G.S.

(English Presbyterian Mission, Formosa).

EVERY one admits the need there is for having a list of contracted names for the books of Scripture ; in other words, that we cannot afford to be continually writing and printing such expressions as 撒母耳上 *Sat-bó-nî siōng**, 撒加利亞 *Sat-ka-lī-a* and 帖撒羅尼迦前 *Thiap-sat-lô-nî ka chiân.*

The lists at present in circulation (because there is no standard one for the whole of China) go on the principle of choosing some character that will readily suggest the fully written-out name. This method is simple enough, except in cases where the same character enters into the composition of four, five or even six of the names to be represented. Moreover, all the lists in use require to add the characters 上 *siōng*, 下 *hā*, 前 *chiân* and 後 *hō* for distinguishing the first from the second part of those books which bear the same title.

With regard, then, to this comparatively minor question the writer ventures to suggest that in preparing the "Complete List of the Books of Scripture," which will doubtless appear on the fly-leaf of the forthcoming Union Bible, the translators should also select *one* character from the name of each book to represent the contracted way of writing it for purposes of quotation, and that in selecting those characters—*for being printed under each name as the authorized form of contraction*—a preference should be given for such as can be written with the fewest number of letters in the Romanized form.

It seems evident that it would be a saving of labour and give a much neater appearance to our future Reference-Bible, Concordances, Text-books and Calendars were the sixty-six books of Scripture thus to be represented by exactly the same number of different characters while a corresponding advantage would be gained for Romanized versions if, without loss in any other direction, we could write such a word as 世 *Sè* instead of 創 *Chhòng*, 道 *Tō* instead of 傳 *Thoân* and 以 *I'* instead of 帖 *Thiap*.

The accompanying lists will show what is meant, but others might have been added which contain even greater divergences than these. It may be worth while to note that the contractions from Amoy will be found in the late Dr. Talmage's version of the Heidelberg Catechism, those from Foochow in a well-known Reference Testament published there and the table from Hankow in Dr. Johns' recently issued translation of the book of Psalms.

* The Romanizing in this paper follows the spelling of the Amoy vernacular.

NAME OF BOOK.	AMOY.	FOOCHOW.	HANKOW.	SUGGESTED.
1. 創世記	創 Chhòng	創 Chhòng	創 Chhòng	世 Sè
2. 出埃及記	出 Chhut	出 Chhut	出 Chhut	及 Kíp
3. 利未記	利 Lī	利 Lĭ	利 Lī	未 Bī
4. 民數紀畧	民 Bîn	民 Bîn	民 Bîn	民 Bîn
5. 申命記	申 Sin	申 Sin	申 Sin	申 Sin
6. 約書亞	書 Su	書 Su	書 Su	書 Su
7. 士師記	士 Sū	士 Sū	士 Sū	士 Sū
8. 路得記	得 Tek	得 Tek	得 Tek	路 Lō·
9. 撒母耳上	撒上 Sat I	撒上 Sat I	母上 Bó I	撒 Sat
10. 撒母耳下	撒下 Sat II	撒下 Sat II	母下 Bó II	母 Bó
11. 列王紀畧上	王上 Ông I	王上 Ông I	王上 Ông I	列 Liat
12. 列王紀畧下	王下 Ông II	王下 Ông II	王下 Ông II	王 Ông
13. 歷代志畧上	代上 Tāi I	代上 Tāi I	代上 Tāi I	歷 Lek
14. 歷代志畧下	代下 Tāi II	代下 Tāi II	代下 Tāi II	代 Tāi
15. 以士拉米	以 I'	以 I	拉 Lat	拉 Lat
16. 尼希米	尼 Nî	尼 Nî	尼 Nî	希 Hi
17. 以帖記	帖 Thiap	帖 Thiap	帖 Thiap	以 I'
18. 約伯	約 Iok	約 Iok	伯 Pek	伯 Pek
19. 詩篇	詩 Si	詩 Si	詩 Si	詩 Si
20. 箴言	箴 Chim	箴 Chim	箴 Chim	箴 Chim
21. 傳道	傳 Thoân	傳 Thoân	傳 Thoân	道 Tō
22. 雅歌	雅 Ngá	雅 Ngá	歌 Ko	雅 Ngá
23. 以賽亞	賽 Sài	賽 Sài	賽 Sài	賽 Sài
24 耶利米	耶 Iâ	耶 Iâ	耶 Iâ	耶 Iâ
25. 哀歌	哀 Ai	哀 Ai	哀 Ai	哀 Ai
26. 以西結	西 Se	西 Se	結 Kiat	結 Kiat
27. 但以理	但 Tàn	但 Tān	但 Tān	但 Tān
28. 何西阿	何 Hô	何 Hô	何 Hô	何 Hô
29. 約耳	耳 Íⁿ	耳 Íⁿ	耳 Íⁿ	耳 Ní
30. 亞摩士	摩 Mô·	摩 Mô·	摩 Mô·	亞 A
31. 阿巴底	阿 O	阿 O	阿 O	阿 O
32. 約拿	拿 Ná	拿 Ná	拿 Ná	拿 Ná
33. 米迦	米 Bí	米 Bí	米 Bí	米 Bí
34. 鴻翁	翁 Ong	翁 Ông	翁 Ong	翁 Ong
35. 哈巴谷	哈 Khap	哈 Khap	哈 Khap	巴 Pa
36. 西番雅	番 Hoan	番 Hoan	番 Hoan	番 Hoan
37. 哈該	基 Ki	基 Ki	基 Ki	哈 Hap
38. 撒加利亞	亞 A	亞 A	亞 A	利 Lī
39. 馬拉基	拉 Liáp	拉 Liáp	馬 Má	基 Ki
40. 馬太福音	馬 Má	馬 Má	太 Thài	太 Thài
41. 馬可福音	可 Khó	可 Khó	可 Khó	可 Khó
42. 路加福音	路 Lō·	路 Lō·	路 Lō·	加 Ka
43. 約翰福音傳	翰 Hān	翰 Hān	約 Iok	約 Iok
44. 使徒行	使 Sù	使 Sù	徒 Tô·	使 Sù
45. 羅馬	羅 Lô	羅 Lô	羅 Lô	馬 Má

NAME OF BOOK.	AMOY.	FOOCHOW.	HANKOW.	SUGGESTED.
46. 哥林多前	林前Lîm I	林前Lîm I	哥前Ko I	哥 Ko
47. 哥林多後	林後Lîm II	林後Lîm II	哥後Ko II	林 Lîm
48. 加拉太	加 Ka	加 Ka	加 Ka	拉 Liáp
49. 以弗所	弗 Hut	弗 Hut	弗 Hut	弗 Hut
50. 腓立比	腓 Hui	腓 Hui	腓 Hui	立 Líp
51. 哥羅西	哥 Ko	哥 Ko	西 Se	西 Se
52. 帖撒羅尼迦前	尼迦前Nî-ka I	迦前Kia I	撒前Sat I	羅 Lô
53. 撒帖羅尼迦後	尼迦後Nî-ka II	迦後Kia II	撒後Sat II	尼 Nî
54. 提摩太前	提前Thê I	提前Thê I	提前Thê I	提 Thê
55. 提摩太後	提後Thê II	提後Thê II	提後Thê II	摩 Mô·
56. 提多	多 To	多 To	多 To	多 To
57. 腓利門	門 Bûn	門 Bûn	門 Bûn	門 Bûn
58. 希伯來	希 Hi	希 Hi	來 Lâi	來 Lâi
59. 雅各	各 Kok	各 Kok	雅 Ngá	各 Kok
60. 彼得前	彼前Pí I	彼前Pí I	彼前Pí I	彼 Pí
61. 彼得後	彼後Pí II	彼後Pí II	彼後Pí II	得 Tek
62. 約翰壹	翰壹Hān I	翰壹Hān I	約壹Iok I	翰 Hān
63. 約翰弍	翰貳Hān II	翰貳Hān II	約貳Iok II	貳 Ii
64. 約翰叁	翰叁Hān III	翰叁HānIII	約叁Iok III	叁 Sam
65. 猶大	猶 Iû	猶 Iû	猶 Iû	猶 Iû
66. 默示錄	默 Bék	默 Bék	默 Bék	默 Bék

Very little study of the foregoing columns will show what needless confusion may arise from the use of such a variety of contractions. All *Wên-li* books are intended for general circulation, and thus it is that brethren at Hankow proceed to verify a quotation from 約 by turning to the Gospel of St. John, while the same symbol sends an Amoy man to the book of Job. Has any essay ever received a smaller number of marks at Foochow because the author quoted from Ezekiel instead of Colossians by the use of the character 西? Of course no one supposes that dire mischief is being wrought through the circulation of these lists, and all that is pleaded for here is the saving of one's time by rendering the nomenclature they contain a little less perplexing.

It is not necessary to say much about the list of "suggested" contractions which are given in this paper. They appear because it seemed ungracious merely to criticise without making some sort of an attempt in the direction of improvement. Of one thing there can be no doubt that if the first and second of the book-name characters which occur in pairs were utilized in the manner herewith indicated it would be possible to dispense entirely with the 上 下 前 and 後 of the existing lists. Nor would such an arrangement place any additional burden on the memory since the very

collocation of those duplicate characters would immediately suggest what particular book is being referred to. Thus, 撒 would represent I Sam. and 母 II Sam.; 列 I Kings, 王 II Kings; 歷 I Chr. 代 II Chr.; 哥 I Cor.; 林 II Cor. and so on. The only hitch that occurs is in 帖 撒 羅 尼 迦 前 and 後; the second character of that name being required for I Sam. Following the Amoy list, however, the third and fourth characters are free to be used for this purpose.

Still greater simplicity would be given to any list of contractions if the present translators saw their way to alter one or two of the book-names of Scripture. For example by changing 帖 撒 *Thiap-sat* into 低 失 *Te-sit* and 路 *Lō* of 路 得 *Lō-tek* into 呂 *Lū*, the last-named character might serve as a good sign for the book of Ruth, 尼 for Nehemiah, 馬 for Matthew, 路 for Luke, 羅 for Romans, 加 for Galatians, 低 for I Thessalonians and 失 for II Thessalonians; all the remaining contractions falling into some such order as that given in the "suggested" list. There could not be very much risk in making a slight change like this, especially when the three discarded characters are replaced by others of equal suitability in sound, and already to be met with in the Chinese form of so familiar names as Tarshish, Decapolis and Lydia.

Some importance attaches to keeping down the number of Roman letters that may come into use. Bagsters' well-known pocket edition of the Bible gives a quarter of an inch of space for printing the contracted name of a book with the figures for chapter and verse, an allowance which would be obviously insufficient in our vernacular versions were books to be represented by such expressions as *Thoân, Chhut* and *Chhòng*.

CHRISTIAN ENDEAVOR RALLY IN FOOCHOW.

It may interest some of the readers of the RECORDER to know that the five Local C. E. Societies connected with the American Board Mission in Foochow had an enthusiastic rally in connection with the last Annual Meeting of the Mission, at which over three hundred members were present. The Societies were distinguished by banners of different shapes and colors, and the members wore badges corresponding in color to the banner of the Society to which each belonged, so with appropriate decorations the Church presented a very gay appearance. The first address was on "The C. E. Idea; its origin and history and the use we can make of it in China." Three minute reports of the Societies were given, also reports of the Montreal Convention and the First Yearly Convention in Japan; an address was given on "The Junior Movement;" greetings were presented from the American Societies and from the Epworth League in Foochow, and the service closed with a brief Model Consecration Meeting, in which a large number of pointed testimonies and short prayers were crowded into a few moments. Then the five Societies repeated together the C. E. Pledge and joined in singing, "God be with you till we meet again." Everybody seemed to enjoy the occasion so much that we mean to have a rally every year, and while the working of the organization is far from perfect, yet we feel that it has been a great blessing to the Foochow Churches.

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Early Buddhism in China.

BY E. H. PARKER, ESQ., H. B. M. CONSUL, HOIHOW.

(Concluded from p. 288, June No.)

The *Chao Sungs*[1] took up the succession. *T'ai Tsu* commanded that a monastery should be erected on the battle ground outside the walls of *Yang-chou* and a repository for *sûtras*[2] at *Ch'êng-tu*.[3] The people were forbidden to make images of Buddha or pagodas.[4] In the first year[5] of *Hwei Tsung's* period *Süan-ho*, acting upon the advice of *Lin Ling-su*,[6] the emperor issued a manifesto bestowing upon Buddha the title of Great Intelligent Golden Genius,[7] whilst bonzes were to be styled "meritorious personages,"[8] and nuns "women of merit."[9] In the second year "meritorious persons" were styled "bonzes" as before. In the 13th year[10] of *Kao Tsung's* period *Shao-hing* the issue of certificates[11] to bonzes was discontinued; the emperor saying that "if no certificates were issued bonzes would gradually die out, and our doctrine[12] flourish."

The esteem in which the *Yüan* dynasty held the Buddhist faith was far in excess of that of any previous dynasty. Some of the bonzes of the period were even created "Instructor to the State" and "Instructor to the Emperor."[13] The "commands" of the latter ran concurrently with the decrees of the emperor. There was absolutely no length to which the court would not go in expressing their reverence for and their supreme confidence in him. Emperor, Empress,[14] imperial concubines and princesses of the blood all went down on their knees to him as they took holy orders.[15] Even in full open court, when all the officials were drawn up in ranks, the "Instructor to the Emperor" had sometimes a special seat of his own at the side.[16] Chariots and horsemen by the hundred were

[1] *Chao K'uang-yin* (趙匡胤) was the founder or *T'ai-tsu*, A. D. 960.
[2] 經藏. [3] In *Sz-ch'uan*.
[4] 浮屠; often used in this sense. See Note 8, p. 225, May No.
[5] A. D. 1119.
[6] 林靈素; a Taoist. Mr. Watters compares him to Richelieu; I suppose because the latter persecuted the Calvinists.
[7] 大覺金仙; I suppose from Bôdhi or 正覺. See Eitel's *Buddhism*.
[8] 德士.
[9] 女德; the term 大德僧 had been applied to both Nestorians and bonzes.
[10] A. D. 1143; *Chao Kou* (趙構), the first of the southern *Sungs*, brother of *K'in Tsung*, the last of the first line who was taken captive by the *Nüchên* Tartars (*i.e.*, early Manchus).
[11] See Note 3, p. 283.
[12] I presume Taoism, but the author gives us no reason to suppose this, and *Lin Ling-su*, the renegade bonze of Wênchow, had died at his native town long ago.
[13] The second of these titles was bestowed upon *Paspa* by *Kublai*.
[14] 帝后; I suppose this means both.
[15] 因受戒; I may be wrong in my translation, but I never knew that *Kublai* himself took orders.
[16] 專席於坐隅; the term 隅坐 means, "to sit not as an equal but at the side."

there to receive the "Instructor to the Emperor," and half the emperor's own *cortège* formed the head of his procession. His seal was made of white jade with the double dragon and coiled lines. All bonzes had a round *baiza*[1] at the belt with letters of gold, and took advantage of the protection they enjoyed to put on the most supercilious airs, which people were obliged to put up with. During *Shï Tsu's* reign some Buddhist and Taoist priests were ordered to proceed to the emperor's place[2] to dispute.[3] It was agreed between them that if the Taoists gained the day the bonzes should put on the cap and become Taoists, whereas if the bonzes gained the day the Taoists should shave the head and become Buddhists. In the sequel the Buddhists gained the day, and His Majesty sent one of his inner circle named *T'oh Hwan*[4] to conduct seventeen Taoists, headed by one *Fan Chï-ying*,[5] to the *Lung-kwang* monastery to have their heads shaved and become bonzes. There were 270 Buddhist monasteries in the empire, which the Taoists had in their possession, and all these they were ordered to restore.[7] At the same time enquiries were instituted for distinguished bonzes, and the emperor ordered a great Buddhist celebration to be held at the capital. One *Ai Sieh*[8] sent in a memorial begging that such unprofitable things should be stopped, and the emperor highly commended him.

The Emperor *Ch'êng Tsung*[9] once more inaugurated a Buddhist function and made very ruinous and expensive demands upon the people for that purpose. A censor named *Li Yüan-li*[10] expostulated very seriously, but he was not listened to. However one of the chief ministers of state called *Tah Lah-han*[11] represented that after the bonzes should have concluded their services it was expected that all great criminals would be released, and all murderers, even wives and concubines who might have murdered their husbands, would be indicated by name as objects for similar clemency, in such wise that the living would escape well-merited punishment, whilst the dead would remain unavenged. Where would the common happiness come in? The emperor approved and accepted this view.

In the 1st year of *Wu Tsung's*[12] reign, period *Chï-ta*, a western bonze[13] of the *Kai-yüan* monastery of *Shang-tu* had made some forcible purchases of the people's fire-wood. The persons affected

[1] 圓符; these were also used in war; those with silver letters being of less urgency.
[2] 上所; it is worth while calling the attention of students to the fact that the second word most unaccountably rhymes with 語.
[3] *Shï Tsu* was Kublai. This evidently refers to the chapter found only in Ramusio's edition of Marco Polo touching the easter festival at Cambalu.
[4] 脫懽. [5] 樊志應. [6] 龍光寺.
[7] Mr. Watters says that the emperor ordered the destruction of all Taoist books, save the *Tao-têh-king*.
[8] 愛薛. [9] Kublai's successor, Timour. [10] 李元禮.
[11] 左丞相答剌罕. [12] Hayshan.
[13] 上都; now the modern *Lama Miao* or Dolonor, the "Upper Capital."

made complaint to the Governor *Li Pih*,[1] who was just about to examine into the case, when the bonze at the head of his creatures rushed into court armed with sticks, and, dragging *Pih* across the official table which separated him from them, and forcing him to the ground by the hair, commenced to pummel him vigorously, dragged him back and shut him up in an empty room. After some time he succeeded in getting out, when he hurried to court to lay his complaint, but here again the offenders escaped under a pardon.[2] In the 2nd year another case occurred in which eighteen bonzes, headed by one *Kung K'o*,[3] got into a dispute about the right of the road with one of the princes named *Hoh-êrh-pah-lah*, the *Huh-t'uh-ch'ih-tih-kin*[4]; his princess was dragged[5] out of her cart and beaten, and moreover they used language insulting to the emperor.[6] When the matter was reported the emperor ordered their dismissal without trial. But when the high departmental officers[7] had made their representation about the matter they obtained a decree to the effect that any persons beating the western bonzes should have their hands chopped off, and any persons abusing them have their tongues cut out. At that time *Jên Tsung*[8] was heir-apparent, and, hearing of this lost no time in persuading the emperor not to put this law into force.

The Emperor *Tai Ting* ordered the bonzes to chaunt the *sûtras* in one of his halls, and personally took the vows at the hands of the Imperial Instructor. He built Buddhist monasteries and adorned them with ornamentations in gold and jewels. His minister *Chang Kwei*[9] said: "From ancient times our sacred princes have confined their zeal to the cares of government, hoping by these means to move Nature and the Unseen Powers in their favour. No one has ever sought felicity from bonzes and Taoists at the cost of injuring the people and the state. The bonzes have no other motive than greed for gain, and all the fine things supplied them are pocketted by themselves. They take possession according to their lusts of the fat of the land and the people for their own personal benefit. They keep wives and have children,[10] which, besides being an impurity in itself, is nothing less than a foul insult to the gods. In what way

[1] 李璧. [2] Probably the general pardon on a new accession. [3] 龍柯.

[4] 合兒八剌; this was his name; of the remainder, 忽禿赤的斤, *Teghin*, according to Bretschneider (*N. C. B. R. A. S. J.*, Vol. x, p. 190) was a Turkish title.

[5] 梃妃; evidently a mistake for 挺, "to pull."

[6] 且有犯上等語; I presume this is what is meant, as another authority gives 語侵上. [7] 宣政院臣.

[8] Ayyulipalipata. Mr. Watters says he wasted a great deal of gold in having sacred books transcribed in characters of that metal. Mr. Watters gives a full account of similar waste on the part of Shotopola, or *Ying Tsung*, who came between *Jên Tsung* and *T'ai Ting*.

[9] 平章張珪. [10] 畜養妻子; this perhaps meant even worse things. See below and see also Mr. Watter's remarks.

can felicity be obtained from such. Of late years Buddhist operations have been ever on the increase, and emperor after emperor has reigned but a short time, while disasters have followed each other with increasing rapidity, from which it is evident such doings do not pay. I and my colleagues are of opinion that all works upon new temples[1] and such like should be at once put a stop to." But the emperor would not listen. Then the censor *Li Chang*[2] represented that Tibetan bonzes, supplied with *baizas* in golden letters, were continually on the road, making themselves comfortable in the people's houses, trying to get hold of young boys and defiling women with their lust. The post-masters had no one to listen to their complaints, and the censorate was afraid to take any steps.[3] He begged that the Hall of Censors might be allowed to bring offenders to book. But no notice was taken of this.

In *Shun Ti's* time a decree appointed a Tibetan bonze as National Instructor to the Mongol[4] empire, and his pupils all selected girls of free birth; sometimes three, sometimes four, to wait upon them under the name of "nurses."[5] The emperor went on to invent the Dance of Celestial Demons,[6] and things got to such a pitch that men and women went about naked, whilst sovereign and subject openly proclaimed their lewdness. Meanwhile a pack of bonzes had the free run of the private palace buildings, and their vile doings were so notorious that the humblest of the lower orders heard of them with disgust.[7]

In this devotion to Buddhism on the part of the Mongol dynasty the expenditure lavished upon religious buildings[8] grew more extensive day by day. Every year the gaols were delivered of their criminals with a view of bringing down happiness.[9] The acceptance of bribes and the sale of office was openly indulged in under cover of the Imperial Instructor's expressed words, and as for murderous robbers and ravishing blackguards very many of them got off clear through judiciously intriguing for it.[10]

[1] 醮祠. [2] 西臺御史李昌.

[3] Mr. Watters seems to be a little out in his dates, for he says *Ying Tsung* had already taken their travelling privileges from them on account of these abuses.

[4] 大元國師. [5] 供養. [6] 天魔舞; probably from *Mara* (魔羅). the "God of Lust."

[7] Mr. Watters remarks that Marco Polo says nothing of all this, but Marco had left for Europe long before this. *Shun Ti* was the last of the wretched Mongol dynasty.

[8] 醮祠. [9] 以爲福利; to a certain extent this absurd practice is still in vogue; this year, for instance, on the occasion of the Dowager-Empress' 60th birthday.

[10] A note from the 陔餘叢考 says: "The high esteem for the Buddhist faith shown by the Mongol dynasty produced corresponding greed and licence on the part of the bonzes, whose wealth in property of all kinds exceeded that of the Imperial Princes and Royal Personages. The domineering use they made of their power was greater than that of the most powerful princes and the most arrogant ministers. They meddled in matters of state and squandered the wealth of the empire. It has been said, indeed, of the Mongol empire that 'it perished half through bonzes,' which ought to be a salutary warning to others."

The *Ming* Emperor *Ch'êng*[1] *Tsu* conferred a title upon western bonzes, and by imperial decree one *Ha Hih-ma*[2] was placed in charge of all affairs in the empire appertaining to the Buddhist teaching. The number of bonzes and Taoists in the imperial dominions was fixed at not exceeding forty for each prefecture, thirty for each department and twenty for each district.[3] The Emperor *Süan Tsung*[4] said to his ministers in attendance: "It is only human nature to desire long life. In the cases of *Chung Tsung*, *Kao Tsung*[5] and *Tsu Kiah*, of the *Shang* dynasty and Duke *Wên*, of the *Chou* dynasty, all these enjoyed the longest of reigns, but who ever heard of spiritual beings[6] in those times? On the other hand, *Ts'in Shï-hwang* and *Han Wu-ti* instituted search for such, whilst *Liang Wu-ti* and *Sung Hwei-tsung* were devout Buddhists. In not one of these cases did anything good result. I am fain to sigh when I see that in our own day men are just as superstitious as ever."

The Emperor *Shï Tsung* caused to be burnt all the Buddhist sanctuaries in the palace precincts, together with hundreds and even thousands of gold printed books[7] and images of Buddha. All the relics of Buddha in the shape of bones and teeth were pitched away almost without an exception.[8]

[1] 哈立麻; this man appears to have been a Tibetan conjuror, or at least to have come from Tibet. See *Manchu Relations with Tibet* (*N. C. B. R. A. S. J.*, 1886) page 290. He was made 大寶法王.

[2] As each of these is a subdivision of the other it would appear that a prefecture might have had several hundred in all.

[3] The third emperor and usurper *Yung Loh* (1403-241), who sent eunuchs all over the Indian Ocean and Red Sea to find the legitimate monarch. The term 祖 is used of conquerors and founders, whilst the term 宗 is considered good enough for ordinary "preserving" monarchs.

[4] 1425-1435. [5] 中宗, 高宗. posthumous titles subsequently conferred, probably by the *Chou* dynasty upon *T'ai Mao* (B. C. 1637-1562) and *Wu Ting* (B. C. 1324-1265) as "restoration" (中興) monarchs. Previous to *Chou Wên-wang* there were no posthumous titles.

[6] 神仙. [7] 金範. [8] I believe one exception still exists underneath a stupa near the Marble Bridge of Peking.

The Executive Committee of the Synodical Missionary Society of China, Presbyterian Church U. S. A. (North) held its annual meeting at Shanghai, May 8th. The treasurer reported receipts as follows:—

Shanghai Presbytery	...	...	...	...	...	...	...	...	$212.23
Shantung	,,	...	...	...	...	...	...	...	111.24
Ningpo	,,	...	...	...	...	...	...	...	71.98
Peking	,,	...	...	...	...	...	...	...	25.00
Miscellaneous	...	...	...	...	...	...	...	...	5.60
									$426.05

Deducting 50 cts. expenses there remained $425.55 in the treasury.

The Committee decided to begin work by sending two young men, who had been recommended by the Ningpo and Shanghai Presbyteries to open up work at the city of Dzong-hyong (長興), south of the Great Lake, inviting other Presbyteries to recommend suitable men to occupy such other fields as may be opened in the future.

Subscriptions to "Empress Presentation Fund."

(Continued.)

Since our report, which appeared in the May No. of the RECORDER, we have to acknowledge the receipt of the following sums:—

April 26th	Hangchow	73
27th	Kiukiang	8
30th	M. E. C. S.	39
	Nanking	12
May 2nd	Ningpo	85
	M. E. C. S.	6
	M. E. C. S.	3
5th	... ...	1
7th	Free Meth. M.	38
	Free Meth. M.	6
	Kiangsi	14
	Tung-chow	14
8th	Peking	
	Tientsin	
9th	Hongkong	23
	Huei-chow-fu	7
	Ning-hai	26
10th	Lilong (Basel M). ...	
12th	Ningpo	190
13th	Hongkong	
15th	Pao-ting-fu	47
16th	Nanking	43
	Amoy	112
	Whang-hien	12
	Au-tong	10
17th	Ningpo	41
	Tientsin	
19th	Ningpo	28
	Yang-kang	13
	Ning-hai, Chefoo ...	
20th	Tung-chow-fu	2
	Tung-chow-fu	23
	Shanghai	1
21st	Chefoo	
	Hankow	
	Shanghai	30
	Shanghai	33
23rd	Hongkong	25
	Chong-hang, etc.... ...	
	Long-heu, etc.	85
24th	S. Amer. Presb., Ching-kiang-pu	2
	Amer. Baptist, Shantung	4
	C.I.M., Kwei-ki, Kiang-si	46
25th	American Presb. Mission, I-chow-fu	38
	M. E. Miss., Chung-king	30
	C. M. S., Shanghai ...	20
	Canadian M., Honan ...	1
28th	Amer. Presb. M., Canton	
	C. M. S., Shanghai ...	1
	M. E. Mission, Soochow	4
	Am. Presb. M., Shanghai	27
29th	L. M. S., Amoy	175

Amount reported in May No. $67.01⅕

per	Mrs. Stuart	4.00
,,	Miss Rough	.75
,,	Mrs. Reid	12.00
,,	Miss Butler	3.00
,,	Miss Milligan	10.78
,,	Miss Hendry	2.40
,,	Mrs. Reid	.40
,,	Miss Patterson	1.00
,,	Miss Milligan	3.88
,,	Miss Milligan	.60
,,	Miss McKenzie	4.50
,,	Miss Moon	3.00
,,	Miss Douw	5.00
,,	Rev. G. W. Verity ...	3.75
,,	Miss A. Gottschalk ...	8.25
,,	Thomas D. Begg	1.50
,,	E. F. Nickerbocker ...	2.00
,,	F. Kircher	5.00
,,	Dr. J. N. B. Smith ...	16.40
,,	Miss A. Gottschalk ...	2.07
,,	Miss Morrill	6.50
,,	Mrs. Abbey	5.00
,,	Rev. J. Macgowan... ...	12.00
,,	Mrs. Pruitt	1.00
,,	Miss Oakesbott	2.30
,,	Mrs. Hoare	8.00
,,	Rev. G. W. Verity ...	5.00
,,	Miss Maddison	3.00
,,	Miss B. Wright	3.00
,,	Mrs. Judd	3.41
,,	Miss Barton	.12
,,	Mrs. Ritchie	2.30
Mrs.	Cornelius Thorne	2.00
per	Mrs. Nevius	1.60
,,	Rev. G. John	19.24
,,	Miss Rea	6.62
,,	Mrs. Davis	4.20
,,	Mrs. G. Reusch	9.00
,,	Mrs. Render	5.40
,,	Mrs. R. Ott	8.62
Mrs.	Woods and daughter ...	2.00
per	Mrs. League	2.00
,,	Miss Marchbank	10.00
,,	Miss Larson	4.56
,,	Mrs. Lewis	4.46
,,	Miss Stanley	9.00
Mrs.	Goforth	1.00
per	Dr. Fulton	2.00
,,	Miss Stanley	.20
,,	Rev. B. D. Lucas	2.00
,,	Mrs. G. F. Fitch	4.30
,,	Rev. J. Macgowan ...	18.05

	E. P. Mission, Amoy ...	120	per	Miss Graham ...	... $16.00
	Friends' M., Chung-king	9	,,	Miss Wigham ...	... 2.70
	U. P. Scotch Mission, Manchuria	8	,,	Rev. D. T. Robertson	... 1.32
30th	C. I. M., Wenchow ...	200	,,	Rev. R. Grierson ...	... 6.50
	C. I. M., Chu-cheo-fu ...	7	,,	Rev. W. F. Gilmour	... .52
	C.I.M.,Lu-cheo, Sze-chuan		,,	Miss G. Grey Owen	... 1.32
31st	C. I. M., Shao-shing ...	89	,,	Miss Meadows ...	... 14.40
	C.I.M.,Lungan-fu,Shansi		,,	Miss Bewes	... 5.00
June 2nd	S. Meth. Miss., Soochow		,,	Miss Blake	... 7.20
4th	C. I. M., Hangchow ...		,,	Pastor Ning ...	... 10.00
	C. M. S., Ningpo ...		,,	Rev. J. Bates ...	... .67
	M. E. Mission, Kiukiang		,,	Rev. J. J. Banbury	... .50
	Am. Presb.M., Hangchow		,,	Mrs. Judson ...	... 1.00
	Woman's Union Mission, Shanghai	3	,,	Miss McKechnie ...	... .60
5th	L. M. S., Shanghai ...	6	,,	Miss Rea	... 1.04
6th	M. Home, Shanghai ...	1	Mrs.	E. Evans	... 1.23
8th	L. M. S., Peking ...	135	per	Miss G. Smith ...	... 14.60
	Union Church Jun. C. E., Shanghai		,,	Mrs. A. Harris ...	... 1.75
	C. I. M., Kao-iu... ...		,,	Miss Kentfield ...	... 3.00
9th	Free Meth. M., Wenchow	331	,,	Rev. J. W. Heywood	... 6.00
	L. M. S., Peking ...	21	,,	Mrs. Allerdyce ...	... 2.00
11th	Wesleyan Miss., Canton		,,	Rev. C. Bone ...	... 8.45
	Prot. Episc. M., Shanghai		,,	Archd. Thomson ...	... 10.60
	Amer. Bapt. M.,Shanghai	12	,,	Mrs. Tatum ...	... 3.00
	Amer. Bapt. M., Quinsan	9	,,	Mrs. Tatum ...	... .96
	Amer. Bapt. M., Soochow	3	,,	Mrs. Tatum ...	... .64
	C.I.M.,Chin-chow,Kansuh	38	,,	Mrs. Hunter ...	... 15.00
12th	L. M. S., Hongkong ...		,,	Rev. J. W. Pearce	... 13.66
13th	Bridgman School and A. B. C. F. M., Peking ...		,,	Mrs. Ament ...	... 6.50
	American Bapt., Ningpo	127	,,	Rev. W. S. Cossum	... 8.77
	A. Bapt., Sui-fu, Szechuan	1	Miss	B. G. Forbes ...	... 1.00
14th	C. I. M., Sui-fu, Szechuan	8	per	Miss Inveen ...	... .60
	B.M.U., Sui-fu, Szechuan		,,	Miss Inveen ...	... 1.40
	L. M. S., Tientsin ...	12	,,	Miss Roberts ...	... 2.00
	Canton... ...		,,	Miss L. Johnson ...	... 5.00
	L. M. S., Amoy	82	,,	Rev. J. Macgowan...	... 13.05
15th	Rhenish M., Fuk-weng..:	9	,,	Miss Gottschalk ...	... 2.50
	U. B. Mission, Canton ...		,,	Mrs. F. H. Fix ...	... .50
	Swatow	387	,,	Mary Dunwiddie ...	... 11.50
	U. P. Scotch M., M'churia	47	,,	Mrs. Westwater ..	... 11.60
	Am. Presb. M., Shantung	143	,,	Mrs. Crossette ...	... 7.30
	C. I. M., Cheo-kia-keo, Honan	13	,,	W. E. Shearer ...	... 2.65
	C. M. S., Hangchow ...	157	,,	Rev. G. M. Coultas	... 10.80
	L. M. S., Chili		,,	Rev. W. H. Rees ...	... 2.53
	A. B., Huchow, Chekiang	7	,,	Rev. G. L. Mason ...	... 2.00
16th	A. B. C. F. M., Foochow	144	,,	Mrs. Hartwell ...	... 12.60
	C.I.M.,Lao-ho-keo,Honan	32	,,	Miss Black	... 2.70
	L. M. S., Chung-king ...	16	,,	Rev. C. J. Davenport	... 2.35
	N. W. of Fukien		,,	Miss F. Johnson ...	... 6.50
18th	C. I. M., Chung-king ...		,,	Rev. M. Hardman...	... 1.30
				Total	$589.99

NOTE.—If those who have not sent the *number* of contributors would, if possible, yet do so it would make the record much more complete.

MRS. T. RICHARD,
Treasurer.

1 Quinsan Road,
Shanghai, June 18th, 1894.

Correspondence.

A PARTING MESSAGE.

To the Editor of

"THE CHINESE RECORDER."

Shanghai, 16th June, 1894.

DEAR SIR: On the eve of departure from China I desire to be allowed, through your columns, to thank the missionaries who have given me so hearty a welcome and such invaluable assistance wherever I have been, and to make known to them and to those whom it has not been my privilege to meet the result of my mission.

My objects in coming to China were three-fold: 1. To obtain on the spot more accurate information as to the nature and extent of the evils flowing from opium than it was possible to obtain at home. 2. To make known to the missionaries and native Christians, so far as it might be possible for me to visit them, the work in which we are engaged in England on behalf of China, in order that they might be able more intelligently to help us by their sympathy and prayers. 3. To ascertain from the highest Chinese officials whether they still entertain their former expressed hostility to the opium traffic, and in that case to obtain their views as to the best way in which we can help them to get rid of it. I go home in the thankful conviction that, by "the good hand of my God upon me," and in answer to the prayers of many of His children in the United Kingdom, in India, and in China itself, my mission has been successful in each of these particulars. I need only here refer to the last.

On the 24th April I obtained, through the kind help of Dr. Mackay, an interview with the well known Taotai of Wuchang, Tsai Sih-ying, who acts as foreign secretary to the Viceroy Chang Chih-tung. At this interview the Rev. Dr. Griffith John, the Rev. J. S. Adams, and Dr. Mackay were also present. The result was that Mr. Tsai wrote me a letter the following day expressing the Viceroy's agreement with the view of the Anti-Opium Society that the restriction or abolition of the use of opium would be a benefit to his fellow-countrymen, and His Excellency's opinion "that the prohibition of producing opium in India would go a long way towards this beneficial aim." The letter stated that the Viceroy, whilst unable "to give an authoritative opinion on the steps China might afterwards take in the same direction" would, if his advice were asked by the Imperial Government, give it in favour of the ends which had been explained to Mr. Tsai in the interview.

The proposal verbally put before Mr. Tsai, and which was subsequently embodied in a formal "statement" presented to the Tsung-li Yamên, was based on suggestions made by Chinese statesmen. It was to the effect that the opium trade and the growth of the poppy in China should be brought to an end by concurrent action in India and China, gradually reducing the area of poppy growth over a period of ten years.

On the 2nd June, kindly accompanied by the Rev. Dr. Blodget as interpreter, I was favoured with an audience at the Tsung-li Yamên, Peking, obtained through the valued help of Dr. Dudgeon. I understand that this is the first occasion on which the Tsung-li Yamên has ever received a non-official foreigner. The Minister in attendance was His Excellency Chang Yin-hwan, Vice-President of the Board of Revenue, and former-

ly Chinese Minister at Washington. He gave me very satisfactory assurances as to China's continued hostility to the opium traffic. He said that China regarded herself as bound by the treaty of Tientsin to admit opium from India, and, whilst expressing inability to make any positive statement as to what measures the government would take to stop the consumption of opium if the import ceased, he recommended that we should endeavour to put an end to the import from India as the best mode of helping China to put down the use of opium.

On the 11th of June, at Tientsin, I was favoured with an interview by the Viceroy Li Hung-chang, kindly arranged by Mr. C. B. Tenney, American Vice-Consul, who accompanied me. Mr. Lo Fêng-lo acted as interpreter. The Viceroy was as emphatic with regard to China's hostility to opium as the two other Ministers. He also advised that the stoppage of the import of Indian opium into China should be the object of our agitation. He gave me the most explicit assurance that if England ceased sending poison to China the Chinese government would certainly take measures to prevent its people from providing poison for themselves. He promised to write me a letter to London stating his views fully.

The result of the three interviews is to myself extremely satisfactory. Whilst the cautious procedure that I had suggested is not approved by the Chinese ministers, who probably feel that it would be impracticable to devise a plan of gradual suppression in China, they all ask for the much more drastic measure of immediate stoppage of the import from India. I entertain great hope that, in the present condition of public opinion in the United Kingdom, this request, coming as it does from the most authoritative exponents of Chinese official opinion, will be granted; indeed it is hard to see how it can be refused, seeing that the statesmen of both parties in England have committed themselves publicly to the position that China has only to ask for the suppression of the trade, and it will at once be accorded. Still our dependence will, I trust, never be placed on popular sentiment or on official declarations, but on Him who works in His own way to bring about His purposes of love towards the nations of the earth.

I ask your missionary readers to make known to the Chinese Christians who have been joining in the prayer that these interviews might be accorded me, and that the result might be satisfactory, how graciously our prayer-hearing God has listened to their cry, so that they may join in thanksgiving to His name. And I would further ask that both missionaries and native Christians will continue instant in prayer that the workers in this cause may be guided in all their future movements, and that China may speedily be delivered from the curse of the opium traffic.

Yours truly,

JOSEPH G. ALEXANDER,
Hon. Sec.,
Society for the Suppression of the Opium Trade.

MISSIONARY PERILS.

To the Editor of

"THE CHINESE RECORDER."

Shaowu, Foochow, 7th June, 1894.

DEAR SIR: Last March Mrs. W. and myself had an experience with a Chinese crowd that was pretty nearly a mob. We had come to a remote mountain village, where two inquirers, a youth of about twenty and his mother, resided. The people are poor and hard-working, but ignorant and very superstitious; many of them are vegetarians.

Among them resides a Tao-sz, who seems to have great influence over his neighbors. Last autumn the youth above mentioned, on a dare from other youths, took a small public idol in his hands, turned it upside down and threw dirt in its face. This made a little talk, and the Tao-sz offered to perform purifying ceremonies if the youth would pay him 400 cash. This he refused to do. Last winter a plague carried off a number of cattle, and the Tao-sz gave a response by the Kiang-ki, or Chinese planchette, as from the idol, to the effect that turning him upside down had confused his mind, and throwing dirt in his eyes had blinded him, and he had fumbled on to the cattle. The youth was fined ten taels silver. When we visited there in March some visited there in March some immediately showed signs of anger at our coming, but nothing would probably have transpired had not the Tao-sz gone round and stirred up the people. Somehow the people of all this region have been deluded into the belief that we can see into the ground, and that the object of our tours is to spy things in the earth and carry them off to the great damage of the "Feng-shuei". The fact that Mrs. W. carried a hand bag, and the little incident of her plucking a twig from an evergreen tree, were magnified into proof of our designs on their "Pao-pei Tung-si *". A crowd, said to number two hundred, were gathered at the ancestral temple, and gave the youth a pounding —fortunately not inflicting serious injury—and then the gong was beaten, and they came for us. A few furious ones talked of killing, and one man harangued the crowd in favor of seizing and holding us for heavy ransom, but the main portion demanded only that we leave at once. As it was now dark, in a wild mountain region, and five miles to the nearest tavern, we mildly but persistently protested against such a demand. The twig was restored to them, and after perhaps half an hour's besiegement we were left alone. The means used of God for dispersing the mob were a singular illustration of their credulity. There were two villages about a quarter of a mile apart; we were at the smaller one, and a few men from the larger one were present, and they were on the point of going to beat the gong and bring reinforcements from their village, when a man who was carrying luggage for us told them that I was of high rank—"Interviewing the magistrate greater by three grades," and they had better keep out of the muss. They took his advice, and at this the crowd began to get alarmed, and gradually melted away. In this "Demetrius" and "Simon Magus" combined we find one source of the hostility of the Chinese to us and our work.

The hostility of the literati is often not unlike that of the Tao-sz mentioned above. Some years ago a Consul at Foochow, when in correspondence with the Provincial Governor in regard to a case of hostile interference with missionaries, put the question to him, "Why is it that the literati are so hostile to the missionaries"? He replied 'that the scholars were accustomed to regard the common people almost as their beasts of burden, and to be treated with the greatest respect by them, but that just so soon as a man embraced Christianity he ceased to reverence the literati'. There is truth in this, and some of the blame of it may lie with us. But the literati themselves are mainly the ones at fault. They possess neither the intelligence nor the morals necessary to command the respect of any one whose heart has been renewed by the Holy Spirit. I have had the opportunity to hear often the talks of a converted

* Treasures.

Sieu-ts'ai addressed to heathen audiences, and in showing up to them the delusions under which they are laboring he makes some queer confessions. But it is a fact observable the world over that the more men are intrinsically undeserving of respect the more strenuously they cling to those outward distinctions of rank, &c., which among the unregenerate command respect, regardless of worth. But no theory will adequately account for the slanders against us and hostility to us, that leaves Satan out of the account; as well leave the moon out of account in explaining the tides.

J. E. Walker.

ENCOURAGING WORDS.

To the Editor of

"The Chinese Recorder."

Dear Sir: Knowing how often those engaged in "the Master's" work in the vast empire are discouraged by small results after much seed sowing would you allow me through The Recorder to put before them an incident which happened last year on board ship, as I believe it will be to many of them a source of much comfort, clearly showing, as it does, that Christian influences are surely if slowly entering deeply into many native hearts.

In the early part of last year I joined a vessel at Shanghai as second officer, and after having found my room proceeded, with the assistance of the mess-room boy, to unpack my chest. Whilst the boy arranged clothes, etc., I was busy tacking up some texts, firmly believing that the best thing to do first on joining a new ship. Whilst thus engaged the boy drew my attention by exclaiming: "You read him"? Turning round I found he had just unpacked my Bible. "Yes," I replied, "I read him." He then quietly placed the Bible on the desk saying: "Very glad you come this side. You no kick boy!"

That boy had evidently at some time been near Christian influence with opportunity of observing people who read their Bibles, and his observations had been of such a character as to give him confidence in assuming that a person who carried a Bible *and read it* would *not kick boy.*

Not having been long in China his remark surprised me, but I also felt real pleased. What others may think I do not know, but for my own part, if that boy's statement was not a testimony, well then I never heard one.

A. L. B.

A CORRECTION.

To the Editor of

"The Chinese Recorder."

Dear Sir: I have only just had brought to my attention the review by D. N. L. of Mr. Jackson's book on Philippians noticed in the March number. I would like to make a remark or two on the review. D. N. L. regrets a lack of homiletical suggestions in the book, because he thinks all commentaries in China should have them. This is amusing. The title of the book reviewed is *Exegetical* Notes, and the book is criticised, because it does not contain something else. I think it is a credit to the book that it sticks to its subject. It is a book of exegetical notes, and not of everything else that might be brought, regardless of the title, within the covers of a book.

The next point shows that D. N. L. has not read the book he criticises. He says that Ling-hwen for soul is discarded. On a single leaf I noticed the very term several times. Anyone who *reads* the book will see that Ling-hwen is used frequently for soul. Then D. N. L.

proceeds to say that the author is narrow. Let the reviewer read the book before passing such severe opinions.

The author is also reproved for teaching the old heresy (!) of trichotomy. Should not spirit and soul be distinguished in Chinese? We have the separate words in English, and in the Greek πνεῦμα and ψυχή, and in Chinese Shen and Ling-hwen. Are the soul and spirit the same? If so what is the meaning of Heb. iv., 12? We have there several fine distinctions, but real ones nevertheless. Paul is not uselessly tautological. I. Thes. v., 23 shows the same distinction. But I will not discuss this theory with D. N. L., but simply state that Mr. Jackson is following in apostolical footsteps when he uses Shen and Ling when for spirit and soul. If D. N. L. has a quarrel it is not with Mr. Jackson but with Paul.

The comment to i., 9, D. N. L. has evidently not understood. I cannot get any meaning out of his translation. Will D. N. L. deny that love exists as an essence? Will he deny that God is love? His comment would show that he had not grasped the situation.

In the matter of the last paragraph we have an expression of D. N. L.'s opinion and choice. It differs from that of Mr. Jackson's, but one may be as good as the other.

It is a pity that the book under notice has not been reviewed; it deserves a review, and criticism based on a knowledge of the book will be welcomed. Such a note as is presented to us by D. N. L. is worthless and conveys false impressions.

I am, Sir,

Yours sincerely,

EDWARD S. LITTLE.

IN MEMORIAM.

To the Editor of

"THE CHINESE RECORDER."

London Mission, Wuchang, May 29, 1894.

DEAR SIR: Many of the readers of the RECORDER will have noticed in last month's issue the notice both of the marriage and of the death of my brother, the late Mr. James Walford Hart, of the London Mission, Chung-king. Although his time of service in China was but short there are many who will remember him, both out here in China and at home in England.

Before he left home for the foreign mission field he had been practising for some time in London as a solicitor. He was in the habit of devoting all his spare time to work for Christ, and was never happier than when seeking to bring some of the lost ones for whom the Saviour died to know of His love and His salvation.

His faithfulness to his Master was a strong characteristic feature in his Christian life.

Not only when engaged in actual mission work but also when busy with the duties of his profession did he recognize the claims of Christ as the Lord of all his talents and of all his time. More than one client that dealt with him will remember the earnest words, tender but firm, that were spoken to him by my brother in some convenient season chosen for the purpose.

Two or three years ago he gave up a promising opening in his profession as he wanted to keep himself free for evangelistic work, and especially for work in the foreign field, and when at last the way was made clear he offered himself to the London Missionary Society for work in China.

In the autumn of 1892 he was sent out to Chung-king, and arrived there after a ship wreck, which cost

him the loss of most of his personal goods.

During his residence in Chung-king he devoted his energies to the study of the language, and made, according to all accounts, very rapid progress, but he also threw himself, heart and soul, into the arduous labours of a true evangelist among people of a strange tongue. In all such mission work he was in his element.

One who knew him well writes: "One great thing I always rejoiced to see in him was that he wished to get among the people and shew his oneness with them. Whether going to the bedside of patients in the ward, or crossing the river by ferry-boat instead of engaging a separate boat for himself, he shewed that love which constrained him to come out to the Chinese. This naturally endeared him to the people about us."

There are many at Chung-king who feel that by his death, following so sadly upon his marriage, they have been deprived of a loving, Christ-like, devoted fellow labourer, one whose life seemed full of hope and of rich promise. We are sure, however, that for him it is indeed true that "he being dead yet speaketh."

I am, Yours faithfully,

S. Lavington Hart.

Our Book Table.

St. John's Gospel in the Ningpo dialect. Rev. H. Jenkins.

Colloquial versions of Holy Scripture undoubtedly have their uses. Nowhere has this fact been more fully recognised than at Ningpo, where for many years two colloquial versions of the New Testament and sundry portions of the Old Testament, in the Roman character, have been largely used, both by the missionaries and by the native Christians. Hitherto, however, though the advisability of the step has been not infrequently discussed, no portions of the Bible in the local dialect have been published in Chinese character. Mr. Jenkins has now taken the matter in hand and has published an edition of St. John's Gospel in this form. On taking up the book we expected to find that he had transferred one of the existing versions from the Roman into the Chinese character but on examination this proved not to be the case. We have a new translation before us, and we regret to say that we consider that the old is better. Whilst the translation has not succeeded in giving a truer representation of the sense of the sacred text than his predecessors have done, his version is marred by what appears to be a close adherence to the idiom of the English Bible, the result of which is to render the translation unpleasant to the Chinese ear, and we fear in many places unintelligible. It may well be considered doubtful whether in a district where the idiom is so near to that of the mandarin dialect it is desirable to print a local version in the character, but if it be desirable it would certainly seem to be expedient to take one of the existing local versions for the purpose rather than add to the perplexity of the native Christians by giving them yet another independent translation. J.

Hanlin Papers. Second Series. Pp. 427. By W. A. P. Martin, D.D., LL.D., Peking. For sale at the Mission Press. Price $1.00 to missionaries.

Dr. Martin is so well known for his ability and thoroughness that we need only mention the name of the book and its contents to ensure its purchase by a large number of readers. Its contents are :—

I. Chinese History, a study.

II. History of China viewed from the Great Wall.

III. Tartar Tribes in Ancient China.

IV. A Hero of the Three Kingdoms.

V. International Law in Ancient China.

VI. Diplomacy in Ancient China.

VII. Notes on the Confucian Apocrypha.

VIII. Plato and Confucius, a coincidence.

IX. The Cartesian Philosophy before Descartes.

X. Chinese Ideas on the Inspiration of their Sacred Books.

XI. Stages of Religious Thought in China.

XII. Buddhism a preparation for Christianity.

XIII. Native Tract Literature of China.

XIV. The Worship of Ancestors.

XV. The Emperor at the Altar of Heaven.

XVI. A Pilgrimage to the Tomb of Confucius.

XVII. The Lusiad or Opening of the East.

XVIII. Three Famous Inscriptions.

The subjects discussed are the result of careful research into the vast store-houses of Chinese literature. On most of the subjects discussed we have no higher authority living. Students will therefore find the book of very great service. Besides, as the chapters were the result of leisure studies extending over many years they will be of greater value than anything hastily written to complete a volume.

福音輯訓. By Rev. Samuel B. Drake, English Baptist Mission, Shantung.

The leading idea of this book is to set forth the conditions in which our Lord carried on His ministry by giving a summary of "the origin and growth of institutions, laws, parties customs, etc, mentioned in the four Gospels."

"The information contained in each chapter is given in connection with some particular incident in the life of Jesus, and the passage or passages of Scripture, in which the incident is recorded, is mentioned underneath the heading of each chapter.

By adopting this plan the book serves the purpose of a Bible dictionary as regards the subjects treated as well as a commentary on the selected passages of Scripture."

CONTENTS.

1. The Temple, what it was to the Jews. 2. The High Priesthood. 3. Teaching of Jesus and the Jews on the Kingdom of Heaven. 4. Entering the Kingdom of Heaven. 5. Feast of Passover; Jesus cleanses the Temple. 6. Differences between Jews and Samaritans. 7. Jesus heals Nobleman's Son; Signs from Heaven. 8. Synagogues. 9. The Acceptable Year of the Lord. 10. Christ contrasted with the Scribes. 11. Casting out Devils; Jesus and Jews contrasted. 12. Healing Lepers, Law of Leprosy. 13. The Sect of the Pharisees. 14. Rules of Membership. 15. Pharisaical Washings. 16. Pharisees, their treatment of Publicans. 17. Pharisees and Fasting. 18. Pharisees and Prayers. 19, 20 and 21. Moses, Pharisees and Jesus on the Sabbath. 22. Herodians. 23. Sect of the Sadducees. 24 Sadducees and the Resurrection. The Levirate Law. 25. Sadducees and Pharisees demand signs from Heaven. 26. The Sanhedrin. 27. The four Judges of Jesus. 28. The

Trial and Condemnation of Jesus, questions raised and different accounts harmonized."

This book contains in small compass much valuable material for assisting native pastors, evangelists and the more intelligent Christians to better understand the Gospel history and especially the growing and ceaseless antogonism to Christ and His work.

Every book that aids in a clearer understanding of the religious belief and practice of the Jews at the time Christ lived on earth is a valuable contribution to the literature of China. The man who understands his Bible thoroughly and yields his heart and life to its teachings is the highest style of man.

This book contains 98 double pages. It is printed in excellent style and can be obtained at the Presbyterian Mission Press at cost price, viz., 14 cents per copy.

HUNTER CORBETT.

EDUCATION IN HONGKONG.

The Educational Report for 1893. E. J. Eitel, Ph.D. (Tub.), Inspector of Schools and Head of the Education Department (Hongkong).

The island colony of Hongkong is doubly fortunate in having for the superintendent of its educational interests so eminent and energetic a man as Dr. Eitel. Its residents, whether of occidental or oriental origin, are much to be congratulated, both on the past progress of the schools under his direction and upon the highly satisfactory condition to which his labors have brought them up to the present.

The existence in the East of so thorough a system of public education is a luminous fact that should be of great interest and encouragement to educationists everywhere; while to the community of Shanghai, which in many other respects is the leading foreign settlement in these "ends of the earth," it may well constitute a pattern and a stimulus.

Dr. Eitel's report should be studied in its entirety if the full advantage of its facts and figures is to be grasped. Though dealing largely—one may say *chiefly*—with statistics it is none the less interesting and all the more valuable; since in any school system figures which "do not lie" form the best exponents of results.

We cannot enter into all the details of this exhaustive document. Let a brief synopsis of the contents suffice.

The schools under the Education Department of Hongkong are of two kinds—Government schools and Grant-in-Aid schools. Besides these there are Kai-fong, or Chinese schools, which are not under direct foreign supervision, and sundry unclassed schools, public and private, that are under European management.

A special "school attendance officer" having been appointed to assist the inspector, the latter is able to keep a complete and accurate record of all the schools. From the labors of that officer, who is daily occupied in visiting the towns and villages of the colony, applying moral suasion to vagrant children and their parents and keeping a register of attendance, a certain amount of increase in the school population has resulted. The greater part of the notable increase, however, is due to improved methods of registration.

For 1893 the net increase in the number of pupils was 329; the normal increase of 595 in the Grant-in-Aid schools being offset by an abnormal decrease of 356 pupils, due to the closing of a number of government schools.

Of the total number of children (12,123) attending schools during the year, one-half were in the 102 Grant-in-Aid schools, nearly one-fifth in the twenty-four government

schools, more than one-fifth in the 144 Kai-fong schools, and the remainder in the unclassed schools.

Children attending the Grant-in-Aid schools, which are under the control of various missionary societies, European and American, receive a Christian education; those in the government schools in which, with the exception of Victoria College and Girls' Central School, free tuition is given, get merely secular instruction.

Besides the lessons in English which are given in some of the schools, an absolutely free education in this language is offered by seven missionary schools and five of those supported wholly by the government. Free tuition in Chinese is furnished by nearly one hundred schools.

In the matter of expense the amount paid by the government in 1893 was $79,413.84, less school fees received, $12,683.00, making a net expenditure of $66,730.84. If it were not that "comparisons are odious" a pertinent question just at this point would be, "How much does the Municipality of Shanghai expend for the education of its children, native and foreign?"

Rigorous efforts toward retrenchment were made by the inspector at the request of the government, and these resulted in a saving (?) of about seven thousand dollars, but, as Dr. Eitel very wisely says, increase of expenditure is unavoidable in the long run, as schools must multiply and expand in proportion to the natural increase of the population.

At the risk of making this review too lengthy and perhaps tedious, we venture to give the following extracts, as they bear upon a very important branch of the general subject of education:—

"In former times the most abnormal feature of the educational condition of the colony was the general neglect of female education. But since [for] the last ten years a steady improvement has taken place in this respect in those schools which are under the supervision of the Educational Department. The steady increase in the proportion of girls is a most cheering fact, as it holds out a definite prospect of our attaining soon to a normal condition in this respect."

After giving comparative statistics on this point, the report goes on to say: "The foregoing figures prove conclusively that the gradual expansion of female education in the colony *is principally due to the Grant-in-Aid scheme and to the agency of local missions* (italics by reviewer), and that the only class of schools which still exhibit shameful apathy in relation to the interests of female education are the native Kai-fong schools, which are inaccessible to stimulation on the part of the Education Department."

A powerful argument this in favor both of missions and of state education.

Noting that, in future, Victoria College and Girls' Central School are to be known respectively as Queen's College and Belilios' Public School, we close this review by commending a careful perusal of the able inspector's report to all who take any interest in educational affairs, and especially to those whose prospective life and welfare are bound up with the future destiny of Shanghai.

W. B. Bonnell.

The Story of James Gilmour and the Mongol Mission, by Mrs. Bryson, of Tientsin. London: The Sunday School Union, 57 and 59 Ludgate Hill, E. C.

Some of our readers as they open this little book will see the face of a dearly loved friend and realize from their own personal experience the truth Mrs. Bryson utters in the preface that "Gilmour was a man most loved and honored by those

who knew him best. To fellow-workers his life was ever an inspiration." We do not wonder that the Mongols on hearing of his death were bowed down as with a great personal sorrow, or that grown up Christian men among them "burst into tears and sobbed like children." For few indeed of even "missionary heroes can show such a record of suffering, trial and solitude bravely and joyfully borne for Jesus' sake" as this life of James Gilmour brings before us.

The work in Mongolia, to which he devoted his life, was begun by the London Missionary Society in 1817. Messrs. Stallybrass and Swan were permitted to translate the Bible into the language of the people and to rejoice over a few faithful converts to the Truth before they received the Imperial sentence of banishment from the country, and twenty-five years later this young man, who felt "he had been saved to save," by the fireside of Mrs. Swan (who was the only survivor of these early workers in Mongolia), received his Master's call and gladly answered: "Here am I; send me."

A month after he reached North China there occurred the terrible massacre of Tientsin, and fearing war might break out and delay his departure for Mongolia he started immediately, and with but "one or two Mongol sentences he bravely faced the desert solitudes" in company with some Russian merchants.

Now began this life of "day and night marches across the vast desolate desert;" nights in Mongol tents or wretched Chinese inns, cooking his own porridge and tea "if the fire was good and the wind not too high," until in Sept., 1870, he settled down in Kiachta to the study of the language. He wrote of this as a time of great loneliness and suffering, but intense yearning for souls filled his heart through all these lonely months, and a colleague writing of him years after says: "I doubt if even Paul endured more for Christ than did James Gilmour. I doubt too if Christ ever received from human hands or hearts more loving service." His attack upon the language was very characteristic of the man, and we feel a real admiration for that "conscientious old soul" who was both his host and teacher. Little wonder was it that when he found the "four graves" and the "few converts" of those early days of mission work his soul was fired afresh with love for the Mongols.

In Chap. VI Mrs. Bryson gives an amusing incident illustrating his manner of overcoming difficulties. He was a stranger to the saddle, but deliberately arranged for a horseback journey of two hundred miles across the dangerous desert, and "at the end found of course that this difficulty had vanished forever."

In the chapter—"A Missionary Romance"—we see him waiting for his bride in his "rusty overcoat" and "large woollen comforter," but together they go forth to *endure hardness*, and for a few years he is not alone. A true helpmeet proved this woman, who went in loving ministry to Mongol tents and Chinese homes, braving danger and loneliness, privation and exposure that she might carry to them the message of Good Tidings.

After a few years she "fell asleep in Jesus," and again this worker was left solitary. He ministered to both the bodies and souls of the people, and around his "medicine stand" gathered day after day hundreds, who soon learned to love and trust him. At this time many trials pressed heavily upon him, and he writes: "If amenities about mission mattters were the only things that troubled me I could not stand it. But I am like the horse coupers in Scotland who, when a horse falls lame of one foot, insert a pea under the shoe of the other, so that both feet are set to

the ground alike. So I think God has just allowed this trouble of the mission to come upon me to lessen the burden of other trials through which I am passing." Again he says:

"If the story of a Christian man's life is told all his mistakes should be written down too; any defects of character noted, and the sorrows and trials which shadowed his path, should all be sketched. Otherwise you lose sight of the lesson God intended to work out in His servant's life through these chastisements and miss the opportunity of benefiting other Christians by the complete history of His dealings with one of His people. That was the way the historians of the Bible set to work; we are not likely to improve upon their methods."

Many of our readers whose children are far away in England or the U. S. will appreciate the following:—

"It seems to me this matter of the children's welfare is one we must just exercise faith about, looking upon our separation from them at times as one of the necessary conditions of missionary life. Look at my own boys; the first holidays, and second, I think, they had no invitations, and had just to remain at school. Since then they have had several invitations at each vacation. We must have faith that what is best for the children's real welfare will be given them."

For many years he made total abstinence from wine and tobacco a condition of Church membership, and though later he changed his views somewhat in deference to fellow-workers, was he not even in this building on the true foundation? He was *out and out* in all he believed and did, as witnesses the following:—

"We came back through the robber-infested district. After all I had said about God I was ashamed to avoid it by going round, and went straight through it." As to wearing the native dress he says: "I have tried both ways and my opinion now is that it is impossible for an European to bring himself permanently down to the level of the Chinese or Mongol poor. As long as you have a change of clothing you are in their eyes a well-to-do man, in easy circumstances. Therefore, though I retain the Chinese dress, it is for convenience, and not with the hope of bringing myself down to their level."

Just before his last illness he seemed far better in health than formerly, and referring to it to a friend he said: "I don't carry my own cares now; I roll them all off upon the Lord. Once I used to carry all the burdens myself; it makes all the difference."

But this was only the getting ready for heaven. Eternity was about to dawn upon this faithful worker. He had said: "Our life here is a training for life and work there;" and again, "I am persuaded that God will see to it that we are prepared for what He is preparing for us there," and now he was to prove the faithfulness of Him who was able to keep that which He had committed to Him. A sudden illness, and he too "quietly fell asleep."

We think that Mrs. Bryson has told the story of this life in the simple way he would have wished it told.

After speaking of the three little Churches he gathered, and the thousands who heard the Gospel from his lips, she closes her narrative with these words:—

"And the full harvest is not yet; only the day shall reveal the extent of the work which the Lord of the vineyard has pleased to perform through the hands of a servant so wholly consecrated, so faithful and loyal as James Gilmour."

M.

NEW PUBLICATIONS OF THE S. D. K.

1. 安仁車. *An Oleo of Religious Illustrations*, by Rev. Young J. Allen, LL.D., being allegorical stories very suitable in assisting native preachers to illustrate various phases of Christian truth and for interesting and instructing general readers. In Easy Wên-li. American Mission Press. Price 10 cents.

2. 農學新法. *Agricultural Chemistry*, by Rev. W. P. Bentley, shews that by a scientific study of agriculture the earth can be made to produce much more than without that study. In Easy Wên-li. Amer. Mission Press. Price 3 cents.

3. and 4. There are also new editions of Dr. Williamson's Natural Theology (格物探原) and of his Life of Christ (基督實錄) just published.

TIMOTHY RICHARD,
Hon. Secretary.

Editorial Comment.

WE regret that in spite of increasing this present number 4 pages we have been obliged to leave out some interesting items of Missionary News, as well as notices of Annual Reports, for which we are much indebted.

WE notice the sudden death of Rev. A. Dowsley, formerly of the Church of Scotland Mission, Ichang, now for several years living in Campbellsford, Ontario. Next month we hope to give a notice of of his life and work.

THE many friends of Mrs. L. H. Gulick, who has been residing in Myazaki, Japan, for some time, will be surprised and pained to learn of her death on June 14th. She had been attacked with a trouble, which it was feared might prove fatal, on May 27th, and after about two weeks it was decided to remove her to Osaka for better treatment. She died, however, on the way, and was carried to Kobe, where the body lies with those of Father Peter Gulick and Mother Gulick, at rest after the labors of a busy life.

JUST before going to press we received a note from Dr. Martin from Yokohama dated 18th June, in which he says: "On arriving here I consulted an eminent specialist, and as he could not at once make up his mind what to do I have waited here till now. Rest and change have wrought favorably, and he says that the operation, *if any should be required*, will not be as serious as he at first imagined. I shall continue in this region eight weeks longer." All will rejoice with us in this good news, and we trust that succeeding events will be even more re-assuring.

THE most prominent topic of interest to Christian workers in and around Shanghai, and one of importance to our brethren and sisters, both young and old, native and foreign, all over China, has been the first annual meeting and convention of the "United Society of Christian Endeavor for China," held in Shanghai, June 23rd to 25th. As is perhaps already well known this Society was formed last year for the "purpose of encouraging and assisting in the formation of local societies wherever practicable, and in every way possible to develop and conserve all elements of power that may be utilized for the glory of Christ and the more speedy coming of His Kingdom."

* * *

WHILST not wishing to anticipate the published report which will

present inspiring figures and be enriched with helpful papers we may mention that in every way the convention was a success. The delegates, both foreign and native, and of both sexes, helped to stimulate the Shanghai Endeavorers, and doubtless will carry away much blessing to their homes and work in North, South and West. The consecration meeting, when fully 500 people were crowded into the Methodist Episcopal Church, was sufficient of itself to inspire confidence in the movement and lead to more consecrated devotion to the work. The spirit of thankfulness which characterised the meetings reached the climax on Monday evening, when after hearing the reports from the field, showing 1017 members, "Praise God from whom all blessings flow," was heartily sung by Chinese and foreigners.

* * *

BROTHERLY harmony, healthy independence and conscientious adherence to right principles characterised the business meetings. We trust that the good resolutions which were passed will not be forgotten, but that their being carried into effect in the best possible way and in the earliest possible time will tend to the efficiency of the work of the local societies, the birth of other branches, and the general perfecting of the central organization. Were we to recal some of the impressions of the convention that have been most helpful to us some of the first would be the added sense of the value of organization, as shown in the notable manner in which united Christian effort is helping in building up the Kingdom of God. Then, too, we realised what a fact the supernatural is in our lives, energizing and purifying; as one speaker reminded us, "Christ died for us; we are to live for Him." Then, "being and doing like Christ," we are in touch with the great characteristic of that wider Christian Endeavor, which is the inspiring power in all that is making for the uplift of our world.

* * *

WHAT's in a name? Not a little, one would have thought from the manner in which the Chinese for Christian Endeavor was discussed both in Committee and by the Convention during the late meetings in Shanghai. The following terms have been used by the various organizations thus far, north and south: Mien-li Hwui (勉勵會), Mien-shen Hwui (勉善會), Ku-li Hwui (鼓勵會) and Mien-shi-kiu-chu Hwui (勉事救主會). While no one of them is without objections (just as the term "Endeavor" in English has been objected to) yet the title Ki-toh-t'u Mien-li Hwui (督基徒勉勵會) was at last adopted by a large majority as being the nearest translation yet offered, and on the whole the least objectionable. It is sincerely to be hoped that all will see their way clear to adopt this designation for the Society, whatever may have been one's individual preferences, and that usage and association may yet make it all to us in China that "Christian Endeavor" means to many hundreds of thousands in other lands. "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."

WE are glad to notice the increased interest that is being shown in many places in the subject of foot-binding. We see from the last issue of *Woman's Work* that an extra No. of that magazine is soon to be published, in which this matter and the opium question are to receive special attention. An incident has just come to our

knowledge of a young man who was educated abroad and who on returning home refused to marry the girl his parents had selected for him for the reason that *she had small feet*. The young lady hearing of his objections immediately went to work to restore her feet to their natural size, even stuffing cotton into the toes of her shoes to insure the proper shape. This looks as if the reform we wish to see would be greatly hastened and strengthened by a proper understanding of the subject and strong influence against it on the part of the *men*, both old and young. We hope all teachers in the mission schools for *boys* are having this matter on their hearts. It is right teaching of Christian principles and love for the doing of God's will that will carry this matter, as well as all others, to its right issue.

Simple neglect of any teaching on this subject may delay for many years the loosening of the heavy chains of this evil custom.

For the benefit of our brethren presently home on furlough we would pass on some thoughts given utterance to some months ago by a pastor in the home lands with regard to what the friends like to hear from missionaries. First of all *facts* are called for; statistics are eloquent. An ardent friend of one mission Board was converted to foreign missions by a map shewing the millions in darkness compared with the few who have the light of the Gospel.

Friends at home like to hear the first personal pronoun. Paul used it with great emphasis and effect on his return from missionary labors. "There is no egotism in it. Personal experiences, personal blessings, difficulties, triumphs—the story of these from an ambassador of Jesus Christ is edifying. What has God done for the missionary? what has God done through him? Has he any testimony to bear as to the rewards of his calling?"

Then, too, young Christians ought to be affectionately and earnestly invited to this noble work. The pastor cannot urge it as the missionary can. Again "we like to hear the ring of the old Gospel all through a missionary address: something of the spirit which burned in our Saviour's heart when He said, 'The Son of man is come to seek and save that which was lost.'" "We like to be reminded lovingly but forcibly of our opportunity and responsibility. Our consciences sleep. What is the actual condition of heathen races? Never mind their manners and customs." We rejoice in the manner in which Christians at home are impressed by the narratives of individual conversions and Pentecostal outpourings on heathen soil. "These rehearsals of what God has done are pledges of what is to be, and thus the Acts of the Apostles is a book to be numbered among the major prophecies."

Diary of Events in the Far East.

June, 1894.

11th.—Attack on two lady missionary doctors in Canton. We expect to be able to give fuller particulars next month.

19th.—The Chemulpo correspondent of the *N.-C. Daily News* writes:—

"The disturbances of the so-called Tong-hak party have led to more serious complications than we anticipated. The Chinese troops asked for by the Corean government encamped to the number of 1500 on the west coast, about 100 miles south of Chemulpo. They did

not engage in any conflicts with the rebels, as the latter dispersed on hearing of the arrival of the troops. The latter left for China yesterday, with the exception of 500 who remain in Seoul.

But since last week the Japanese have been sending troops to Corea. Including the transport which came yesterday about 5000 have arrived. Of these 1500 are in Seoul and the remainder in Chemulpo, quartered among the Japanese houses in the Japanese as well as the foreign settlement. Two more transports are expected soon, when it is reported they will all go to Seoul. The troops are commanded by Major-Gen. Oshima. The arrivals include 250 horses and a number of guns, with provisions and equipments for a three months' campaign. What it all means no one knows, as the Japanese do not discuss the subject. When asked, they reply, it is to protect their people, but no one is able to see why it requires 6000 or 7000 troops to protect their people, since there is no danger from which to protect them. There are eight Japanese men-of-war in port as well as 3 Chinese, 1 Russian, 1 French and the U. S. flagship. The telegraph line to China is reported as broken. Large numbers of Chinese are leaving for China."

30th.—A telegram from Kobe says: "There was a severe shock of earthquake at Yokohama at 2 p.m. to-day, which has caused great damage. Several Japanese were killed. It was apparently less serious in Tokio."

30th.—From the cablegram messages received from Hongkong during the month of June we gather the following: —Total number of deaths June 2—4, 174; June 5, 93 (including Capt. G. C. Vesey, of the Shropshire Light Infantry, who had been energetically engaged in the work of disinfecting); June 6, 83 deaths; 7th, 107; 8th, 91; 9th—11th, 258; 12th, 86; 13th, 82; 14th, 84; 15th, 51; 16th, 44; 17th, 39; 18th, 32; 19th, 46; 20th, 43; 21st, 39; 22nd, 34; 23rd, 35; 24th, 13 (return incomplete); 25th, 29; 26th, 10; 27th, 25; 28th, 13; 29th, 18; 30th, 20.

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BIRTHS.

At T'ai-ho, Anhuei, on May 28th, Mrs. Archibald Ewing, C. I. M., of a daughter. Both doing well.

At Hankow, on the 5th June, the wife of Thomas Gillison, M.B.C.M., London Mission, of a son.

At Chefoo, on the 16th June, the wife of the Rev. M. Mackenzie, Canadian Presbyterian Mission, Honan, of a son.

MARRIAGES.

At Paoning, on 1st May, by the Rev. E. O. Williams, M.A. and the Rev. C. H. Parsons, B. A., H. French Ridley, C. I. M., to Sarah Querry, of same mission.

At Chentu, Sz-chuan, May 24th, 1894, Omar L. Kilborn, M.A., M.D., to Retta Gifford, M D., both of the Canadian Methodist Mission. The ceremony was performed at the house of Rev. Geo. E. Hartwell, B.D., of the same mission, by Rev. O. M. Jackson, of the Church Missionary Society.

At St. John's Church, Hankow, on 7th June, by the Rev. David Hill, uncle of the bridegroom, Joseph K. Hill, of the Wesleyan Mission, Wuchang, to Helen Leak Booth.

At Pekin, on Tuesday, the 12th June, Isaac Taylor Headland, of the Methodist Episcopal Mission, to Marian Sinclair. At home after September the 1st. Hsiao Shun Hu T'ung, Pekin.

DEATHS.

At Edinburgh, Scotland, on the 20th April, 1894, the Rev. Wm. Duffus, late of the English Presbyterian Mission, Swatow.

At Shanghai, on 28th May, Mrs. Wm. Russell, of the C. I. M

DEPARTURES.

From Shanghai, May 26th, Rev. and Mrs. C. H. Judd and child, of the C. I. M., for England, also Mrs. J. H. Hooke, of the same Misson.

From Shanghai, June 2nd, Rev. G. W. Painter, of the Presbyterian Mission (South) and Rev. Miller, of the same Mission, for U. S. A.

From Shanghai, June 8th, Mr. O. Goldwandson and Mr. U. Soderstrom, of the Scandinavian China Alliance, for U. S. A.

From Hongkong, Rev. T. Genahr, Rhenish Mission, Tung-kun, for Germany.

THE

CHINESE RECORDER

AND

Missionary Journal.

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Curriculum of Chinese Studies for the use of Young Missionaries.

BY REV. W. A. P. MARTIN, LL.D

NOTE.—This was written in 1885 at the request of a missionary of ten years' standing. Having printed it on the hectograph he sent me a copy, which is now offered to the readers of the RECORDER.

W. A. P. M.

1. *Speaking.*—The first object of the missionary is to learn to communicate the Gospel message in oral form and to acquire at the same time a medium through which he may derive instruction from living teachers. This medium once at command the living teacher is preferable to a dictionary, as well for clearness as for the saving of time. For the Peking dialect Wade's books are a useful aid, but for other dialects, even within the range of the mandarin family, local vocabularies and phrase books would be preferable. Dr. Edkins' "Progressive Lessons" may be easily adapted. Dr. Mateer's Book of Exercises is highly commended by those who have used it. The foundation should be well laid in the first years, but the student will continue to build on it as long as he lives in China.

2. *Acquisition of the Written Characters.*—This, like speaking, is a life long study, but it may be commenced by the special study of two or three collections of characters, such as the 千字文, 常字雙千, 羣珠雜字. The second of these may be had at the Presbyterian Press, Shanghai, with or without an English translation. The reading of the Bible, both in Mandarin and Wên-li, is also recommended as the readier way to acquire a store of characters with their meanings.

3. *The reading of easy books such as the* 三字經, *Christian, and Pagan; the Two Friends; A Metrical Life of Christ called* 耶穌言行; *also Chinese Moral Tracts* 善書, *such as* 關帝覺世經, 文昌陰隲文, 太上感應篇, *and the like.*

4. *Novels.*—These are mostly in simple style. The 今古奇觀, a Collection of Tales; the 好逑傳, or Fortunate Union; the 三國志衍義, or Three Kingdoms, are particularly commended. The 聊齋志異, a Collection of Fairy Tales and Anecdotes, should be read for the sake of matter and style. Though containing some things offensive to good morals the style is so elegant that imperial interdicts have failed to banish it from the book stalls.

5. *Classics.*—The Four Books, containing the discourses of China's greatest sages, should be read early in the course, and the more striking passages committed to memory. Nearly half their sayings have passed into proverbs, and now form part of the spoken language in use among the educated. The 禮記, Book of Rites, being easy reading and full of curious matter may also be taken early in the curriculum. The most important of the other classics are grouped under the three following heads :—

6. *Histories.*—The 綱鑑易知錄 is the best compend of Chinese history, coming down to the beginning of the present dynasty, or rather the fall of the preceding. The 書經 and 左傳 may next be read, and the large dynastic histories consulted for the details of particular periods.

7. *Poetry.*—The 詩經 should first be read, and then the 唐詩, the 千家詩 and other collections. No man can be considered as acquainted with the literature of a country if he is ignorant of its poetry.

8. *Philosophy.*—In this category the 易經, or Book of Changes, should be read first, because though incomprehensible as a system its detached sentences are in constant use, and it is referred to in all later works. Next in order I would place the 性理精義, or Essence of Philosophy; 五子近思, the Best Thoughts of the Five Great Philosophers; the 性理大全, or Encyclopedia of Philosophy (for reference) and the 子書, Writings of the Philosophers generally.

9. *Belles Lettres.*—Much that precedes belongs to this head, and in the books which I here recommend will be found something relating to each of the preceding categories—still they form a distinct class—style and not matter being the paramount object. The 古文觀止, 斯文精粹 and 古文析義 are some of the smaller and more popular collections. The student should also read some specimens of 文章 of the present day.

10. *Correspondence and Official Documents in general.*—There are numerous compilations of letters which go under the general name of 尺牘, serving as models for epistolary composition. As to other documents the best repository is the *Peking Gazette*, and it is more profitable to read it as it appears from day to day than to study any old bundle of memorials and rescripts. Indeed so impor-

tant is the *Peking Gazette* in many aspects that no mission should be without a copy.

Thus far I have indicated some of the *subjects* of study with hints as to the best authors. I conclude with a suggestion or two as to the *mode* of study. The student should not write the sound and meaning of new characters in his text book, but note them as they occur by affixing a (.) dot to enable him to gather them up, and then review them frequently until they are fixed in the memory. He should read much, and never suffer a strange character to go unmarked. In all books the choice passages should be marked and frequently reviewed. The student should also note down any chance thoughts that may occur to him in the course of reading—his own I mean, not those of the author.

As to writing. It is in general waste of time to aim at writing the Chinese characters *with elegance* as do the natives. They should be written, however, from the beginning with steel pen, lead pencil or Chinese brush, so that their composition may be familiar and the whole accumulated treasure should be written over several times a year.

The Attitude of American Missionaries towards the American Chinese.

BY REV. C. R. HAGER, M.D., CHICAGO, ILLINOIS.

"*Be ye wise as serpents and harmless as doves.*"

HE who is engaged in Christian work for any length of time will find that the Savior's words are full of meaning and fraught often with the most serious results. The same thought was in Paul's mind when he said, "I am become all things to all men that I might save some." It is so easy to say a few careless words, perform an injudicious act when the influence that we had hoped to gain, the good we had fondly desired to do, is beyond our reach, never to be regained Hence the Master Teacher commands us to be wise in treating with sin-diseased souls. How carefully the surgeon prepares his instruments so that they may be clean, so as not to carry infection into the wound to be made; and the same care should be observed by the soul physician. If he cuts and slashes without due regard to the injunction of Christ's words he is apt to do more harm than good. Men often feel called upon to denounce certain customs and practices, but do it in a manner which does usually more harm than good.

It was but recently that one of our most earnest Chinese Sunday School teachers said to me: "We have come to look upon missionaries as a hindrance to our work, for our scholars are fre-

quently offended at their words. In their public addresses in the presence of the Chinese they will hold up the Chinese customs to ridicule and thus offend our pupils. They will even go so far as to speak of their queues or pig tails." Now it cannot be denied that the American Chinese are exceedingly sensitive, and those who teach them are probably imbued with the same spirit, and yet one weakness in the heathen Chinese does not justify another in those who really ought to do them good. Missionaries cannot afford to offend the laborers in the same work at home. We may differ widely from their methods, etc., and yet we ought to be helpful instead of iconoclasts who demolish everything that has been done or attempted to be done.

The ladies who are engaged in this work are doing all they can to bring the knowledge of the truth to the hearts of the Chinese, and they ought to be assisted rather than hindered in their work. If the missionary cannot find anything else to say before a public audience, where a number of Chinese are present, than to dwell on the deceptions practiced by the Chinese, the rats that may occasionally be eaten by the poorer classes and kindred other themes which give offence, he had better not take the platform at all.

It is well to remember the golden rule. None of us ever like the Chinese to speak of the weak points of our civilization, and whenever our faults are held up to view we feel very much like the ignorant Chinese, and wish ourselves away from such unpleasant surroundings.

It is the duty of every returned American missionary to do all he can to aid the Chinese work in America. It is not enough that he should denounce the American Exclusion Act. It would be far better if every missionary could assist a little in some of these Chinese Sunday Schools—not to overturn everything—but by wise helpful suggestion and some personal labor to advance the cause. I had rather teach an hour in one of these schools than to occupy days in platform speaking about the injustice of our government; the latter has never accomplished anything, while the former has always been productive of good if performed in the right spirit. If we have nothing good to say of the Chinese in their presence then let us rather keep silence, lest we offend one of the Savior's little ones who need our love and our sympathy.

In this way we who are called to the larger work of bringing the Gospel to the Chinese in China can help the work at home, where the laborers are toiling under many disadvantages. Let us be a little wiser in our association with the American Chinese and thus encourage both teachers and pupils, and above all honor the Master.

The Adaptation of the Christian Endeavor Movement to Work in China.

BY REV. GEO. CORNWELL.

[American Presbyterian Mission.]

IT seems at times a deep mystery that the All-Father should have allowed such a great branch of the human family as the Chinese to be so long without the knowledge and power of the Gospel. Yet while the Church cannot offer excuse for her tardy obedience to the Lord's command we can still see a wise purpose that has allowed the slow and natural development of the kingdom in a few lands until in this fullness of time, borne on by the accumulated material progress of the ages, yet more strengthened by the inheritance of centuries of growth and conflict, and sustained by a long history of successive victories, the children of the kingdom are now marshalled forth to the final conflict, in which they aspire to conquer all lands unto the obedience of the King of kings.

As God chose a single nation to conserve the knowledge of Himself and prepared them by long years of training for their part in His world-plan, as Christ chose a few disciples and gave Himself largely to the training of these for the '*greater work*' which He would do through them, so is it not, fellow-Christians, that the Lord has chosen a few lands in which to work out the slow development of His Church. And now at length He has thrown open the world and summoned His Church anew to the work for which He has established and trained her. There are no gaps in the divine plan. God has not let these long years be wasted, but during them there has been a progressive revelation of His ideal Church and the incorporation of it into the actual, the gradual working out of the Kingdom of Heaven on earth. Do not misunderstand me; the Church has by no means attained to the ideal, but it is much nearer that than ever before, and so much better fitted than ever before for the evangelization of the world and the building up of a Christian society. I dare maintain this in opposition to those in home lands who are taking the Church to task and are proclaiming that she has failed to work out the divine ideal for redeeming society.

China is the heir of the 19th century. Yes, of *nineteen* centuries of progress in art, in science, in mechanics and invention. When she once really awakes she will make tremendous progress. Taking as a gift the present material progress to what may she not attain? China is as truly the heir of a Christian system of truth

that has been experienced, tested and applied in more and more completeness through these long centuries.

It is our privilege in coming to China to bring the doctrines tried by ages, the fullest development of Christian life and service, the ripest fruits of Christian experience, the highest ideals of Christian ambition, and plant them in this soil. When China once accepts as germs these gifts which we bring to her to what spiritual attainments and spiritual power may she not grow?

The most hopeful, most practical organization, yes the very flower of the Church is the Christian Endeavor Society. Where else can we find such enthusiasm for service, such spirituality of devotion, such loyalty to Christ and His Church? Where else is such emphasis laid on the facts that the field is the world and the Church is the God-given, God-guided agency for working the field. "For Christ and the Church." Its very watchword sends a thrill through us. In it there is no dissembling nor fear, but a frank truthfulness of aim, a grand courage, a whole-hearted loyalty to Christ and a God-given wisdom that accepts God's instrument as sufficient for God's work. How refreshing it is to turn to this society from the multitudes of organizations that try to lead men piecemeal to Christ after casting out this or that sin, and that so often would step in and relegate the Church to a position of respectable inactivity—making it a sort of gathering place for those who *have* been rescued from the power of sin, an instrument too beautiful, too sacred for common every-day use.

Thank God in the Christian Endeavor we have the Church organized for service as never before! We may truthfully say the Christian Endeavor ideal is the Church at work. "All at it," in all ways and at all times! *At* the coming of the kingdom into the soul and sinew of men. It aims to make every Christian what Mr. Moody calls "out and out for Christ."

Christian Endeavor crowns Christ the King of our lives as He has never before been crowned by the great mass of the Church.

I have seen the workings of this society for eight years of its growth. I have proved its power in developing the energies of one of those home fields, hardest to work, a little country Church. I came to China with the glow of that mighty New York Convention still warm within, a convention that stirred the city of New York, as none other ever did; that made multitudes take new courage when they saw how like a mighty army moves the Church of God, and that aroused deep and lasting enthusiasm and sowed it as seed throughout the length and breadth of America.

It is no exaggeration to say that the Christian Endeavor movement is the greatest movement that America (modesty only

forbids an American from saying "the world") has produced in this century. We now take this brightest gem which the new world offers, and would set it in the crown that we are bringing to this hoary nation.

I certainly was predisposed to the conclusion. I am now convinced that Christian Endeavor has a great work before it in the evangelization of China. This is clear from the fact that its principles are fundamental to Christian life, growth and service, irrespective of customs, nationalities and all that differentiate the races. These principles are, to state the more important ones briefly: 1st. Every Christian must nourish his spiritual life by private study of the word of God and private prayer.

2nd. The Christian is personally united to Christ, represents Him, and is accountable to Him.

3rd. Each Christian has a part in the Christian enterprise, and is responsible for the evangelization of those about him, even to the ends of the world.

4th. The prayer meeting is the fulcrum of Christian power. It should be a prayer meeting and not a lecture.

5th. The Church is Christ's appointed agency for saving individual men and society, and it is a sufficient one.

6th. All true believers in Christ, the Son of God, the Saviour of the world, should form a Christian brotherhood and co-operate in the Christian enterprise. These principles are not new ones nor the especial property of the Christian Endeavor Movement, but Christian Endeavor brings to them a *new* definiteness of statement, a *new* emphasis and *new* applications.

There is again especial need and opportunity for this emphasis and application in China—where we are, as it were, beginning afresh—where there is, on the one hand, such boundless call to Christian service, and on the other such dead weight of heathenism to oppress and crush out one's spirituality. Who has not felt that power has gone from him here and been forced to go again and again to the source of power? Like many another, I presume, I came to China with that watchword of the Students' Volunteer Movement ringing in my soul, "The evangelization of the world in this generation." The evangelization of China seems to one in China very different from what it did from the home standpoint. Perhaps we settle down too soon to the conclusion that *generations* will be required for this task. We all see that it can be accomplished only when the native Church is organized and enthused for this work. Dr. Clark, the father of Christian Endeavor, added his view to the common testimony, when in passing through India he said: "The hope of this great land

lies in the educated Christian natives. The missionary cannot Christianize the land; no foreigner can evangelize another country than his own; the springs of religious life must be found in the soil itself."

One great problem in China is how to get the native Christians as a body to do this work and to prevent their making it merely a matter of time. The Christian host will not gain the victory under the sole leadership of paid lieutenants. There is need of the devotion and enthusiasm of volunteers. We must have an enthusiasm on the part of the *whole native Church* for the evangelization of the land. I believe that Christian Endeavor is the surest plan of co-operating with God in bringing that about. It will enlist, arm and unite the native Christians in a devoted army of volunteers. Such veteran workers in education as Dr. Calvin Mateer and in evangelism as Dr. Hunter Corbett have a warm welcome for this movement.

The late Dr. Nevius, who wrought so long and well in the field of literature, also endorsed the movement. In fact, a few years ago he devised a scheme which embraced many of the features of Christian Endeavor, and printed it for the use of distant and scattered groups of Christians. Thus he became in a real sense the forerunner of the movement in North China, and this he himself recognized. Finally, the flexibility of the organization by which it has been adopted already in so many lands makes possible successful adaptation to work in China.

Before specifying suggested adaptations let me emphasize the three essentials of the society, which must not be modified. These are: the pledge, the prayer meeting and the use of committees. We find objection made to the pledge—that it is a vow, that it is too explicit, that it is too easily taken by Chinese and will be as easily broken. All these objections, except the last (founded as it is on a supposed especial weakness of the Chinese), have been urged and met at home. The pledge there has magnificently vindicated itself, and the society without the pledge has proven a failure. The pledge proposes only what every Christian ought to do. It gives law to Christian life, regulated by conscience. It gives both definiteness and completeness to Christian effort. By the prayer meeting I mean a meeting in which there is a general participation by the members and in which *prayer* is pre-eminent. The committees are the hands and feet of the society. They give it direction and grasp, and develop the objective side of the Christian life. Without them the society would die of the disease so faithfully diagnosed in the Epistles of James, "Faith without works is dead."

The adaptations which should be made are along three lines.

1st. Adaptations to accord with the conditions of work controlled by foreigners and with the state of development of the Church. These will be adaptations of organization.

2nd. Adaptations to conform to the degree of intelligence of the people and the customs of the land. These will be adaptations in methods of work.

3rd. Adaptations to meet the especial needs of the field. These will be adaptations to specific objects.

As regards adaptations of organization. We see that at home Christian Endeavor is as it were an after thought. There were ruts too deep to wrench the Church from in one turn, there were those wedded and trained to old ways. The *Young People's* Society of Christian Endeavor is a concession to this condition, and the charge that the society forms an *ecclesia in ecclesiam* is both true of, and unjust to, the home society. Praise God, though, at home the *ecclesia* is fast swallowing up the *ecclesiam*. Here in China we are building from the foundations with new material. We have already dropped the distinctive name "Young People's." If we are wise we will take the Christian Endeavor ideas as the ground on which to place the first fruit God gives us in each community and then stack our Church around it. As far as possible we will have each Church a Christian Endeavor Society. We will merge the C. E. into the Church. Its pledge, its prayer meeting, its committees, its officers will be those of the Church. In so doing we will be most loyal to C. E. which, like John with Jesus, would *decrease* that *He* might *increase*. But the organized Church is not the only field for Christian Endeavor to enter in China.

There is the growing educational work. We want a C. E. Society to be the society of every school. There are thousands of out-stations with little groups of disciples. Christian Endeavor offers a plan of organization that shall foster these, maintain public worship and nourish Christian life until it is possible to form a Church and call a pastor. I doubt if what we want in China is paid evangelists enough to maintain preaching in every station, or foreign-paid pastors enough to supply every Church that has not attained self-support. I believe the work will make both more sure and rapid progress by depending less on paid workers, by the Christian Endeavor, co-operative, volunteer system, *carefully* superintended.

Again much of the street chapel preaching can be conducted by Christian Endeavor Societies; and the Y. M. C. A. organization, which is a class movement, though it sprang up first at home and was the forerunner of C. E., here can and *should* be organized as

a *branch* of the Christian Endeavor. We have analogy for this in the Women's Christian Temperance Union and the Y's as they are called. Finally, under organization there will be adaptations necessary, because the movement must at first be developed and superintended by foreigners, fostered from without rather than developed from within. In addition to the ordinary officers the foreigner in each place must be a bishop, wise to exercise a firm control and to lead to self-control.

Now turning to adaptations in methods of work we see at once that as the standard of intelligence is much below that in home lands and the press much less utilized we must make use of the printed page. Even in the matter of the daily Scripture reading we will often have to be satisfied with a very meagre portion, or with passages once tried and recalled from memory. Possibly there will be cases where the clause in the pledge on daily Bible reading will have to be omitted, but I would rather favor strenuous efforts to teach each convert to read at least the simplest portions of the word. One Christian brother I know has had a peculiar service before his Sunday morning preaching, when each one who could read undertook to help one who could not. It is a good suggestion for us to incorporate in C. E. work It is wonderful how soon the common people can be given a little start in Bible reading. Another adaptation that must be made in conformity to the ancient traditions and because of the present low morality is the holding of separate meetings for the sexes. In some cases there can no doubt be a common society with two wings as it were. In the majority of cases, I presume, it will be the most advantageous to have a separate society for each sex. We aspire to see in China that healthy, Christian fellowship of the sexes which Christian Endeavor promotes in the home lands. But I fear this is something to be realized in China only in a distant future. So there must be distinctive women's societies if the women are to get their due share of the blessing.

In the matter of conventions too we cannot expect, must not plan, to make them the mass gatherings that they are at home. Travel is too expensive; the foreigners are too few and too busy; the natives are too poor. This has especial reference to national conventions. We are not yet in a position to think much of province conventions. But we will find the local conventions, I think, well adapted for promoting fellowship, giving instruction and arousing enthusiasm. I believe special attention should be paid to developing these.

We have still to speak of adaptations to meet special needs. I would have in every society an Evangelization Committee

and set it to devising ways of turning the thoughts of the society to the unsaved on every hand. This would correspond to the Mission Committee at home. That other strong arm of the American society, the good citizenship committee, would, at first thought, seem out of place here. Yet there is a different work for it to do in instilling ideas of true patriotism that would recognize what this nation may be and lift up and up the high ideal.

Another committee should hold in one hand a scourge for China's curse—the opium traffic—and extend the other in effort to rescue its hopeless victims. That companion evil—the drink traffic—should also be antagonized by this committee. Nothing is more sure than that the drink problem will yet be a great problem in China if opium leaves enough to make a problem of, and it is sad to see the ignorance and often apathy of the Christians on this matter. We cannot blame them, but we, who know its power and danger must not fail to forewarn the Church and arm her well against this evil. An Anti-Foot-binding Committee could take up the good work begun in Amoy and spread it throughout the land. A very important work demands a committee on systematic giving with persistent effort to inculcate this principle in the Church. Let us not be afraid of committees, but use them liberally to enlist all our members in work, superintending them wisely and carefully, and though we may find that this will take a great share of our own time we will know it wisely spent as we watch the native Christians increasing in strength and in numbers, as each one finds some voluntary work to do for the Master. We shall see them come rejoicing, bringing in their sheaves with them. May this first national convention be divinely guided, and plan for a great work through Christian Endeavor. God be with you all.

Miss ELLA J. NEWTON, of Foochow, who attended the recent Christian Endeavor Convention, writes to a friend: "It is one of the pleasant memories connected with the Convention that I met and learned to know so many of the workers in Shanghai and elsewhere. I believe the Convention was a success in every sense of the word, and will give a new impetus to the work all over China. I only regret that those who are not thoroughly enthused on the subject of Christian Endeavor were not there to get a blessing.

It has been a wonderful experience for Mr. Ling* and broadened his horizon. He took quite full notes of the meetings, and is to meet our local Societies as soon as possible and give them all he can of the good he has received."

* Mr. Ling, the native delegate from Foochow, is believed to be the first Chinese Christian Endeavorer.

Some Items from a Tour for Bible Work in Japan.

BY REV. H. LOOMIS, YOKOHAMA.

I LEFT Yokohama by rail on the 24th of April, and spent the first night at Shizuoka. This is a city of some 30,000 inhabitants, and is the home of the Shogun, who was deprived of his rank and power by the revolution of 1868. He now lives in seclusion and takes no part whatever in public affairs.

The workers in this field consist of the Canadian Methodists, Protestant Methodists and Reformed (or Presbyterian) Missions. There is reported to be a hopeful condition of things in all of the Churches. While there is no unusual interest there is growth and encouragement in all departments of Christian work.

I learned here that there is an effort being made to establish in that city and elsewhere in Japan a new religion. It is proposed to combine whatever is thought to be good in Buddhism, Shintoism and all other religions into one eclectic system of faith and worship, and in this way secure a large following and influence.

As a basis to this form of doctrine there is to be the teachings of the old Japanese cult which holds to the divine origin of the Mikado and the superiority of the Japanese people. On this account it has a considerable popularity and support among the officials and upper classes who always wish to show their loyalty to the emperor.

The whole scheme has not been fully elaborated, and is still in a somewhat undefined and chaotic state. The impression among many is that it is a mere project on the part of a few energetic and ambitious individuals to raise money and get into popular favor, and that it will soon come to an end. But it illustrates how the Japanese are unsettled in their religious views and are ambitious to get something that will be superior to anything that the world has yet known.

In the same line was the statement made to me by a prominent Christian pastor that the Christianity of Japan must be on new lines, with a theology and polity of their own, adapted to the peculiar conditions of the country and the characteristics of the Japanese people.

On the following day I reached Okazaki. The only Christian work being done in this town is in connection with the Southern Presbyterian Mission, and Rev. Mr. Fulton is the resident missionary.

He reports that there is a general and determined opposition on the part of the Buddhists to prevent the growth of Christianity.

Parents have been induced to take their children from the Sunday School, and if a person is seen to go to a Christian service he is stigmatized by the term "Yasu" (the word is employed as a contemptuous epithet for Christ) as an expression of derision and hatred. So universal and bitter is this spirit of opposition that the people are very generally deterred from holding any intercourse with the Christian workers or missionaries.

The Bible seller reports that if people buy the Scriptures they are urged not to read them, and the purchase of such books is strongly condemned. Many copies of the Bibles have been sold to the priests, who read them to find something that they can use as an argument against Christianity. Christ's words on the cross, "My God, My God, why hast thou forsaken me?" and the declaration that he came not to bring peace but a sword are two favorite passages which they use as a basis of their assaults upon Christianity.

At Nagoya there is also the same state of determined opposition. It is less violent now than some time ago, but is still quite general and decided. Rev. Mr. Morgan has been trying for some time to rent a place for religious services, but finds it almost impossible to do so.

One man said he was willing to rent his house, but must first get the consent of his neighbors. He subsequently reported that they were unanimous in their opposition, and were even willing to pay the rent themselves rather than have the place used for that object.

After much inquiry another house was found, and the rent paid for two months in advance. But when the friends and neighbors heard of it they tried by persuasion and threats to make the man give up the contract and return the money. But when they found that all such efforts were of no avail a public meeting was called, and the man denounced in the most bitter terms.

One speaker said that he ought to be put into a kettle of oil, and the oil set on fire. Another said he ought to be banished, or at least driven out of the city. Then another objected that it would be wrong to inflict on some other community such a very bad man.

No decision was reached, but a band of some thirty rude fellows (called "Soshi") went to the house and tried to find the owner, who had concealed himself where he could not be found, and thus escaped. He is still afraid to go out, and it is undecided how the matter will end.

A short time before one of the lady missionaries was hit on her head with a stone, and quite severely injured, as she came out of the service on Sunday evening.

Two of the missionaries recently went to a town at some distance in the interior on invitation of some young men who wanted to hear about the Christian religion. But when they reached there the inhabitants refused to allow any house to be used for Christian service. Even the landlord of the hotel objected to the gathering of any considerable number of persons at his place for religious purposes. And so the four young men who had invited them to come met at the room in the hotel and were instructed privately.

But when the presence and character of the foreigners became more fully known a large number expressed their desire to hear about this new doctrine. They were so urgent that after a while a room was secured, and more than two hundred people came and listened gladly for more than two hours to the old but ever new story of God's great love to men in giving His own Son to save them from their sins.

One thing is peculiar, that while the priests and lower classes are so active and bitter in their opposition the officials are usually kind and friendly, and seem disposed to help the missionaries. This is a matter of special importance and a source of great satisfaction.

A revival in Nagoya at the close of the week of prayer has been a great blessing to the laborers, and resulted in important accessions to all the Churches. What is especially to be noted is that while five denominations are now represented in that city the unity of spirit is perfect. In the face of such strong opposition it is a matter of special importance and a source of the greatest satisfaction that while the forces of God's army may have different names and methods of administration they present a united front to the foe.

One thing that is encouraging and hopeful is that the native pastors and workers as well as missionaries are neither frightened or disheartened by the opposition, but confident that the final issue is sure to be success. They have supreme faith in God and the triumph of His truth.

It is sometimes interesting to look back to the beginning of things and see how certain questions were then regarded. As long ago as in 1849 "The Journal of the Indian Archipelago and Eastern Asia," edited by J. R. Logan, F. G. S., vol. III, pp. 454-457 contains an article on "Is the Opium Trade to China one in which a Christian merchant can engage?" which concluded in this way:

"Every Christian who will take the trouble to examine into the matter will find that the opium trade to China cannot for one moment be defended on Christian principles, that by applying such a test it is at once disclosed to view in its true colours as a monster evil, which is devastating the East, and which if he have the courage to confess his faith he can no longer be conscientiously engaged in."

The Text of the New Testament.

BY REV. J. C. GIBSON.

[English Presbyterian Mission.]

IS it possible to answer the question, "What is the true text of the New Testament?" What answer is to be given by the private student, by the "minister of the word of God" and by the translator of the Bible?

From some time in the seventeenth century till recent times there was a text called the "Received," or in Latin the "Textus Receptus," because it was so called by the editor who reprinted it, not without changes, from earlier editions in the year 1624. From a text closely allied with it the "Authorised" Version of the English Bible was produced by revision of existing versions in 1611, and there is now a widespread feeling that as long as we adhere to the Textus Receptus in Greek, and to the Authorised Version in English, we rest on solid ground.

But in more recent times, as all know, there have been other editors, printing each his own text and discussing the grounds of the changes introduced, so that the feeling grows that there is safety only in a steady, even if a somewhat blind, adherence to the Received Text and the Authorised Version. Apart from these we seem to be afloat on a boundless sea of change, without anchorage and without guide. Besides, the words "Received" and "Authorised" have an ear-filling and comfortable sound. They relieve one of responsibility, and one is tempted not to enquire too curiously by whom "received," or by whom "authorised." These later editors, moreover, are known as "critics," and their editions as "critical editions." These terms are in somewhat ill odour among many devout students, and deter them from a nearer approach.

Now is this uneasy feeling necessary or justifiable? Does our choice lie between one text which offers us at least fixity with authority, and a multitude of others of bewildering diversity, among which the unskilled student must be tossed to and fro on endless tides of conjecture and doubt?

This paper is offered as a contribution towards allaying these fears by the establishment of the following proposition:—The texts offered for our choice are substantially two and no more. To this we may add that the ordinary student has it in his power to make a wise choice without shutting his eyes to the vast contributions made to our knowledge within the three centuries which have elapsed since the printing of the Textus Receptus.

The two texts between which we have to choose are: 1. The Old, represented by the "Textus Receptus," as its best known exemplar; 2. The New, represented by the text underlying the Revised English Version.

How shall we choose? The processes of textual criticism require a very special training, and the application of them demands the devotion of a life-time. They require also ample leisure, with access to all the treasures of the libraries of Europe. All these essentials are lacking to the missionary in China. It has been most truly remarked that we have among us no specialists in textual criticism. Without making any absurd pretensions in these lines the choice between the Old and New texts is fairly open to us, and can be made on intelligent grounds.

Let us first look at the Old text. It is not even easy to say what the so-called "Received Text" is. Whatever it is, it is not the text from which the Authorised English Version was made, and in truth there never has been a Greek text corresponding to that Version; the one which comes nearest to this position being apparently Beza's last edition of 1598. The name "Received" was at first simply a printer's flourish applied to his own work without any authority whatever, It appears in the preface to an edition of the Greek Testament printed at Leyden in 1633. The printers were the brothers Elzivir, famous for their beautiful typography. In this preface reference is made to a previous edition printed by them in 1624, and they boldly describe it as "omnibus acceptam," and give the following assurance to the purchaser of the later edition, "textum ergo habes nunc ab omnibus receptum."

There is absolutely no other ground than this for calling the Old text the "Received," unless the dubious one that the elegant printing of the Elzivirs gave this text a popularity which delayed for many a day the production of a better.

We must go back a few decades farther to trace the sources of this text. These editions of 1624 and 1633 are substantially reprints of one printed by Beza in several editions, of which that of 1565, or that of 1598, may be taken as the standard. The former of these is said to differ from the Elzivirs' text in only eight passages. But Beza's Greek Testament is again practically a reprint from the fourth edition, printed in 1551, of a text compiled by Robert Stephen, the famous printer of Paris, differing from it only in twenty-five passages. That again was a reprint (with about fourteen changes) from Stephen's folio edition of 1550. There seems to be room for doubt whether the text of Beza or that of Stephen is better entitled to claim to be the text underlying the Authorised English Version. Opinion seems to be in favour of Beza's, t hough

it differs from the Authorised Version in nearly two hundred passages.

But we have not yet come to solid ground, and it remains to ask, What were the sources from which Stephen derived his text? Again we are thrown back on yet another printed edition, the "Complutensian Polyglott," which seems to have been Stephen's principal authority. This is the first printed edition of the Greek New Testament, and was produced in 1514 under the patronage of Ximenes, the Cardinal Archbishop of Toledo. It gives the Greek text and the Latin Vulgate side by side. In our search for authority for the old text we are met at this point by the disconcerting fact that we are absolutely without trustworthy information as to the manuscript material employed by the editors of this text.

It is the chief merit of Stephen's work that besides the printed Polyglott of Ximenes he collected and used fifteen manuscripts for the correction of his text. His critical material stood thus :—

1 Printed edition, printed in Spain, 1514, from unknown sources.
1 Manuscript of the Gospels of the 5th or 6th century (now known as D.)
1 Manuscript of the Gospels of the 8th century.
3 ,, ,, ,, ,, 11th ,,
3 ,, ,, ,, ,, 12th ,,
2 ,, ,, ,, ,, 13th ,,
3 Manuscripts of the Acts and Epistles of the 10th century.
1 ,, ,, ,, ,, ,, ,, 11th ,,
1 ,, ,, ,, ,, ,, ,, unknown date, and not now extant. That is, sixteen authorities in all.

It at once strikes the modern reader that this was a very defective outfit of material, and its defects were not balanced by any special skill in the handling of it. It is safe to say that the voice of all these authorities on any disputed question, even if it were united, would not outweigh that of any one of those which are now recognised as of the first rank. Stephen's text was further influenced by that of Erasmus, printed at Basel in 1516. This was undertaken at the instance of the printer Frobel, and was pushed through the press in great haste, in order to forestall the publication of the Spanish Polyglott, which was actually printed before Erasmus began his work. Conscientious editing was manifestly sacrificed to the exigencies of the printer's rivalry. The manuscript authority on which Erasmus based his text consisted of one inferior manuscript of the fifteenth century for the Gospels, one of the thirteenth or fourteenth for Acts and the Epistles and an incomplete one of the twelfth century for the Book of Revelation. It is a curious incident of the textual history that both Erasmus and the Spanish editors

used the almost incredible liberty of giving in some places a Greek text purely their own, not founded on any authority, good or bad, but simply an original Greek version of their own making, translated by themselves from the Latin of the Vulgate. Erasmus, indeed, rather boasts of it as a proof of his diligence that even where his Greek authorities failed him he has not left his readers unprovided with a text! Still more startling is the fact, not usually adverted to by those who cling to the "Received Text," that it contains some of these curiosities of textual literature to this day. It is fair to add that these cases, though interesting, are quite trifling in number and extent.

In brief, we have Ximenes, or rather his editors, with Erasmus and Stephen constructing their texts from materials, which must have been ample indeed, as compared with those available for most of the treasures of ancient literature, but very defective as compared with those now in the hands of students of the sacred text. Then we have the Leyden printers, the brothers Elzevir, availing themselves of these men's labours and printing the result with a high degree of typographical skill, but with no pretensions to textual scholarship. In offering their work to the public they boldy dubbed it "The Received Text," and the title has taken hold. It is used to this day to induce us to believe that there is no security for a pure text outside of the edition so successfully stamped with the approval of—its own printers!

What has been said in denial of any peculiar authority attaching to the so-called "Received Text" does not touch the question of its correctness and value. Happily on that head there is not much need for discussion. We shall have occasion to notice presently that between it and the modern critical texts there is far less difference than many seem to suppose. Looking at the text itself, apart from the process of its growth, we may devoutly and thankfully recognise the "singular care and providence" of God in preserving the purity of His own word.

We are free, then, to look without uneasiness for a better authenticated text if we can find one and agree upon it. Can we do so?

Of the enormous advance in respect of material no one has any doubt. The Alexandrian, the Vatican and the Sinaitic manuscripts in the first rank, with some others not far behind, and an innumerable multitude of others of every degree of extent and value, in addition to the early versions and the collected citations of early Christian writers, make up a mass of precious material before which the sixteen inferior authorities of Robert Stephen shrink into insignificance. Upon this material, too, labour without stint, and skill and devotion beyond all praise, have been lavished by genera-

tions of accomplished scholars. Is it rational or lawful to forego all these great gifts which God in His good providence has placed in the hands of His Church? Few surely can think so.

But, it is said, granting the value of all this material it is not yet digested so as to be available for practical use. There are as many texts as there are editors, and who shall judge between them? Let these rival editors first adjust their differences and agree among themselves, and then we can choose between the Old text and the New one they offer us.

Very plausible this contention looks, and the unwary are misled by it. But on closer inspection it is seen to be groundless, and in spite of it one may safely repeat the affirmation already made that the texts offered us for choice are only two and no more—the Old and the New. The editors in a word have agreed already, that is to say, if we depart from the "Received Text" we do not then proceed to choose among a bewildering variety of others. There is but one, the one which I have called the "New" text. Which is it? Is it that of Tischendorf? of Tregelles? of Westcott and Hort? or of the English Revisers? or of the American Revisers? It is any one of these taken at random if you will, or it is the average and resultant* of all these taken together. For these are not many, but in substance one. This is specially true for students who study for their own profit, for ministers of God's word, who wish to expound its sense, and for translators who have to convey its meaning into another language. For them many minor questions of spelling and so forth, with which a critical editor must concern himself, are of no importance, and in the more substantial variations which affect the meaning the critics attain a large degree of unanimity.

But in view of much discussion that has taken place the assertion now made requires illustration and justification. Let us take the point of view of a translator who must study minutely the wording of his text. What is the area of difference between the texts with which he has to deal?

Taking for example the "Received" Text and that of the Revisers we find that a large proportion of the variations do not affect the translator's work at all. Differences of spelling, differences of the order of words when it does not change the meaning, differences of particles, tenses, cases, and occasionally of words too slight to be represented in a translation—these can all be laid aside. Those that remain let us call substantial variations. How many are there of these? In the Gospel of Matthew there are 233, in the Epistle to the Romans there are 50, in the Epistle to the Galatians there are 29.

* Compare "The Resultant Greek Testament," edited by R. F. Weymouth.

Now it is necessary to test the agreement and difference of the textual editors as to these variations. It was proposed some years ago that for purposes of translation into Chinese Scrivener should be taken as an arbiter between the Old text and the New; the New being followed wherever Scrivener gives it his support. Apart from the narrowness of this test it is inapplicable for another and a conclusive reason. Dr. Scrivener has nowhere published a text of his own, nor has he given his judgment between different readings, except in a few scattered instances chosen to illustrate the application of the principles set forth in his "Plain Introduction to the Criticism of the New Testament." But he has happily supplied us with the means for applying very readily a much better test. In his "Novum Testamentum Textus Stephanici, Editio Major," he has reprinted with great accuracy the Old text from Stephen's edition of 1550. He has indicated variations of reading by a thick type in the text, and at the foot of the page has brought together the readings of Lachmann, Tischendorf, Tregelles, Westcott and Hort, and the English Revisers. Now it is easy to run through the passages enumerated above and learn how far the Received Text and how far the Revisers' Text is supported by these weighty names. The result is instructive.

In the 233 substantial variations of Matthew's Gospel there are 170 cases of absolute unanimity, *i.e.*, Lachmann, Tischendorf, Tregelles, and Westcott and Hort are in every respect at one with the Revisers. There are also nine other cases of nearly complete unanimity. These are cases in which the Revised Text omits a word or phrase, and in five of them Lachmann, and in four Tregelles, indicates a certain degree of hesitation by enclosing the word or phrase in brackets. Again, there are four cases in which Lachmann and Tregelles unite in this use of brackets, while Tischendorf, Westcott and Hort, and the Revisers are at one in the omission.

We are thus left with 50 cases only in which there is a real difference of opinion (*i.e.*, 233—[170+9+4]=50). What is the extent of it? There are 22 passages in which Lachmann alone, 11 in which Tischendorf alone, and 8 in which Tregelles alone, differs from the Revisers. That is, 41 out of the 50 are cases in which the great textualists fail of unanimity only by the lack of a single vote in each case.

What of the remaining nine passages? In two of them Tischendorf differs from the Revisers; Tregelles also differing from them in his text, though giving their reading a place in his margin. In five cases Lachmann and Tregelles, and in one Tischendorf and Tregelles, differ from the Revisers. Thus in these eight cases two votes are lacking to unanimity in each, but the Revisers are

still supported by Westcott and Hort with one of the older textualists.

Finally, in the one case remaining, which is one of omission, Westcott and Hort agree with Tischendorf and Tregelles in differing from the Revisers, who here have with them only Lachmann, the last, besides, by enclosing the disputed word in brackets, implying some hesitation in his approval of the omission. Thus this case (the omission of the second *αὐτοῦ* in Matt. xii., 46), which after all hardly touches the sense, is absolutely the only instance among all the 233 substantial variations in the Gospel of Matthew, in which the Revisers are in a minority when tested by Scrivener's select list of great textualists—Lachmann, Tischendorf, Tregelles, and Westcott and Hort.

Is there not ground here for the statement made at the outset that there is only one "New" text; the text of the Revisers being practically identical with that of all the modern critical editors or textualists?

This analysis of the variations in Matthew has been given in detail as a sample, and similar results are reached by examining other books or passages. Thus, for example, in Romans there are fifty cases of substantial variation between the Textus Receptus and the Revisers' Text. In forty of these the textualists named unanimously agree with the Revisers. In two passages one of them, in five passages two of them, and only in three passages three of them fail to agree with the Revisers. In several of these cases the disagreement is lessened by the use of brackets or marginal readings.

In the Epistle to the Galatians there are twenty-nine substantial variations, in twenty-two of which the agreement of the textualists with the Revisers is complete. To these may be added four more, in three of which Lachmann alone, and in one of which Lachmann and Tregelles indicate modified agreement by the use of brackets. We have thus only three cases of disagreement, in one of which Lachmann and Tischendorf differ, in one Lachmann alone and in one Tischendorf alone; Lachmann and Tregelles in this last case indicating hesitation by the use of brackets. It may be added that of these three cases of disagreement two involve no larger question than the substitution of *δέ* for *γάρ*, and of *γάρ* for *δέ*. Indeed it may be remarked as a general rule that the few divergencies of opinion occur chiefly in the less important variations. In these internal evidence is of less weight, and manuscript authority is more conflicting. Where the meaning is seriously affected the exceptions to unanimity are few indeed.

The Revisers' Text, then, is supported in almost every instance by the judgment of the three older textualists—Lachmann, Tis-

chendorf and Tregelles, as well as by that of Westcott and Hort. As illustrating the value of this agreement it is interesting here to recall a few words which appeared in the CHINESE RECORDER for March, 1891 (p. 128), over the well known signature "F." The writer quotes the rule given by Bishop Lightfoot to his students when acting as professor of divinity at Cambridge as follows: "I recommend you to use Scrivener's Greek Testament, which gives the text of Stephen's edition of 1550, while in the margin are shown the readings of Lachmann, Tischendorf and Tregelles. Where these three critics agree you may be practically certain that the reading they give is the true one; where two are divided against one the probability is that the two are right, especially if Lachmann be one of them." It is easy to show that Bishop Lightfoot's own work conforms to this rule by taking as a sample his text of the Epistle to the Galatians, published with commentary in 1865 (sixth edition, 1880). In the twenty-nine substantial variations in this Epistle Lightfoot agrees with the Revisers, and the others completely in twenty-four cases. In two cases he agrees with some reserve indicated by the use of brackets (where Lachmann and Tregelles also use brackets); in one, where Lachmann and Tischendorf differ from the Revisers, he declares the evidence to be nearly equally divided, and in only two cases does he differ from the Revisers. But in one of these two, Lachmann, Tischendorf and Tregelles are all with the Revisers, so that here Lightfoot deviates for once from his rule. Still in twenty-six cases out of twenty-nine he is at one with the Revisers.

It is unnecessary to argue the matter further. It is impossible to imagine a matter of evidence showing a more complete agreement of experts than this.

But a question remains for consideration. Since the Revisers' Text is thus supported by such an overwhelming weight of competent opinion whence comes the feeling which is undoubtedly widespread, that it is a doubtful text, rashly constructed on an insufficient basis? One is tempted to say that there is no ground for the feeling. But it can be accounted for.

It is partly due, first of all, to the same influence as that which delayed for long the general acceptance of the Authorised English Version. This influence is feelingly described by the authors of that Version in their great preface, where they say:—"Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks, and if there

be any hole left for cavil to enter (and cavil, if it do not find a hole, will make one) it is sure to be misconstrued and in danger to be condemned. . . . . For was there ever anything projected that savoured any way of newness or renewing, but the same endured many a storm of gainsaying or opposition ?"

Again, severe criticism has been directed against the English of the Revisers' Version, and unconsciously many have allowed this to prejudice them against their Greek text.

But perhaps distrust of the Revisers' Text has been stirred up most of all by the passionate warfare against it of the late Dean Burgon. He was a man of intense feelings, who won the deepest attachment of his friends. But he was also capable of the fiercest polemical hatreds, hatred that is not against men but against ideas and principles. He did some service to textual criticism by the collection, purchase and photographing of codices, and, this along with his earnestness of conviction, has secured for him grateful and respectful mention by a man so different from himself as Dr. Scrivener. But no one can read his own book, "The Revision Revised; Three Articles reprinted from the *Quarterly Review*" without feeling that the book is conclusive against any claim of Dean Burgon's to be listened to as a weigher of evidence or a judge of textual questions. It is perhaps an exaggeration, but it is a very slight one to say that Dean Burgon has only one fixed critical canon, which is this: Does the reading in question agree with the Received Text? If so it is a good reading; let it stand. Does it differ from it? Then it is a detestable tampering with sacred words, and is not to be tolerated. His main appeal is to the passions and preconceptions of his readers, and his work carries no weight with thoughtful scholars. Its value may be fairly estimated from the brief summary of the present position of textual criticism which he gives in the following words: "The whole fabric of textual criticism which has been built up during the last fifty years by successive editors of the New Testament, namely: Lachmann, Tischendorf and Tregelles—is worthless." Again, he makes this extraordinary statement: "The Textus Receptus has been departed from by them (that is, by the Revisers) far more than 5000 times, almost invariably for the worse." Such writing is powerless to convince any thoughtful student, but it is mischievously powerful to spread a vague and groundless suspicion which is still delaying in many quarters the acceptance which, sooner or latter, is inevitable of a text substantially the same as that of the Revisers.

Dr. Scrivener's calm judgment is worth quoting in this connection. He says he "is happy to avow his firm opinion . . . .

that the text as adopted by them (the Revisers), especially in passages of primary interest and importance, is far less one-sided than is generally supposed." (Plain Introduction to the Criticism of the New Testament; 3rd edition, 1883. Preface, p. ix.)

These words contain an allusion to another source of misapprehension from which the credit of the Revisers' Text has suffered injustice. Some seem to suppose that the Revisers' Text is the text of Drs. Westcott and Hort. It is known that these two scholars have advanced a theory with regard to the "genealogical descent" and grouping of manuscripts which had much influence in shaping their critical decisions, and it is known that this theory has been keenly contested. The Revisers' Text is thus made to suffer from all adverse criticism directed against this theory, but most unjustly.

It ought to be quite needless to say that the Revisers' Text is entirely independent of that of Drs. Westcott and Hort. Drs. Westcott and Hort were only two members of a body of twenty-four English Revisers, and no variation from the Textus Receptus was adopted without a two-thirds majority of those present in its favour, the average attendance being sixteen. In addition to this there was a company of thirteen American Revisers, whose choice of readings differs from that of their English colleagues only in sixteen cases. Drs. Westcott and Hort had been at work upon their text for seventeen years before the revision was undertaken, and they supplied advance sheets of their text to the Revisers, but it is absurd to attribute to them an overwhelming influence over a body of such weight and numbers. As for their critical theory it was not adopted by the Revisers, was not even laid before them and was not published until 1882, after the Revisers had completed their work.

How comes it, then, that the Revisers' Text and that of Westcott and Hort agree so nearly? Simply because the evidence on textual questions now collected is so complete, consistent and weighty that whatever men's critical theories may be there is substantially only one text which will bear investigation, and on it students who defer to evidence at all must agree. It is the text of the Revisers, and it is with very little variation the text of Westcott and Hort, of Tischendorf and Tregelles, of Lachmann (when allowance is made for evidence acquired since his time) and of all sober critics who have edited the New Testament in whole or in part.

The degree of unanimity reached is matter for devout thankfulness and wonder. The book of books rests on no shifting sands of critical uncertainty. We have not followed cunningly devised fables.

It is needless to draw out the moral of this paper. But surely it is time for all missionaries to put away once for all the ground-

less distrust of the Revised Text which still exists and to recognise with unreserved thankfulness that it has placed us on a position of advantage from which there is no going back. There is still a small residuum of uncertainty on a few passages. Future research may further reduce this residuum, but it will not re-open the old questions. The vast majority of the variations on which textual criticism has hitherto exercised itself are now settled, and debate on them may be held to be closed. The Revised Text was not a new venture whose issue is still dubious. It was the bringing together and public recognition of results long under consideration, on which, with few exceptions, the judgment of all competent scholars has finally settled into unanimity. Let us thankfully accept it as henceforth the basis of all our study of the word of God: as the only text of which we can honestly say that it contains, as nearly as we know, the words which evangelists and apostles, taught by the Holy Spirit, wrote in old times for our salvation.

Murray's New Phonetic System of writing Chinese Characters.

SOME little time ago Miss Gordon Cumming through a mutual friend wrote me to bring before the notice of the missionaries in China Mr. Murray's new system. I at once wrote to Mr. Murray asking for details of the system. I have now just received a pamphlet entitled *An Explanation of Mr. Murray's System* of teaching *the sight seeing to read*, by Professor S. M. Russell, Peking. It is a quarto pamphlet of 13 pages, and the explanation of the system is a model of lucidity.

Professor Russell writes that the system possesses the five following advantages :—

Advantages of Murray's System.

I.

In the beginning it is quite as easily if not more easily acquired than the Romanised. Once acquired it can be read much more fluently and correctly. As each word consists of only two letters they catch the eye at once, whereas in the Romanised the eye may have to glance over half a dozen letters forming only one word. In the Romanised system the sound is got by a system of initials and finals, so that it is often very difficult to represent the exact sound. In Mr. Murray's system the sound is learned from Table A. by means of the Chinese character, and is therefore exact.

II.

As it stands Mr. Murray's system is a universal one for all mandarin dialects, and might with a few modifications be made a universal one for all the eighteen provinces. The pupil learns the 408 sounds direct from the character in Table A. A Pekinese would give his pronunciation, a person from Shantung would give his, one from Nanking his, and so on for other mandarin-speaking districts. Now in the Romanised system a new orthography would be necessary for almost every district. A version in Pekinese would be unintelligible in Shantung and *vice versâ*. For example in the list of sounds (Table A.) number 170 is *K'uo*, and is written . In Peking it is pronounced *K'uo*, which fifty miles South is *K'e*. Now in the Romanised system such a change of dialect involves great confusion, but in Mr. Murray's system all difficulty disappears. The Pekinese sees the symbol and reads it *K'uo*, whilst the countryman reads the same symbol as *K'e*, and to each it conveys precisely the same meaning.

III.

Mr. Murray's system is very easily written. The women may learn to read the Romanised, but to learn to write it nicely is another matter. Indeed a lady who has taught the Romanised tells me in future she would never teach her women to write, as it is so difficult for them to learn. A class of country women belonging to the London Missionary Society, who learned Mr. Murray's system for a period of three months, are able to write letters in it; the writing being good as well as correct, and they did not begin to write until they had been learning the system for about seven weeks.

IV.

As each word consists of two letters only, inclusive of tone, books in this system can be printed very cheaply, as there is comparatively little paper used, whereas in the Romanised many words consist of five or six letters, and in addition aspirates and tones have to be indicated, so that books in the Romanised system must necessarily be bulky and expensive.

V.

The blind can set up the type and print for the seeing, and thus suitable employment may be found for the blind boys and girls in the various missions.

I understand copies will be sent to every mission, and that any desiring copies can get them by application to Rev. W. Murray, Bible Society, Peking.

TIMOTHY RICHARD.

Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

A Plea for Reform in the Conduct of Day-schools.

BY REV. F. L. HAWKS POTT, B.D.

[American Episcopal Mission.]

ON all sides there is earnest enquiry as to the value of time-honored methods in missionary work. The question is constantly asked, Are the methods already employed the best conceivable, or is there room for reform? Experience, the best of teachers, silently and persistently seems to indicate that in some departments there is need of important and almost revolutionary changes.

In this brief article we will confine ourselves to pointing out what seem to be necessary modifications in the present day-school system, if it is ever to be productive of all that is so sanguinely expected from it.

The day-school system of China has all along seemed to the missionary a sort of ready-made instrument lying at his door for the propagation of Christian truth.

He theorizes about it in some such way as this. All over the empire there are innumerable schools conducted by the Chinese for the education of the youth in the tenets and ideas of Confucian philosophy. Where children are too poor to attend pay schools the mandarin or wealthier gentry provide public schools, in which youths are educated for a very small fee. All the missionary has to do is to adopt this same method; here and there, in this locality and that, start a free school, where the boys and girls of the neighborhood may be taught the Confucian Classics with additional instruction in the fundamental facts of Christianity. The Confucian Classics will serve as the bait to secure the pupils, and when secured the Christian books can be freely taught.

How natural and simple it all seems. Only follow the Chinese method and you will disseminate in these young minds that which you are so anxious to spread far and wide.

Now in all such theorizing it seems to me there is a serious fallacy. It is this. The Chinese method of spreading a knowledge of Confucianism is about as *clumsy and ill-devised* a means as could

possibly be used, and moreover, *practically it fails to accomplish its purpose.* The boy crams the four books, and when he has mastered them has hardly grasped a single idea of what they are all about. Historically he knows nothing of Confucius, Mencius or their disciples, and he is in still worse ignorance as to their fundamental doctrines. His religious life, what little there is of it, is not derived from his schooling, but is absorbed from his parents and neighbors and the atmosphere in which he lives. His ideas as to the gods, temple worship, ancestor worship, future rewards and punishment, have not their origin in his school education at all. He is committing to memory a philosophy that is on the whole irreconcilable with the popular religion of China, but he never perceives this fact, and it never dawns upon him that there is the slightest contradiction.

In other words he is not made a Confucianist at all. The only people in China who are Confucianists in a strict sense of the word are the scholars who have pored over the Classics all their lives, and at last have in a measure come to catch a glimpse of their meaning. I repeat it, then, the Chinese method is a clumsy one and an ill-devised one, and fails to accomplish its purpose, and all because they have foolishly imagined that *committing to memory* is the same thing as *learning*.

As long as we continue to adopt their method without serious modifications we also are simply frustrating our own purpose. Place the Chinese books and the Christian books in the hands of the pupils and cause them to commit both to memory, and the result will be they will not understand either. Where Christianity is opposed to Confucianism and where it supplements that ethical system will never occur to them. Anything like a concise conception of Christ's teaching will never find its way into their thoughts.

And now to proceed to a further criticism, the causing Chinese and Christian books to be committed to memory, is not only useless in that it fails to accomplish anything, but it is also something that is distinctly *wrong*. It is wrong because it fosters a system that results in *intellectual suicide*.

The phenomenal memories of the Chinese are often referred to in a laudatory way. We sometimes find ourselves admiring this faculty of Chinese students and marvel at the ease with which they recite page after page of the book they have been studying. Men go so far as to say that Westerners are to be pitied, because they have neglected the memory, and we are told we can learn a lesson from the Chinese. It is a lesson I hope we will never learn. The exclusive development of any one member of the body, as we know,

leads to the atrophy of other members. This abnormal exercise of memory not only holds in subjection the other powers of the mind but actually tends to destroy them. The power of ratiocination is not simply left dormant but it is slowly killed. The greatest evidence that the Chinese are intellectually a superior race lies in the fact that although they have taken the best means imaginable to crush the thinking faculty yet in many it still exists.

One of the most serious difficulties the missionary has to combat in the spread of Christianity arises from the fact that those whom he addresses are so little able to reason upon what he puts before them. Now if we are going to organize day-schools all over China, to be carried on exactly according to the Chinese pattern, let us not deceive ourselves or think that we are doing anything to advance the cause of education. We are doing all we possibly can to hinder it, and the sooner we face the truth squarely the better it will be.

One further criticism, we have come to think that the more schools the better, for so much wider is our influence, and so instead of founding strong and good schools there have grown up a vast number, where the teachers employed are men of inferior Chinese education, and where money is squandered that absolutely produces no good result. The day-school has become a coveted prize in the eyes of the Christian convert. Very often it is considered that if he can't do anything else he can at least teach a day-school, and if there is not one at hand to give him, well then, start a new one somewhere and install him as teacher. Thus that obnoxious weed pauperism becomes more firmly rooted.

So much by way of criticism. I have purposely stated the case as emphatically as I could. I know that there are day-schools where Chinese methods have been greatly modified, and where in consequence good results have been achieved. I believe, however, that such schools are the exception, and that many missionaries go on blindly establishing day-schools, thinking that they are doing good, and have never realized that by such a process they are doing harm that cannot be readily estimated.

And now what would we propose? Many of the following suggestions were contained in a thoughtful article on this subject by the Ven. Archdeacon Thomson that appeared some time ago in the Recorder, and so I do not lay claim to any originality in advancing them here. To tabulate some of the needed reforms they would seem to me to be as follows:—

First. Have less schools; do not go on blindly multiplying them, as if each new school were an additional help in Christianizing China.

Second. Every day-school should be visited by the foreign teacher at least three times a week. The oversight of day-schools should be considered a distinct department of missionary work, and missionaries should be deputed for it especially.

Third. Teach rationally. Let Chinese characters be learnt progressively, *i.e.*, simple ones and ones in frequent use first; let the student learn the meaning of each character, and to be able to write it. Let him begin to read from the Hongkong Primer and to write easy sentences just as a boy does in learning English. From the very start the aim must be to develop *thought*, not simply the memory. Don't begin the Classics until the student can understand at least something of the meaning.

Fourth. Never allow Christian books to be memorized. Let them be read; let questions without answers be prepared on the text of the book, and let him learn the life of Christ by the inductive method. Don't give him a theological system, but the life and teachings of Christ.

Fifth. Economize time. Don't let the day be spent in dawdling and sing songing Chinese books, but save time enough, so that there may be daily instruction in arithmetic and geography, and when the student is sufficiently advanced, in Science Primers.

Sixth. Let day-schools be feeders to boarding-schools. Choose yearly from the former after examination the best students, and let them be entitled to scholarships in the college or boarding-school.

Seventh. Let your day-school be in a respectable building, and have a teacher of some ability. From the very start encourage order and decorum, and have as little of the 'bear-garden' sort of school as possible.

Some of these propositions seem perhaps too revolutionary. I can fancy that I hear objectors saying, that it is impossible to accomplish any such scheme, that parents will not send their boys to a school, where the good old customs are so disregarded and slighted. I do not think this difficulty is as serious as it is imagined. The parents' object in sending the boy to the Christian and not to the Chinese school is simply to avoid expense and to enable him to learn enough of the Chinese character to be of use to him in business, and if we will teach this more thoroughly and efficiently than is done by the Chinese method there will be no scarcity of pupils.

And, lastly, let us remember the missionaries must be the leaders in all matters of reform. We cannot wait for the Chinese to change their methods. They will never do so until they see the practical evidence that the new is better than the old.

Our aim must be something higher than to perpetuate an antiquated, erroneous and fruitless system of education. We may seem to lose ground at first, and to make but little progress, but in the end we will accomplish by the immediate introduction of an enlightened system of education more than a hundred years of the old method will be able to effect.

China must be relieved from this awful incubus, this so-called system of education, resulting in intellectual atrophy and suicide. It is ours to play the part of sagacious reformers.

Notes and Items.

REV. W. M. HAYES' valuable work in Chinese on Optics is nearly ready for issue. The blocks for the engravings of his companion volume on Acoustics are just completed, and the work is now going into the printer's hands.

The twenty-second volume of the "Outline Series" was issued several weeks ago. It treats of Anatomy and Physiology, and contains eighty pages with forty-two illustrations. This series of elementary Chinese treatises for school or general use, though adopted by the Educational Association, is published entirely at the expense of the author.

At the closing exercises of the Peking University in June it was formally announced that Rev. H. H. Lowry, D.D., had been elected president in the place of the late Rev. Dr. Pilcher. Dr. Lowry was for many years the superintendent of the Methodist Episcopal Mission in North-China, and will bring to this new work a wide experience and a general knowledge of the growth of the school. We congratulate the University and predict for Dr. Lowry a safe, wise and liberal administration.

A series of beautiful large Scripture maps has been prepared with great pains and skill by Mrs. Ritchie, of Têng-chow, and is approved by the Publication Committee of the Educational Association. The expense of printing in colours will be considerable, but when completed and adjusted to a suitable frame or stand, so that any map required may easily be brought into the full view of an audience, this series will be invaluable to every school, college or chapel in the empire. None can afford to be without it.

A method of supplying employment for promising graduates of girls' schools has been suggested by placing them in the families of wealthy merchants or officials as governesses. Such families always employ teachers for their sons who live in the home, and would doubtless be often glad to have a teacher for their daughters. The respect paid by all such persons to teachers would be a guarantee of kind treatment, and the enforced quiet of these homes would offer a good opportunity for faithful work. These families do not often respond to the inducements of the schools, but might perhaps show favour to graduates from them. If the mountain will not come to Mahomet let Mahomet go to the mountain.

Through the Rev. F. L. H. Pott, of St. John's College, a prize has been offered for the best essay in the English language on the subject "The ten greatest forces in the world, with an account of their importance and value to mankind." This competition has been thrown open to pupils from any school, and there will probably be a sharp struggle for it. The conditions of the competition may be learned from Mr. Pott. This method will tend to stir up the English pupils to greater diligence in the art of composition. Perhaps the greatest fault of these students is their failure to catch the correct idiom in their composition. Ideas are never wanting, and there is always a plethora of words, but the arrangement of both ideas and words is often very faulty. Such competition will do much to correct this evil.

What interesting books can we give the children in our mission schools to read for their amusement during recreation hours or vacations is a question which is every day becoming more important, and may well engage the attention of the different members of the Educational Association. The ordinary Chinese novels or story books contain so much that is loose or immoral that the less our students make use of them the better. But if a student is fond of reading for amusement he will devour whatever he can lay his hands on, good or bad, openly or surreptitiously. A good series of thrilling and interesting stories, essentially Chinese in their conception, but illustrating the more noble features of sound practical Christian character, is about what is needed. An immense amount of general knowledge might be imparted incidentally in such a series of story books. Will not some of the members of the Association who have a talent in this direction make an attempt to supply this need?

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NOTE.—If those who have not sent the *number* of contributors would, if possible, yet do so, it would make the record much more complete. Lists of names are not necessary.

MRS. T. RICHARD,
Treasurer.

1 Quinsan Road, Shanghai,
July 17th, 1894.

Correspondence.

A REJOINDER.

To the Editor of

"THE CHINESE RECORDER."

Hin-nen, 1st May, 1894.
Basel Mission, Hongkong.

DEAR MR. EDITOR: In the January number of the RECORDER of the present year there appears an article by Dr. Ashmore with the heading, "The world that then was," referring to the antidiluvian world, to God's long suffering and final judgment of the same. It is not my intention to enter into any controversy with my dear friend Dr. Ashmore on a subject of which each of us may hold his own opinion. I only feel constrained to point out the truth of God's word as I find it laid down unmistakably in the First Epistle of St. Peter in the third chapter, verses 18 and 19, referring to the preaching of Christ to the spirits in prison.

When Dr. Ashmore on page 13 of the RECORDER says that we may summarise the whole teaching in the form of a few questions and answers I can so far agree with him

1. That Noah did preach to that old world.
2. That he preached righteousness.
3. That this preaching was done in the days of Noah.
4. That the place was where the ark was a preparing.
5. That (Noah's) preaching was done to the world of the ungodly that then was.
6. That (Noah's) preaching was kept up 120 years.
7. That the divine attitude was—waiting and long suffering.
8. That when they did not repent God brought in the flood and destroyed them all.
9. That Noah was moved by the Spirit of Christ.

There is no objection whatever to these nine points as they stand. In what I have to take issue with Dr. Ashmore is the fact that the Apostle Peter does not speak of Noah's preaching here. All that he says of Noah is that God waited in the days of Noah while the ark was a preparing; whereas quite a different party is spoken of, to whom the preaching is ascribed, and that is Christ being put to death in the flesh but quickened in the spirit.

The old English version had it: "quickened by the spirit," thus leading people to understand that the Spirit of God was meant.

But there are in the Greek text two parallels, which imperatively require an equal translation, namely: *θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι*, put to death in the flesh, but quickened in the spirit, referring to the Spirit of Christ. The revised English version has correctly substituted "in" for "by". When now the Apostle continues to say: *ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν*; the meaning is very plain, that Christ, in His quickened Spirit, went and preached unto the spirits in prison.

This is by no means a mere conjecture, as Dr. Ashmore intimates, when he says to point III of his questions and answers: Whatever may be conjectured about any other preaching certain it is that the preaching there spoken of was done in the days of Noah, the preacher, and not some two thousand and more years later, after they were all dead and gone.

And to point IV: "That the place of the preaching was above ground, on the surface of the earth, and not far away in some under ground and unseen world".

Of course Noah's preaching was done above ground, in his days and to the world that then was. But Christ's preaching was done two thousand and more years later, after they were all dead and gone, and He in His quickened Spirit went and preached unto the spirits in prison.

I may therefore likewise summarise the teaching of St. Peter in the form of a few questions and answers :—

1. Who was put to death in the flesh? Christ.
2. Who was quickened in the spirit? Christ.
3. Who went unto the spirits in prison? Christ in His quickened Spirit.
4. What did He do there? He preached unto them.
5. At what time did this take place? Between Christ's death and resurrection.

This is what the plain text of the Bible teaches, and we are bound to believe it; neither need we be afraid of certain consequences that might be drawn from such a doctrine. The Lord will stand to His word, and we shall see greater things than these.

Yours sincerely,

R. LECHLER.

TIMES OF BLESSING.

To the Editor of

"THE CHINESE RECORDER."

C. I. M., Pau-ting-fu, Chih-li,

June 26th, 1894.

DEAR SIR: Many readers of the RECORDER and many who have received the good news through other channels will doubtless have been much rejoiced at the intelligence which has reached them of the way in which God's power has been manifested at Tientsin, Peking and Tungchow in the conversion of souls and a deepened work of grace in the hearts of many who were already God's children "through faith in Christ Jesus." As one of many who I believe have for long prayed that God's power might be more manifestly seen in convincing of sin and the truth of the good news we have come to declare that God has laid upon His Son "the iniquity of us all," will you allow me to pen a few lines for the purpose of inducing others to join their prayers with ours that a mightier work than has ever yet been witnessed may be seen in China. While thankful to God for the souls who have been won for Him many will, I think, admit that considering the quantity of seed sown and the time that has been occupied in scattering it the fruit gathered by us does not compare favourably as regards either quantity or quality with that seen in some other portions of the great harvest field. All who are really interested in the extension of the Redeemer's Kingdom rejoice in and are thankful for the quickened interest which has been within a comparatively few years manifested in the foreign field, howbeit the great and almost universal depression in trade has for a time interferred with the flow of pecuniary help in the prosecution of the work. All who are heartily concerned in bringing our Lord's parting command to His servants will desire that a far deeper sense of her responsibilities in obeying that command may be felt by the Church at large, but while we earnestly desire that God's children may use their means and give themselves as we believe He would have them, is there not a possibility that (unconsciously perhaps) God's children may, to a very great extent at least, lose sight of the fact that conviction of sin and conversion to Himself is *God's* work and not ours *Have we in the past*, and are we *now*

depending entirely upon the power of God and the Holy Ghost to apply the message direct which He has sent by us to China? Many will perhaps be ready to quote Paul's words, "How shall they hear without a preacher.' Thousands and tens of thousands *have heard* the Gospel in China, upon whom apparently it has made no impression. Thus tens of thousands of portions of Scriptures and of tracts which contain the Gospel simply told have been purchased and read with some interest to know what the "foreign doctrine" really is, and today lie hidden away as perhaps the truth which they contain lies hidden away in dark hearts, but the vivifying influence of God's spirit can cause that seed to germinate and bring forth abundant fruit yet. Are we *praying* for this, are we *expecting* it? I have lately read with much interest letters published in the *Christian* with regard to the great revival of 1859. Two facts especially arrested my attention: one being that in some places *no* human agency was noticed, and secondly that where human agency was employed the latter seemed to be remarkable chiefly for its weakness. I believe that if God's people in China (foreign and native) will unite in asking for and expecting Him to work on the hearts of those who have heard, are hearing and shall yet hear the Gospel that a mighty change will take place in the lives of multitudes, that while the enemies of Christianity may attribute the change to other than the actual cause they cannot deny its reality. May God unite us all in asking for such a blessing,

Yours in our Lord Jesus.

A. HODDLE.

Our Book Table.

The Annual Reports which hitherto have been noticed in the Book Table columns will be acknowledged this month in Editorial Comment.

The Edict for Protection of Christianity (1891), beautifully bordered with nine dragons, on yellow paper, usual proclamation size, is just published by the S. D. K., and is to be had at the Mission Press. Price 5 cents per copy.

We acknowledge with thanks the receipt of a brief introduction to the Gospels, prepared by Rev. C. F. Hogg, Shih-tao (Chefoo), intended to be bound up with the Gospels before giving to the Chinese. Something of the kind is a great desideratum in the distribution of all Scriptures, and we hope the time is not now far remote when all the Bible Societies will have brief introductions to every portion of Scripture that goes forth.

Hanlin Papers. Second Series. Essays on the History, Philosophy and Religion of the Chinese. By W. A. P. Martin, D.D., LL.D.

We opened this volume in high expectation of a "feast of reason and flow of soul," and have not been disappointed. Its predecessor in the same line, and the well-known characteristics of the author's pen fully prepared us for this. He is a man of learning and culture, a classical scholar, familiar with the literature of ancient and modern times, and apt in applying it to parallel instances in the current order of things. To these he has

added a large acquaintance with Chinese, in its literary and spoken forms, so that he occupies a foremost position among sinologists of the present day. At the outset of his life in China he was for about twenty years an earnest and devoted missionary, and in that capacity did most efficient service. We note especially his work on the Evidences of Christianity, which has passed through many editions, and been extensively useful, both in China and Japan. It is regarded as by far the most satisfactory volume that has been published on the subject, both in the style and effective treatment of it. Numerous other works have flowed from his facile Chinese pen, as on Chemistry, International Law and the like, which are all marked by his unique scholarship, and have gained widespread acceptance among the officials and others for whom they were designed. His English writings, too, on a great variety of topics are no less remarkable for their range of thought, keen observation and bright, lively spirit, which even in ordinary conversation are striking characteristics. His position as President of the T'ung-wên College for many years, which he has filled with such honour and credit to himself, has brought him into intimate relations with many of the highest in the land, and in intercourse with them he has had grand opportunities of witnessing for Christ of which he has not failed to take advantage. Altogether Dr. Martin is a man for whom the Churches at home and the missionary circle abroad may well be thankful; and for the splendid work he has done during his long, honoured, useful life in China.

The present volume bears the same name as its forerunner in the series. It is a high sounding term, and points to the highest order of literary essays among the graduates of China. It well sustains the appellation, and we only wish the Hanlin scholars were able to express themselves in a like manner, and produce such original and instructive papers as this volume contains. There are seventeen essays in all, together with three famous inscriptions at the close. The list was given in the last number of the RECORDER, and need not here be detailed. They were written on various occasions in Peking, America, Berlin, etc., and are so arranged as to be aptly divided under the various heads mentioned in the front page, and may be considered in application to the scholar, the diplomat and the missionary.

1. THE SCHOLAR.—Here we have the history of China brought forward in a graphic and distinct form. It is treated from the earliest times, and though credence is not given to all the incidents and events narrated in the history, as furnished by successive writers, the reality and antiquity of it as a whole are generally acknowledged. History is a strong point among the Chinese, but only that of their own country. Special arrangements have been made all the ages through for the composition and preservation of their annals. The number of these and the manner in which the work has been carried on are partly described by our author, and may well astonish Westerners. In addition to the standard edition of the nation's history, and the manifold volumes otherwise made up, there is also a vast amount of topographical works, of which every province and city can boast, but one thing must be said of the whole, and it is the special object of Dr. Martin to make the criticism that all these works consist of dry details, mere chronicles, as he calls them, without any philosophical order or practical use of the lessons involved in them. There are the

incidents or events in question, extending through a long series of ages, and leading to great and important results in individual life or national history, but no advantage is taken of them to show their proper bearing, or the benefit that might accrue from them in practical application. With all the drawbacks arising from this state of things, our author speaks decidedly of the great use that might be made of the study of Chinese history, and it can hardly be otherwise when the age, the population, the literature and civilization of the country are taken into consideration.

2. The Diplomat.—The chapters applying to this view of the case specially refer to the presence of Tartars in ancient China, and the International Law and Diplomacy that existed at that time. We have a distinct account in the course of these essays of the early entrance of the Chinese into the country and their gradual dispersion through the various provinces. They had not only the aborigines and others to contend with, but they themselves were divided into numerous states, more or less after the form of the English Heptarchy, until they were merged into one great power under Shi Whang-ti about the year 220 B. C. While they were in a divided condition they were in incessant trouble with each other. Jealousy and revenge, fear and hatred, were for the most part the order of the day, which our author describes in a characteristic way. Alike in storm and peace mutual arrangements were necessary between the different states on a limited scale indeed, but on lines which have eventuated to a much larger extent. Yet it is important to note that as one state rose in power and influence, or when Shi Whang-ti assumed the Imperial government, there was domination exercised over all besides, and became more and more arrogant and supreme till it was the characteristic element of the Ruling Power. We are familiar with this aspect of the Chinese government in our intercourse with it. The assumption was of its absolute and entire supremacy, while all others were only its vassals, if not barbarian subjects. It is right that this point of view should be brought before us, and Dr. Martin has done well in describing the artifices and chicanery that obtained in the early intercourse of Chinese states with each other, which gradually resolved itself into the ascendency claimed for centuries by the government, and which was readily acknowledged by the communities round about, but challenged and denied when the Eastern Powers came into conflict with it. We commend this subject to the study of our political and diplomatic authorities, and thank the author for his scholarly discussion of it, and for the works he has published on International Law, which have shed a flood of light on the official Chinese mind in relation to the world outside. Happily our ablest and most efficient representatives have seen this matter in its true light, and though called on to act justly and considerately with the Chinese government in all departments, they may well maintain their proper treaty rights in whatever negotiation comes before them.

3. The Missionary.—This is, of course, a point of special interest, and it is brought before us in several ways.

(1). *The Chinese Ideas on the Inspiration of their Sacred Books.* They have, of course, the highest ideas in regard to this. First in reference to their classic works, the embodiment of the sublimest teaching, the concentrated wisdom of heaven and earth, which in their view is the personification of the Great Supreme. Other writings

are adduced in connection with Buddhism and Taoism, which are highly thought of in China for their encouragement to virtue and their reference to a future state.

(2). *Stages of Religious Thought in China.* Here we have the varieties that have long existed, such as the so-called State Religion, which mainly consists of the services rendered by the emperor at the altar of heaven, the true bearing of which is here described, and suggest the ancient monotheism of the empire, though unhappily associated with corrupt forms of religious worship. We have next an account of Taoism and Buddhism, which have such an immense influence in the country. Their character and history are briefly given, and their effect on the native mind and social life of the people.

(3). *Buddhism a Preparation for Christianity.* This at first sight is a startling thought, but the liberal ideas of the author appear to be borne out by facts. As Confucianism is merely a moral and political system it needs to have religious teaching supplied to it, in order to meet many religious needs. Imperfect and apparently godless as Buddhism is allowed to be, it suggests thoughts of Providence and a future state, which the prevailing conceptions of the Chinese fail to realise, except in an impersonal and indefinite form. Whatever be the esoteric doctrine of Buddhism the common people associate with it ideas of Buddhas or Pusahs, to whom they can pray for present and future blessings, while the gracious and benevolent character of these supposed beings as well as the exhortations of the system to a virtuous life, and abstention from vice, which have rewards and punishments connected with them, might all seem a preparation for the clear and definite teaching and acceptance of Christianity. Looking at the subject in this light we concur with our author in his views with regard to it, and while lamenting the indifference, ignorance and prejudice of the Buddhistic votaries on the one hand, we have special reason to deplore the atheism or agnosticism and pride and contempt of the Confucians on the other.

(4). *The Native Tract Literature of China.* There is a large array of this form of work described in this chapter, and it deserves the attention of those engaged in the publication and diffusion of Christian literature of that kind.

(5). *The Worship of Ancestors.* This is a subject of high importance in China. We cannot dwell on it. It was sorely contested at the Missionary Conference, and the author was thought to concede too much in his opinions about it. He acknowledges the danger of it as connected with idolatry in the minds and practices of many, while certain things ought to be permitted to the Chinese converts without impinging on the worship due to God alone. Various analogies are brought forward in the way of respect for the memory of the dead common in Christian lands, which would seem to sustain the propriety of similar memories being observed in China, and the only point of difficulty is the form and extent to which this might be carried. It is of importance that the subject should be considered, both on account of the native Christians and the heathen, to whom our system often appears a "cause of stumbling."

(6). *The Emperor at the Altar of Heaven.* We have already alluded to this, and only mention it now to express our satisfaction that Dr. Martin regards the service and sacrifice on the occasion as a presentation to the Great Supreme, and which may well be looked upon as a witness for Him in the midst of the prevailing heathenism and idolatry.

We close these remarks, though the subject is far from being exhausted. We urge our readers to get the book. It is calculated to be of great service in various points of view. The missionary, in particular, is called on to make himself master of the different topics that our author has brought forward, which he has studied in a practical form, and to which he has given serious and anxious thought, chiefly in order to benefit the Christian missionary. It is for him the work has been in a special sense prepared and published, and we trust the esteemed author will yet be able to do much useful work in the same, or on similar, lines, while we gladly add our testimony that he has long been known and honoured as one of the ablest representatives of the missionary work in China.

W. MUIRHEAD.

Editorial Comment.

As we go to press the air is thick with rumours, many of which are doubtless preposterous, with regard to the state of matters in Korea. The little knowledge we have of the present methods of communication between that peninsula and the outside world causes us to be cautious as to what we accept as the truth. There is no doubt, however, that the latest news from Peking is decidedly warlike, and it is well known that thousands of Chinese troops are being hurried into Korea. We trust, however, that war will yet be averted, and feel certain that our fellow-labourers are earnestly and frequently in prayer on this matter. During the present tension we have been reminded of the picture recently described in an article in *The Messiah's Kingdom*, where Mars is represented "in the attitude of war, with a drawn sword uplifted and ready to strike, while an unarmed angel from behind, with gentle but irresistible force, arrests and holds the descending arm." May the sword not only be held back but taken away, is our earnest prayer.

* * *

WHATEVER the result of these movements may be we hope they will tend to the uplifting and development of Korea. It is interesting to note how patriotic Koreans express themselves on the matter. Referring to the insurrection, which was one cause of the present troubles, a correspondent under the *nom de plume* of "Araisso" writes to the *N-C. Daily News*:—"Is it strange that the people should rise in sheer despair to free themselves from a set of men whose only aim is to fatten themselves on the blood of the poor, whose sole business is to torture, banish and kill anyone who dares to differ from them, whose whole policy is to be an abject slave to a foreign power that they may be an absolute tyrant at home?"

* * *

IT is difficult to understand Japan's attitude, but a contemporary points out that "it is Japan's duty to plant Korea's feet firmly on the path into which the little nation was originally led by Japanese influence; while the inauguration of a system of efficient administration and orderly development in the peninsula is a matter of the highest state interest to Japan. She has sent a large force to do this, because China has been rather jealous in former days of interference with her vassal, and Japan is determined to unravel the situation now and finally." Should

Japan fail in this endeavour—whether it is *bona fide* or not we cannot say—it is feared by those who have Korea's best interests at heart that the deadening, corrupting influences of China will be greater than ever over both officials and people in that little kingdom.

* * *

KOREA being the vassal of China explains China's policy. China certainly is handicapped, and the loss of such men as H. E. Hsueh Fu-ch'eng, ex-Chinese Minister to Great Britain, France and Italy (for particulars see Diary of Events, page 414) must be keenly felt by all truly interested in China's welfare. Referring to this sad event at a recent missionary prayer meeting a thoughtful, far-seeing brother pointed out how many of those who seemed best prepared to most fully help in China's awakening were one by one taken away by death. About four years ago Marquis Tsêng died, after returning from eight years' service in Europe, where he had been wonderfully well prepared for efficient service to China. His successor died about three years ago, and now the lately returned minister has also been taken. The pathetic circumstances attending the death of H. E. Li Fung-pao, ex-Chinese Minister to Germany, will also be remembered by many. In view of the special fitness of those taken away we are apt to look askance at the conservative stay-at-homes. But, as has been pointed out, we have a new factor in the young emperor, who has on more than one occasion asserted his rights. With his limited environment has he sufficient light to judge wisely?

* * *

THERE has been physical as well as mental strain, and we trust that our brethren and sisters and the little ones of the mission stations all up and down the empire have been preserved in health and strength during the trying heat of the past month. The advent of a hot summer with the thermometer registering perseveringly over the nineties occasions minor physical yet aggravating irritations to nearly all, and thorough prostration and sore sickness to some. We are glad, therefore, that so many of our fellow-workers have been able to enjoy a well-earned rest in more bracing and healthy conditions than those in which their ordinary life-work is carried on. We trust that the change will be beneficial in many ways.

* * *

IT has been remarked that the characteristic of our age is strain. This is certainly perceptible on the mission field, for with the general whole-hearted effort in carrying on work on the old lines and readiness to assume new burdens in engaging in fresh and hopeful Christian activities, many are wearied in, but not of, the work. Many of our fellow-labourers have been working up to the full limits of their power, but we trust that during the coming month some relaxation will be possible. And we are sure that the result will be much spiritual as well as physical benefit. In the work we have been comforted and stimulated by the thought that God has been for us; may the desire of all be that God will be more *in* us. May the season of leisure be the opportunity for getting more in personal contact with our Father, and may all—working or resting—"acquaint" ourselves "with Him and be at peace;" thus receiving the gift our Saviour promised and left us, the peace that characterised the apostles, the peace that comes by the indwelling of the Holy Ghost.

* * *

WE have been kept in touch with the various phases of the arduous work referred to in the preceding paragraph by the receipt from time

to time of annual reports of evangelistic, medical and other work.

Bulkiest of all come the minutes of the seventeenth session of the Foochow Conference of the Methodist Episcopal Church. The statistical tables are worthy a careful study. From them we find that in the Foochow, Hok-chiang, Hing-hua, Hai-tang, Ing-chung, Ion-bing and Ku-cheng districts there are 69 native ordained pastors, 3686 members, 3505 probationers, 3579 adherents, with an average attendance on Sunday worship of 8032. Of all these may the closing words of Dr. Sites' report be true, "Surely God is preparing a people with whom He shall dwell." We heartily rejoice with our Methodist brethren in thanksgiving for the success that has attended their evangelistic, educational, medical, publishing, temperance and other activities during the past year.

* * *

Our readers will also rejoice with us in the fact that the last annual report of the American Presbyterian Mission in Canton shows that the Gospel has been carried to hundreds of villages hitherto untouched. In the Canton Mission there are 15 native Churches, with 1132 communicants; 156 were added on confession of faith during the year. There are 1085 scholars in day-schools, whilst in the medical work there have been 72,833 attendances during the year.

Our Southern Baptist brethren have also remembered us. From the report of the Canton Mission we see that whilst the seed has been sown beside all waters the ingathering has been nearly double that of last year. The statistics show in Canton a membership of 423; Shiu-ping, 80; Tsing-tun, 209; Hongkong, 40; and Samkong, 49.

The Reports of Bible and Tract work have their bright, as well as occasionally, a dark side. From the annual report of the veteran British and Foreign Bible Society we see that the number of books put into circulation by colporteurs is 13,000 more than was issued in the previous year; the depôt sales were more than double those of 1892; whilst the issues from Shanghai were 82,000 over those of the previous year.

There is also a tone of thankfulness in the eighteenth annual report of the Central China Religious Tract Society. During 1893 there was a total circulation of 858,399 books and tracts, a specially satisfactory fact when we hear that there is reason to believe that not only is the inflammatory literature of Hunan being furtively disseminated, but that also the issue of books "exhorting to a good life," published by the more zealous members of the Confucian, Taoist and Buddhist sects still continue with undiminished vigour.

* * *

Several medical reports have been sent us, and their facts and figures make more obvious than before the true place and power of medical mission work. Through its beneficent agency the Chinese are taught the value of human life, the sanctity of the human body and the eternal life of a soul. The annual report of the Chungking hospital of the Methodist Episcopal Church shows that the total number of visits of out-patients is 9166. One woman patient came over 300 English miles to be cured. Dr. McCartney and his staff are looking hopefully forward to speedy enlargement of their dispensary work.

From the report of the Wesleyan Missionary Hospital at Fatshan we see that there have been 6860 attendances of patients. Consider-

able interest has been aroused in this hospital, as it is no longer in need of subscriptions; next month we hope to refer to the self-supporting system adopted in Fatshan.

The total number of visits of out-patients to the dispensary of the E. P. Mission Hospital at Swatow for 1893 was 13,237. The Lao-ling Medical Mission (Methodist New Connexion) reports that 10,059 patients have voluntarily placed themselves under their care during the year ending February 28th, 1894.

From the statistics of Dr. Main's report—earnest and cheerful as usual—we gather that 28,801 visits have been paid by out-patients to the dispensary; not to speak of patients seen at their homes and in the country, as well as 601 in-patients.

In the various medical reports there are many encouraging features; a remarkable degree of confidence has been placed in the foreigner and his methods of healing; and in all the work the Gospel has had its proper place, the spiritual good of the patients being the chief end.

* * *

We must not forget our sisters in the work. Our readers will be glad to know that there is being issued a special number of *Woman's Work in the Far East.* The special object is to bring the two numbers of each volume within the same year, but a more important reason for this issue is the fact that the subject of foot-binding seems to be calling for more attention and further united action, and practically, whilst anti-opium and temperance work has a place, the coming number will be an anti-foot-binding one.

* * *

The notices we have given of various departments of work are necessarily fragmentary, and our readers will be glad to hear that progress is being made in the matter of a hand-book of China Missions, which will give us comprehensive facts and graspable figures. The returns for the hand-book are coming in from many quarters, and we have been asked to heartily thank those who have taken so many pains to make the reports as accurate as possible. Making up the returns may involve considerable trouble to some of the larger missions whose work is widely scattered, but as the hand-book will meet a widefelt need it will be well worth the trouble. It is hoped that those who have not yet sent in their returns will do so at the earliest opportunity, and if the very latest statistics are not easily procurable it is expected that the latest available ones will be sent, so that the report of not a single mission may be wanting in this General Report of the whole Mission Field of China.

Missionary News.

Rev. H. V. Noyes writes from Canton under date 29th June:—

"The plague still continues here, but I hope is abating somewhat. And we are getting over the excitement in the city caused by the placards against foreigners. Last week, however, two chapels about forty miles east of the city were destroyed; one at Shek-lung and the other at Sam-kong. At the former place a Christian teacher was beaten to death. There seems to be a disposition to repeat here the anti-foreign excitement which occurred in Central China last year and the years before."

The Hunanese soldiers form an interesting if not always inviting part of our audiences at the Drum Tower chapel. I had the pleasure of a visit a few days since from a Hunanese teacher. He criticised our methods of work and offered some very practical suggestions. Referring to the broadcast scattering of Christian literature in Hunan he said the foreign style of our tracts made it impossible for us to enlighten his people in this way, and suggested that articles written in the *Shenpao* or other native newspapers relative to the work of Christian missions might be received as authentic, and in this way perhaps exercise an influence for much good over the minds of thousands of his misguided and hostile countrymen.

W. Remfry Hunt, *Nanking*.

SAD NEWS FROM NANKING.

A telegram was received in Shanghai yesterday (July 26th) announcing the death at his home in Nanking of the Rev. Leslie Stevens, Superintendent of the Central China M. E. Mission. Mr. Stevens was taken ill some two weeks ago at Wuhu, whither he had gone in the discharge of mission business. While there he received a telegram calling him home on account of the serious illness of his youngest child and only son, Clark, a bright little three-year-old. The little boy lived less than a week after his father's return, and died last Friday. His death was a great blow to Mr. Stevens, who seemed instinctively to feel that he should not long survive him. This sad presentiment has been fulfilled. Mr. Stevens had been in China but four years, and had proved himself a man of strong character and of unusual ability. His death will be a serious loss to the mission which he served so diligently and to the foreign community at Nanking, where he was most highly esteemed by members of all missions. A host of friends in Central China will sympathise with Mrs. Stevens and her two daughters in this double bereavement.—*N.-C. Daily News.*

RISE AND PROGRESS OF MISSION WORK IN T'AI-CHOW.

As the Lord has been blessing the work in this district very much during the last few years, and as enquiries are coming from various quarters for information, I have thought it well to send you a sketch of the work from our coming here.

It was in September, 1870, that we first came to this city. There were then two native Christians and one enquirer. The next year two were baptized; one is still an evangelist, the other, after several years of faithful service, fell asleep.

The work now began to spread, and in 1873 six persons were baptized. In two villages, forty miles apart, idol temples were given to the mission, the owners having become converted, and these places have from that time been used as chapels. In one of these (Din-tsi) we now have a native Church of 142 members, and the old man who gave us the building is still the leading spirit in the work. This building has just been repaired at a cost of over fifty dollars, all native contributions, while other repairs and alterations are already on the way.

In 1874 two more stations were opened—T'a-ving and Sin-kyü—both Hien cities, about 80 miles apart. That year fourteen persons were baptized.

In 1875 another station was opened; the native Christians providing the building, the mission the evangelist. This is a branch from the Din-tsi temple, and now has a Church of forty-five members.

Up to the year 1890 the average increase per year was about fourteen. During that year the number baptized was doubled; a greater willingness on the part of the people to listen to the Gospel was found in most of our out-stations, while our little chapels began to be crowded out.

It was quite clear that reaping time was at hand, but we were not prepared for such an ingathering as we have since had. Much seed had been sown by our native evangelists and colporteurs in the country round, as well as by not a few of our native Christians.

In 1891 another station was opened in a large market town called Lu-gyiao, about ten *li* from the Din-tsi temple. There were already several native Christians living in the place. A considerable amount of opposition was manifested by some of the leading men of the town, and one house had to be given up. But another was soon found, which was larger, and so we reaped an advantage. Now the Christians have so grown in numbers as to be able to lease an adjoining house at a cost of fifty dollars, all native contributions. There is now a Church of one hundred and twelve members.

In 1892 the number of enquirers had increased so much that one hundred and forty-one were baptized, nearly three times the number of any previous year. This being the case, and enquirers still on the increase, we looked forward with bright hopes for the work of 1893, and we have not been disappointed. Five out-stations have been opened, the building in each case being provided by the Christians and enquirers of the district, and there were baptisms in each place. Altogether the number baptized in 1893 was three hundred and twelve. For this we do praise God, who has been so gracious to us in permitting us not only to sow the seed but also to gather in some of the sheaves.

The increase is not confined to one district, or one or two stations, but is general; for there are now more enquirers in all but one of our fourteen out-stations, as well as in this centre, than we have ever had before.

At our native conference last month the reports shew that we have now over four hundred registered enquirers.

In some of these stations we have had to work, pray and wait in faith. In the city of Sin-kyü we only had eleven baptized in fifteen years, but during the last four years forty-nine have been added, with a prospect of quite that number being added this year.

We ask prayer for these recent converts, that they may be kept steadfast. Not a few of them have already suffered persecution, but where there has been most persecution there we have had most converts.

Perhaps some reader will be ready to ask if there is not a cause for the prosperity of the work beginning with the year 1890. I think there is a cause, and one which has taught me one lesson at least. The year previous had been one of great trial, such as I hope I may never have to pass through again. It seemed as if the work was crushed almost beyond recovery. Owing to the inconsistent conduct of some of our native helpers we had to dismiss them, though they had been with us many years. But there was no alternative; they must either be dismissed or the work stopped. God wants clean hands in His work, otherwise we cannot expect Him to bless it.

No doubt there are other reasons, but that this is the main cause I think there can be but little doubt.

May the Lord give us all the wisdom we need, and also keep us, as well as our native brethren, near to Himself.

W. D. Rudland.

PEKING MISSIONARY ASSOCIATION.

At a recent meeting of the Peking Missionary Association an unusual interest was manifested in the discussion of the following question: *Should a heathen country adopt Christianity as a State Religion?*

The affirmative was opened by Dr. Martin who, after some introductory remarks, said that in case Christianity was adopted as a State Religion room should be left for freedom of conscience, but the State should throw all its influence in favor of Christianity. Thus religious influence would arise as a tide-wave, and the influx would not carry away all that the wave would bring.

After citing the instances of Clovis and Charlemagne he said that the prince who wished to adopt Christianity would probably convert the heathen temples into Christian Churches, put a bell, a spire and a cross on them, pay a large number of Christian teachers to instruct his people and transfer all the religious revenues from the old religion, or religions, to the new.

The negative was then taken up by Rev. George Owen. He began by making the New Testament the foundation of all our faith and practice, and in it we find nothing to encourage us in the union of Church and State. The spirit of Christ was in opposition to any such union, and the whole history of the past, and the countries in which the State and the Church are united at present, are a warning against such union. The Church does not need the assistance of the civil power; it simply wants a fair opportunity with no favor.

Nobody but a converted man or woman should have anything to do in the Christian Church. A State Church is, and has always been, a calamity. The clergy becomes a caste, alternately ruling, or being ruled by the civil power. The liberties of the people are taken away, and they are not allowed to worship God according to the dictates of their own conscience.

Rev. Dr. Taft said: My opinion coincides with that of the negative. Christ said, "My kingdom is not of this world." Church history clearly shows that the union of Church and State stifles true spiritual life.

What is to be gained by such union? Glory and power. Michael Angelo may adorn the Church with fine specimens of architecture and sculpture, and Raphael may exhibit his remarkable genius in painting in the service of the Church. Henry IV. of Germany may go bare-footed in the snow before the Pope at Canossa, but simony and pornocracy flourish simultaneously with ecclesiastical glory and power.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Rev. W. S. Ament spoke as follows: The union of Church and State has been the curse of Christian history. The result has always been evil and only evil. It began with Constantine, and the baleful influence has not yet ceased. He treated the pagans with a most commendable toleration, but was relentless towards the non-conformists. A State Church must adopt some one of the various forms of Church order. Then all others are to be ostracised, perhaps persecuted. At least they are schismatics and non-conformists. So long as men continue to think, so long will there be different forms of worship, statements of faith and differences in belief. The State should have nothing to do with these. They pertain only to the individual. No State, person or persons, or Church can be trusted with the direction of conscience. That is the work of the great head of the Church. In the United States we are trying to get rid of what little remains there are of the union of Church and State.

Appropriations have been made annually by Congress to the various Protestant and Catholic bodies for work among the Indians. This act, though kindly devised, has resulted in ceaseless contention. The Romanists have always come in for the lion's share, and have fought for more. They keep one or two priests in Washington, whose business it is to agitate and work in the interests only of the Roman Church. The Protestants now propose to wash their hands of the whole matter. Unity is desirable (and that is what Christ prayed for), but not uniformity. The quicker all State Churches are swept from the earth the better. All Christianity asks is a fair field, with protection and toleration. This is only what heathen governments, like China, have given to heathen religions. Christ is the only Head of the Church, and to no one else do we owe allegiance.

Mr. Headland said that if it were a matter of making it a permanent State Church it might present a different aspect, but as we look over the history of the past we find that no heathen nation has ever been converted to Christianity until Christianity was adopted as the State Religion. If it has not happened in the past have we reason to hope that it will in the future?

It is often said that when Constantine adopted Christianity as the state religion much evil was brought into the Church. Would it not be more proper to say that the Church was enlarged and was taken in among a great amount of evil. It was therefore the spreading of Christianity amongst the evil rather than that evil was brought into the good.

A government would most likely not adopt Christianity as a State Religion either until the prince, or the majority of the people became Christians. In either case would it be detrimental either to the Church or the State if they should be united and the government should show all its influence in favor of Christianity? Such a condition would open the way for many of the less brave to enter the Church; the Church would become popular where it had been previously unpopular, and thus the means which God has so often used in the past might be once more used for establishing His kingdom.

Men would not thus be forced into the Church, nor would there be less liberty of conscience than exists among the various Churches at present. There is not an orthodox Church in Christendom that will allow its adherents freedom of conscience, unless their conscience allows them to worship according to the tenets of the particular Church with which they are united. Let Church and State be united until the Church becomes established, and then let them be dissolved; help a child to walk until it can walk alone.

ISAAC T. HEADLAND,
Sec. pro tem.

ANNUAL REPORT OF THE CENTRAL CHINA CHRISTIAN MISSIONARY CONVENTION.

The Sixth Annual Meeting of the Central China Christian Mission was held at Nankin, May 2nd to 7th, both days inclusive. Notwithstanding many peculiar difficulties encountered during the past year the reports which were presented from Wuhu, Shanghai, Luho, Chucheo and Nankin were full of encouragement, and bore striking testimony to the good hand of the Lord which had been with the mission through all its vicissitudes.

The total additions reported were twenty, among whom were some who had been called upon to suffer violent persecution for

Christ's sake. A woman had been cruelly beaten and threatened with death by her husband for becoming a Christian, and an old man had been dragged into the street with a rope round his neck and threatened with death if he did not speedily renounce the "Jesus doctrine". A young preacher had been "spoken against falsely," which had led to his being beaten and his clothes torn off his back by an angry crowd. But through the mercies of God no lives had been lost. On the contrary, these violent persecutions have only tended to strengthen the faith of the sufferers in their Saviour, and they are now rejoicing that they have been counted worthy to suffer reproach for His name.

Two remarkable conversions were reported. One was that of an old gentleman seventy-six years of age, a native of Hai-mêng, near the mouth of the Yangtse River. He had been a vegetarian for upwards of sixty years, and had been for many years the high priest of his society. He had 160 disciples, whom he had personally exhorted to a life of vegetarianism. Becoming very unhappy at the near prospect of death he was led to undertake a journey to our chapel at Tsung-ming, of which he had heard, where he met Mr. Koo, our native helper, who put before him the Gospel plan of Salvation. Two days later he returned home, taking with him copies of the Scriptures and other Christian books, all of which he studied diligently, writing a short summary of their contents. His earnestness was rewarded, for within three months he was thoroughly converted and was able to give a clear and definite account of the Lord's dealings with him. He was baptized in Shanghai, from whence he returned to his home rejoicing. Only two months after his return this dear old man entered into rest.

Another remarkable conversion was that of an eunuch, an official of the Imperial palace at Peking, who was first brought under the influence of Christianity by a native Christian family while he was on his way to the sacred island of Pootoo to prepare for the Buddhist priesthood.

Having a small private income of his own he has at his own expense made several itinerant journeys, including one into the hostile province of Hunan. Here at the capital he reports having met with several among the official and literary classes, who courteously received the Christian literature he had brought with him. He firmly believes that a great change is about to take place for the better as regards the disposition of the Hunanese towards the Gospel, and that this change will begin with the officials themselves. He says that when this happens these people, who are at present the bitterest enemies of the Cross in China, will become its most zealous supporters.

The convention unanimously adopted a resolution to hold special services at Tsing-ming, which as this festival occurs in April will partake of the nature of an Easter celebration; also at the Winter Solstice, which falls about Christmas, and a Harvest or Thanksgiving festival at the Feast of the Eighth Moon. It is believed that in this way the Church can supply a natural want on the part of the native Christians for festivals, holidays and the like.

One of the most profitable of the meetings was the native session, when industrial and social problems were taken up and discussed in a very practical manner. Each of the native brethren decided to put by a certain sum every day, from five cash upwards, which when sufficient would form a capital for starting an industrial department in connection with the mission.

The native brethren also of themselves drafted a five-fold pledge against gambling, opium-smoking, wine drinking and tobacco-smoking and foot-binding. They recognized that no man could be a member of the Church who practiced gambling or opium-smoking, but these were retained on the pledge for the sake of any non-members who might be induced to sign.

Each member, native and foreign, realized the convention was "a time of refreshing from the presence of the Lord," and in departing to their respective stations did so in confidence, feeling that He was with them, and that during the coming year He would abundantly honor their labours for the advancement of His kingdom in this land. We rejoice heartily in the steadfastness of our native brethren. JAMES WARE.

We take from a Montreal, Canada, paper the following account of the sudden death of Rev. A. Dowsley, formerly of the Church of Scotland Mission in Ichang:—

Quite a gloom has been cast over the village in the death of one of our most respected citizens, Rev. Andrew Dowsley, B.A. This has been intensified by the unexpected suddenness with which the sad event came. Mr. Dowsley, up till the very minute of his death, was in his usual health, which was always extra good. An acute attack of la grippe a month or two ago left him rather weak, but he seemed to have completely recovered what he then lost. On Thursday evening he returned home about 9.30, seemingly in good health. After hanging up his overcoat in the hall he went into the parlor, where he staggered against the table, and was in the act of falling on the floor. Mrs. Dowsley caught him in her arms and prevented the fall He breathed heavily once or twice and expired in a few minutes. Dr. Carlaw was at once called in and pronounced him quite dead; the cause of death being heart disease.

Mr. Dowsley was born at Brockville on 21st July, 1844. He received the rudiments of his education first at the public school and afterwards at the grammar school of his native town. Early in life he decided to enter the ministry, and to qualify himself for that sacred office he took the regular four years course in Toronto University. His divinity course was taken at Princeton, which then, as now, occupied a front rank among schools of sacred learning. Immediately after being licensed to preach the Gospel Mr. Dowsley was called to Lansdowne in the Presbytery of Kingston, where he suceessfully labored for two years. It had been Mr. Dowsley's intention from the very first to devote his life to the cause of foreign missions, and all his studies were conducted with that end in view. But he thought that a short stay at home in a pastoral charge was an important part of a foreign missionary's training. And hence his settling for two years at Lansdowne. The Church of Scotland at this time was carrying on vigorous mission work at Madras in India, and Mr. Dowsley was invited to go there and take charge of the mission. Believing this to be a call from God he at once accepted the invitation, and left the home for the foreign field. Mr. Dowsley labored four years in Madras as principal of the college there, and having charge of all the Church of Scotland's mission work in Southern India. From India he, at the call of the Church to which Mr. Dowsley was ever loyal, proceeded to China and took charge of its missions at Ichang. Here Mr. and Mrs. Dowsley labored incessantly for a period of eight years. The health of Mrs. Dowsley

necessitating a change Mr. Dowsley decided to leave the foreign field for a time, fully intending to return whenever the way seemed to be opened up. He travelled home by way of Palestine and Egypt, spending one year in Scotland and England on the homeward journey.

Diary of Events in the Far East.

July, 1894.

5th.—A London telegram says:—China has invited the mediation of Russia, and it is stated that the latter has urged that both China and Japan should evacuate Korea, and then seek for a settlement.

12th.—Chang Chih-tung's new gun-factory at Han-yang destroyed by fire. The place with the machinery cost upwards of £250,000 and took some four years to complete, but was destroyed in about as many hours; everything being either consumed or destroyed by the fire.

15th.—An aggravated assault was committed at Seoul by Japanese soldiers on the Acting British Consul-General, Mr. C. T. Gardner, C.M.G., and Mrs. Gardner. Thirty British bluejackets have been sent to Seoul to act as Legation guard.

16th.—Telegraphic news that China has accepted British mediation.

21st.—We regret very much to announce that H. E. Hsueh Fu-ch'eng, ex-Chinese Minister to Great Britain, France and Italy, who returned to China with his family by the last French mail but one, and who had but just received permission from the Throne to visit his native town of Wusieh, died suddenly at 10 o'clock, at his temporary quarters in the Temple of the Queen of Heaven, North Honan Road, Shanghai. His Excellency and family were to have started for Wusieh yesterday morning, having sent their baggage, which filled twenty-two cargo boats, onward on Saturday to Wusieh in charge of as many servants.

27th.—Later telegrams from London say:—The news of the outbreak of hostilities between China and Japan has not been officially confirmed.

Speaking in the House of Commons, Sir Edward Grey, Parliamentary Under-Secretary for Foreign Affairs, stated that, at the request of England, the German, Russian, French and Italian Governments have instructed their representatives at Tokio and Peking to support the efforts of the British Ministers to avert war.

Missionary Journal.

BIRTH.

July 9th, at the Presbyterian Mission, Chinkiang, the wife of the Rev. S. I. Woodbridge, of a son.

MARRIAGES.

June 11th, at the residence of the bride, Elbum, Illinois, U. S. A., the Rev. H. Olin Cady, of the West China Methodist Episcopal Mission, to Miss Hattie Yates, the Rev. M. E. Cady, D.D., brother of the groom, officiating.

June 12th, 1894, at Bellevue, Pennsylvania, Mr. Andrew Patton Happer, Jr., to Miss Mary Dumas McGill.

DEATHS.

On the 24th June, at Taiwanfoo, Formosa, Rev. Wm. Thow, M.A., of the English Presbyterian Mission.

On the 28th June, at Ichowfu, Shantung, Theodore Berger Elterich, son of the Rev. W. O. Elterich, of the Presbyterian Mission, after a sharp illness of only three hours.

July 9th, at Chinkiang, Miss Bertha Porter, of the China Inland Mission.

July 16th, at Chinkiang, Mr. John Talbot, also of the C. I. M.

July 20th, at Nanking, Clarke, the only son of the Rev. and Mrs. Leslie Stevens, aged three years.

July 26th, at Nanking, the Rev. Leslie Stevens, of the Central China Methodist Episcopal Mission.

DEPARTURES.

July 8th, Mrs. J. R. Ritchie, of the American Presbyterian Mission, for Cincinnati, U. S. A., and the Rev. A. F. H. and Mrs. Saw, of the Foreign Christian Missionary Society, for New York, U. S. A.

July 13th, Miss A. K. Robotham, of the China Inland Mission, for England.

July 30th, Miss C. I. Jewell, of the Methodist Episcopal Mission, Foochow, for United States, America.

THE

CHINESE RECORDER

AND

Missionary Journal.

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The Opportunity of Educated Christian Chinese Young Men at the Present Time.

Annual Address before the Graduating Class of the Peking University, 5th June, 1894

BY REV. H. BLODGET, D.D.

LET us imagine some one of the early descendants of the patriarch Noah moving eastward and still eastward across the desert steppes of Asia, onward across the Mongolian plateau, and after long and toilsome journeys, great hardships, dangers and sufferings from the perils of the way, the lack of food and water, the fierce wild beasts, reaching at length the range of mountains which separates the great plain of China from the pasture lands of the North. Gradually with adventurous spirit and undaunted courage he wends his way with a few chosen companions and trusty servants through mountain defiles until at length, discerning some lofty peak, as that now known as P'an-shan, he climbs with slow and cautious step, yet with eager heart, to its summit to prospect from that point his onward journey.

What a prospect here bursts upon his vision. The great plain of Eastern Asia, six hundred miles in length from north to south, varying in breadth from two hundred to five hundred miles, extending from the eastern sea to the western hills, covered with most magnificent forests, its surface interspersed with broad lakes and noble rivers filled with fish of every sort, all of it uninhabited, except by numerous beasts of prey, by wild fowl and birds of sweetest song.

What a work is here for this pioneer with his associates and their descendants. They are to establish themselves in this vast plain, subdue its forests, drain its marshes, confine its rivers in well made dikes, cultivate its soil and form here a great and

powerful nation, while regions beyond to the south and to the west beckon them on to still higher and grander achievements.

Even so the educated Christian young men of China at the present day come forward to their noble task. A great nation stands before them, the greatest on the face of the earth, to be taught the Christian faith and to be made to share in its abundant blessings for this life and the life to come.

True, indeed, they have not to lay the foundations of social order and civil government; they are in the midst of a civilized nation. The family relation is here. From the earliest times it has been taught and its duties insisted upon. A well organized state is here. Its foundations were laid in high antiquity by master minds of kings and sages, and it now holds under its sway, with a good degree of security for life and property, a larger number of human beings than have ever before been united under one body politic. The greatest product of the Chinese mind is her civil government. Some of its provisions Western nations have been glad to copy, and it affords an interesting and instructive study to statesmen of every land.

Many of the arts and appliances of civilized life are here. Indeed it is doubtful if any one of the ancient nations possessed these in a higher degree.

A language and a literature, marvelous for their antiquity, variety and extent, are here, and also a system of civil service founded on public examinations quite unknown to other nations, but which in China has been in use for many centuries. By this system the empire, as regards education, becomes one grand school, having the classics for its text books and the emperor for its Head Master.

It is in a nation thus highly advanced in civilization and culture that the foundations of the kingdom of God are to be laid—that kingdom which is not of this world, which is within the hearts of men, which transforms both heart and life, which stands in the knowledge and love of God and Jesus Christ His Son, whose fruits appear in righteousness, peace and joy in the Holy Ghost, which will destroy all forms of error and superstition and will endure for ever and for evermore.

One word just here at the outset. The Lord Jesus said: "I am not come to destroy, but to fulfill." Nothing which is good and true in China, whether in the family relations, or in social life, in the civil government, or in the various beliefs and maxims of men, will ever be destroyed, or put out of the way. *God is in such things.* They must remain and be perfected. The moulds of goodness and truth must be filled with lives of goodness and truth, and these

lives must overflow into yet other moulds of larger design and higher scope. Let then no honest lover of his country, no lover of that which is true and good and right fear the coming of the Gospel of Christ. Rather let him hail its approach. It is salt, it is light, it is truth, it is love.

What then is the opportunity of educated young men who represent this Gospel in China, and wherein consists the rare excellence of this opportunity?

I. It is the opportunity to teach the most noble truths which can enter the minds of men; to teach of that God who is infinitely exalted above all gods, who existed before all, who created the heavens and the earth and all things, who is over all, in all and through all, and is possessed of all knowledge, power, truth and goodness; to teach God's way of saving men by the incarnation, sufferings, death and resurrection of Jesus Christ His Son, and thus to meet and answer the profoundest questions which have ever agitated the minds of sages and philosophers, and to satisfy the deepest yearnings of the human heart. There is deliverance from sin, sorrow, suffering, death. Here are better things than Confucianist, Buddhist or Taoist ever dreamed of. Life and immortality are brought to light through the Gospel.

Here, too, are unlimited blessings for the life that now is. By teaching the doctrine of one God, one designing mind who formed and governed all things according to His own wise counsel, the foundation is laid for scientific study and research, for discoveries and inventions, for unlimited progress in all that pertains to the dignity and well-being of man in this world.

This appears from two considerations. *First*, the belief in one God, who was before all and by whom all things were made, is a great stimulus and inspiration to the mind to search out the thoughts of God and to discover His ways in nature as also in his providential government. *Second*, the effect of Christianity upon the mind itself in awaking its dormant powers to activity, in kindling new aspirations, in imparting a new love of truth and quickness in its discernment, renders it a more fit instrument for scientific study and for the application of the laws of God in nature to the advantages of human life. These effects are seen even in those who do not personally share in the good which the Gospel brings.

II. The opportunity is one of laboring for the welfare of great numbers of men. There is inspiration in the thought that what one does is not confined in its results to a few, but reaches to many, to those whom we can never see or know, to after-times and generations. We honor indeed those who labor for the inhabitants

of a single small island. The lives of such are well spent, and if their hearts kindle and glow with enthusiasm in the work allotted to them, as may well be the case, how much more should the hearts of those who labor for a great nation as China be fired with a like enthusiasm? The entire population of the Sandwich Islands is not as large as that of the single city of T'ungchow. The population of China is nearly six times the population of the United States, and bears a still greater proportion to that of Great Britain, France or Germany. In round numbers it is one-fourth of the populations of the whole world. How inspiring the thought to the Christian young men of China of conveying the priceless blessings of the Gospel to such numbers of men, and these his fellow-countrymen.

III. The opportunity is one of effecting great and beneficial changes in the hearts and lives of men. Take a single case. Here is a common country farmer, one of many millions like him. He is held and bound about by superstitions of geomancy, divination, witchcraft, necromancy; by the worship of ancestors, the temple gods, and the various parts and powers of nature. His horizon is bounded by this life, and his motives to action are such only as this life affords. This man becomes a Christian. At once all is changed. Now his thoughts soar beyond the stars to the Creator of all. He is rid of his debasing superstitions. He fetches his motives for action from the endless years. Though of simple manners and unpretending life he has fellowship in heart and feeling with the elect of mankind, with the angels of God. He strives to bring his life into accord with the principles of truth and love, with the life of Christ the Lord. How greatly changed is his conduct in his family, in his intercourse with men and in his hearty and loyal submission to the powers that be!

By the multiplication of such Christian men great transformations take place, not only in family and private life but in social and religious conditions, in public morality, and in the welfare of the state and nation. A new era is introduced, an era of light and progress. The light of the moon has become as the light of the sun, and the light of the sun seven-fold as the light of seven days. Compare, we will not say, ancient Britain, but ancient Rome, with the British empire of the present day, and the marvelous transformations produced by the Gospel of Christ may in some degree be illustrated and made plain. To be instrumental in such transformations is the opportunity of Chinese Christian young men If the Chinese people hold in grateful remembrance the names of those who taught them agriculture, the arts, the tracing

of written characters, the art of printing, not less but still more will they revere in the centuries to come those who laid among them the foundations of the kingdom of God.

IV. By what has been said it is manifest that the opportunity is one in which Chinese Christian young men may exhibit a lofty Christian patriotism. True they may be stigmatized as aliens to their country, as those who have forsaken their native kingdom and attached themselves to some other nation. But the young Christian of China in his heart of hearts knows that he seeks only the truest, deepest, most permanent welfare of the land he loves. He believes that nothing can so benefit and exalt his native land as the Christian religion. He believes that by this religion integrity, truthfulness and uprightness will be introduced into the daily life of men, into buying and selling, borrowing and lending, into weights and measures, into the national currency, into the manufacture and transport of goods, into the courts of justice, the offices of revenue, into the conduct of both rulers and people, and that thus lofty sayings and beautiful maxims which now adorn gateways, doors and walls, shall be no longer empty sounds, but shall be inscribed in the hearts and become living in the acts of men. In this way only can public faith be increased and the foundations laid for true national prosperity and glory.

If the great Yü in his day thought it a noble work to stay the waters of the flood, to deepen the channels of the rivers and strengthen the dikes, so that the rushing torrents might be carried off into the sea, and if he became so absorbed in his high endeavor as to forego the claims of family life and the endearments of home, so that in eight years of absence he thrice passed by the door of his own house without once entering in, will the Christian young men of China, in the light of the present age, think it any great thing if in staying the raging waves of falsehood, vice, corruption, in removing ignorance, superstition and sin, in letting in upon the land of their fathers the light of truth and love, they endure obloquy and shame, if they put forth unusual exertions, if they deny themselves and suffer wrong far beyond the measure of the noble examples of patriotism recorded in their national history?

They have before them the pattern of one, who not only denied himself everything, surpassed all others in his abundant labors, toils and sufferings, but who in patriotic love for his own nation, his brethren, his kinsmen according to the flesh, was willing even to lose his most precious interests in the life to come, to be accursed from Christ, if so be they might be saved. With such an example of patriotic love for his countrymen in full view, what denials and

toils, what obloquy and suffering even to death itself will not the Christian young men of China in this age be ready to endure for their native land?

V. The opportunity is one in which political obstacles are to a great degree removed out of the way, and free access is given to the people.

This was not always the case. For a long time during the present dynasty it was forbidden to teach, or to receive the Christian religion. The liberty granted in the time of K'ang Hi had been revoked. Those who were Christians were not known as such. Teachers of the Christian faith were obliged to labor in secret and in constant fear. Fines, imprisonment, banishment, death, awaited those who violated the law.

Now all this is changed. The edict of the seventeenth year of Kuang Hsü makes it lawful everywhere to teach and follow the precepts of the Christian faith.

Although the nature of the Christian religion and the obligation to spread it to every land cannot be altered by any enactments of men, nevertheless it is a great gain in the minds of the people to have their government recognize its excellence and permit its propagation. Not only then does the truth commend itself to their own consciences, but they also know that the powers that rule over them find no fault with its sacred teachings. If they do not personally embrace the Christian faith they oppose no obstacle to its spread among the people.

Such then is the present opportunity. Chinese preachers may traverse the length and breadth of the land and proclaim everywhere the good tidings of God's grace to men. If in some cases disturbances should arise the law is still on their side, and they will be sustained in the humble and faithful discharge of their duties. This is an immense advantage, and it should inspire the hearts of the young men of China to do their utmost in availing themselves of it.

VI. The present opportunity is one of the rising tide in China of Christian propagandism and of the spread of that civilization which has grown up with Christianity. The work is not in its first inception. It is already begun, and daily acquires new momentum. He who engages in it is thereby inspired with hope and good courage.

This onward movement is apparent in four things: *First*, in the widening field of missionary operations; *second*, in the numbers already won to the Christian faith; *third*, in the preparation of Christian and scientific literature; *fourth*, in the extent to which Western arts and inventions are being adopted in every part of China.

When the writer arrived in China in 1854 there were but five open ports, from each of which a journey of one day only into the country was allowed. And this was regarded as a great advance upon the state of things twelve years previous, when residence was possible only at the single city of Canton. At the present day there are more than twenty open ports, and the work of missions reaches to every province of the empire and to all the dependencies of China.

Then the numbers of Chinese Christians connected with the Protestant Church was scarcely above three hundred. Now it is stated as not less than 40,000 or 50,000, and it is increasing at a rapid rate. Churches are formed with Chinese pastors; many of these Churches supporting each its own pastor.

The Sacred Scriptures are translated into the general language, into the mandarin and into various local dialects, and the effort is making to translate them into yet other dialects, as well as to improve the translations which already exist. Numerous religious books and tracts have been prepared and also a large number of scientific treatises, some of them of a primary character, others more erudite and profound.

The latest catalogue of books and tracts of every description for sale at the American Presbyterian Press, Shanghai, contains a list of over eleven hundred such works, not including the standard Chinese books, also for sale there. These all belong to the new era, and are spreading light and knowledge in every direction.

One has but to lift his eyes to see the telegraph wires which now run to every province and place the control of the empire as it were in the palm of the hand of the emperor. The lines of steamers and railways, the manufactories and mining operations, opened indeed slowly and cautiously, but daily gaining in the favor of the people, and fast becoming indispensable to the transaction of business, are all harbingers of the new era, and have their value as having sprung up in Christian lands and coming with Christianity to this nation.

It is indeed a noble work to lay foundations. All honor to those who have done this work in China. The magnificent bridge over the Lan river is now completed. How long and arduous was the toil in excavating the soil, working under-ground, digging far down below the quick-sands and building upon underlying ledges the solid rock foundations which can never be moved, over which the heavy laden trains may roll in safety! Men worked in the dark, in difficulties and dangers. Even so missionaries of the Nestorian, the Roman Catholic and the Protestant Churches have toiled, as it were, under-ground in laying the foundations of the

Christian Church in China. They were willing to pass their days in obscurity, privation and suffering for the welfare of generations yet to come. All honor to them for whatever was done in accordance with the truth and in obedience to God's will!

Nor let those who come forward at this later day to carry on their work be recreant to this high duty. Mindful of the debt of gratitude they owe to those who have gone before, encouraged and stimulated to greater exertions by the present growth and prosperity of the work, let them press onward with all zeal and devotion to their appointed task and show what the sanctified learning and talent of Chinese young men can do for the welfare of their fellow-countrymen and for the honor of God.

VII. The opportunity is one in which China stands side by side with all the nations of Asia in onward movement toward the kingdom of God, or in rejecting and turning away from that kingdom. The young men of this institution are not ignorant of what is taking place in the neighboring kingdom of Japan, in Corea, in Siam, in Burmah, in India, in Siberia, in Western Asia. The time has come for the nations to awake. The blessings which God has been preparing for long ages He is now offering to all lands. Only this must not be forgotten. Men can approach God and enter His kingdom by one door only—by repentance and faith. This door men may enter, or refuse to enter, may enter gladly and with alacrity, or may enter slowly, after long hesitation and doubt. What shall be the course of China as regards this open door?

God deals with nations as with individuals. "Them that honor me I will honour, and they that despise me shall be lightly esteemed." To the believing, obedient people it is promised, "The Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath." Vain will be the effort to get the civilization and not the religion of the West. The garment will not fit. The new and the old will not harmonize. The civilization has grown up with the religion. The effort to separate them will end in disaster and ruin. The bottles will burst, the wine will perish.

With what deep concern for the welfare of his people, with what loyalty of heart to his nation and to his God should the educated Christian young man of China enter upon his life work in the present crisis.

VIII. The opportunity is one in which the young men of this institution of learning have some peculiar facilities for efficient service. They are taught the English language. Through this, communication is opened up to them with all that is most valuable in religion, in learning of every sort, and civilization in its highest

forms. They can study the history of the faith they have embraced from its first beginnings to its present world-wide extension, and can trace the onward flow of its blessings to all mankind.

This high privilege may be turned to the best account, not only in furnishing a stimulus to personal exertions for the Chinese people but also by translations of that which is of greatest value into the Chinese language, and making it accessible to all who can read, thus enriching this ancient vehicle of thought with all that is best in the literature of the new era.

Far be it from any young men educated here to turn his knowledge of the English language and literature simply to the account of personal gratification, or to use it only for the purpose of getting gain, counting it as so much stock-in-trade, so large a deposit in the bank. It need not be said that not all young men educated here will be able to translate well from the English into the Chinese. Some, however, may be qualified in this way to render illustrious service to their fellow-countrymen.

IX. The opportunity is one of unremitting toil, of patient endurance, of suffering, of reproach, ignominy, persecution, death even, for the name of Jesus Christ and for the souls of men in such a work.

These things must needs be. So great an achievement as the setting up of the kingdom of God in China cannot be attained at any less cost. This was long ago told us by the founder of that kingdom, who illustrated the meaning of His words by His own example, and whose Church, in her experience in the world through these eighteen centuries, has shown the same things to be true.

Do such words put young men in fear? Do they dampen the ardor of their devotion? The reverse of this should be true. They should only fire their zeal, deepen and strengthen their purpose to serve their generation by spreading the Gospel of Christ Jesus. Quite recently I have seen some account of a mission which has its centre at Zanzibar, and extends to the interior of Africa. In this mission young men and young women, some of them of gentle birth and the highest education and culture England can give, labor side by side on terms of perfect equality to Christianize the African negro and to impart to him such learning and such knowledge of the arts of civilized life as his circumstances require. They leave cultured homes for the rude surroundings of savage tribes. They leave a cool and healthy climate for the burning suns and miasmatic vapors of tropical Africa. They give up the hope of long life at home for the prospect of death in one, two, five or ten years in Africa. To live there twenty years is unusual; forty years very infrequent.

Their daily toil is among the ignorant, unclean, degraded and oppressed people for whom they have devoted their lives. Yet they live joyfully and die in peace and hope.

Is there no lesson here for the educated Christian young men of China? These labor in a healthful climate and breathe their native air. They toil, not for a barbarous people of an alien race but for a highly civilized nation, for men who are of the same ancestry, the same habits and feelings, the same manners and customs as themselves. If English missionaries in the fresh morning of their lives can devote themselves after such a sort for the degraded Africans, what will not the educated sons and daughters of China do for their own fellow-countrymen? I would fain see them inspired with a noble enthusiasm in this great work, offering themselves freely upon God's altar, their education, their talents, their time, their strength, their bodies and souls, all consecrated to the service of Christ for the redemption of China.

X. The opportunity is one in which gratitude may be showed for instruction received and love to the institution which has become as it were the foster mother to the pupils educated here. A requital in some sort may be made for the money, the care, the labor which have been expended in their behalf.

The noble building which adorns this campus was not erected without well considered plans; many contributions of money and much labor of loving hearts. What days and nights of toil have been expended by the teachers of this institution on those under their charge, what care they have taken of their bodily health, as well as of their moral and spiritual welfare; how they have labored that their pupils should be upright, truthful, pure, in every respect worthy examples of Christian virtue; these things are well known to all who have received instruction here.

Nor will they fail as they gather at the present anniversary to note the absence of one who for years has presided on such occasions, their beloved chief instructor,* who had labored for this institution so diligently, so patiently, so judiciously, and who had so endeared himself to all its members. Their thoughts will follow the widow and the orphan in their lonely return journey. They will remember the faithful labors of others; some of them retiring with broken health, others still in the midst of their daily toil.

What requital do the founders of this institution, its instructors and those who have given so freely to its funds, seek from those who leave its walls? This, this only, that the young men and young women who are educated under their care should do their utmost to accomplish the purpose for which the institution was founded, to

* Dr. Pilcher.

convey to the Chinese people the knowledge of the Gospel of Christ and to communicate to them its abundant blessings. The seal of the university has for its motto, "Go teach all nations." No other requital is sought, no higher requital can be made than that the young men of successive classes as they go from this seat of learning and leave their beloved teachers and friends should obey this command and make this the business of their lives.

Christian Endeavour and Union.

BY REV. E. BOX.

[London Mission.]

OUR secretary in asking me to prepare a short paper for this Conference suggested as my subject "Christian Endeavour and Union." As the name of our Society is 'The United Society of Christian Endeavour' I shall take the word 'United,' the first word in the name, as my text. I wish to give you briefly my reasons for thinking that in the Christian Endeavour movement we have an organization capable of uniting together the ever-increasing units of Christianity in this great empire of China, so as to produce a united and irresistible force for the overthrow of the Kingdom of Darkness and the setting up of the Kingdom of Christ. The task before us as Christian workers in China is so stupendous that nothing less than the conviction that we have the strength of an omnipotent God to uphold us could save us from shrinking back dismayed.

We are seeking to change the religious beliefs and customs of a kingdom so ancient that all others in comparison are as saplings shooting up about an ancient oak; a kingdom that has seen the rise and fall of great world-empires like Assyria, Persia, Greece and Rome, and which has yet to-day so vast a population that its people form one-fifth of the inhabitants of the globe; a kingdom, too, that clings most tenaciously to its ancient beliefs and customs, looking down with scarcely concealed contempt on those who, coming from 'barbarian lands,' presume to teach *them*—the people of the middle kingdom—the *true* doctrine.

The forces that are arrayed against us being therefore so formidable in their nature there is a call first and foremost for a closing of the ranks, for an united front; our watchword as Christian soldiers being '*all one body we.*' I believe that in all essentials we are already one. Our common faith in, and allegiance to, Christ is a tie that cannot easily be severed. There is, however, room for

still closer *united* action; for such a realization of the great truths which we hold in common of our *oneness* in Christ that our differences instead of being a hindrance shall be an aid, even as an army animated by one spirit derives strength through its composite character of artillery, infantry and cavalry.

Some have sought to bring about union by exhorting Christians to yield a little here and pare off a little there, as if it were possible to give up an iota of what we conscientiously hold to be *truth*. True union can alone come from a common spirit, animating each individual member of some body, inspiring them as a body to common and united action. To awaken within the breasts of your soldiers the glow of patriotism would be far more effective in leading them on to victory than if you sought to make them one by turning all your artillery and cavalry into infantry, so that they might wear the same uniform and wield the same weapons.

Peter the Hermit, in the middle ages, by his stirring appeals aroused Christians of all ranks and nations to drive out the Saracen from the Holy Land and plant the Cross in the Sacred City. Each band marched out under its own special leader, wearing its own distinctive dress and speaking its own language, bound by the laws and regulations of the land from whence it came. But *all* the bands were distinguished by a common badge—a cross—and moved forward with a common object to the same spot, differing in a thousand and one minor points, but united by a common faith and a common purpose.

Cannot we find something similar to bind us Christian workers of different lands, denominations, doctrines and terms, into a solid band,—our message, *Christ for China!* our mission, *China for Christ!*

I believe that in and through the Christian Endeavour movement such a result is possible. It has two distinctive features; all its members are united not on the basis of doctrinal or ecclesiastical beliefs but on that of a commen love to Christ and devotion to His service. *Prayer* is its badge, *service* its marching orders. Its members are those who by prayer and service seek the salvation of their fellow-men; one hand laying hold of God and one stretched forth to save the lost. A crusade, nobler, grander than that of the middle ages, wielding not the sword of steel, shedding men's blood, but breathing the very spirit of Him who first came to seek and to save the lost.

Let us notice a little more closely the way this Society unites in one all who become its members.

We have seen that its aim is to form a band of praying and working Christians. It begins with the Church as a unit, *i.e.*, with

an organized body of Christians meeting together as a Church in one place. In America and England it is especially for the young people, being 'an organized effort to lead young people into His Church, to establish them in the faith and to set them to work.'

Here in China a wider interpretation may be given to the term young people, so as to include *bonâ fide* converts whom the Society seeks to develop in the Christian life and train for active service. It is thus in the first place an union of those who have been led by the ministrations of some Church to forsake idolatry and turn to God, to acknowledge Christ as their Saviour, and in consecration to His service to work for the coming of His kingdom. It may be said that such a Society as this is nothing more or less than the Church itself, and that there is therefore no need for any new society or organization such as this. In reply it must be carefully borne in mind that this Society is not an organization outside and instead of the Church. It is rather the Church *doing its own work in the best way.* It is true that the Church's work is to develop the Christian life of its members and train them for service, but it must be acknowledged that this ideal is not always acted up to, and that a small proportion only of its members become active workers in the Church.

Moreover, the Church consists not only of young converts and untrained Christians but also of those who as office bearers, elders, pastors, may be regarded as already trained and in active service. It often happens that the young convert and the more retiring or less gifted brethren are overshadowed by these venerable fathers in the faith, and so easily settle down into passive members—sleeping partners—who meekly listen each week to exhortations, but continue with their own gifts undeveloped and unused. Our Society seeks to remedy this defect and to quicken the life of each individual in the Church, so that each member of the body of Christ may perform its appointed function, and Christ's will may work more effectually through His Church for the salvation of the world. It thus seeks to bring each individual member into closer union with Christ the head, and also to bring into closer association individual members united as a Church in one place. It encourages its members by mutual help to develop each other's gifts. By careful training and discipline the Christian Endeavour Society strives to fit each one of its members to stand at his own special post and perform his appointed duty in the army, fighting under Christ's banner.

We have noticed briefly what Christian Endeavour aims at in the way of binding together in fellowship and service the members of single Churches. There are those here who can tell

you how far this has been actually accomplished in both foreign and native Churches here in Shanghai as well as elsewhere.

My second point is that the Christian Endeavour organization whilst strengthening each individual Church which adopts its methods will also greatly help to bring into closer union the different Churches which exist in one city or district. It is inter-denominational, so that whilst the members of each society are expected to faithfully support their own Church, its doctrines, form of Church government and Church work, the members of the various branches are united as one by the powerful ties of a common organization based on fellowship with Christ through prayer and service.

Churches as they exist to-day are more or less held back from common and united action by the necessity of subscription to creeds, recognition of orders and observance of ceremonies. As we have already said where these differences are based on conscientious grounds, as truths taught by God's word, they cannot and should not, if they could, be lightly brushed aside. What we have to aim at is *not uniformity* but *unity*, not the same uniform but oneness of spirit and purpose. We can be united only by what we hold in common ; only by the possession of a common faith and purpose, by a common spirit inspiring and animating us. The world of man is not a dull sameness. No one precise system of Church government and ceremony will probably ever suit all tastes equally. The truth of God in its breadth and depth can never be grasped completely in one set of formulas or system of theology. But *to-day* it is possible for the one spirit of our Master so to animate us that we may arise and march forward as one body, a united army under one leader—Christ, the captain of our salvation.

In these united gatherings of Christian Endeavourers no doctrinal or ecclesiastical questions are debated ; time and place can, and should be found elsewhere for these, but we meet simply to confer together how we may best as members of the various societies aid one another in greater devotedness to Christ and the furtherance of His kingdom.

At our first united gathering here in Shanghai there were Methodists, Presbyterians, Congregationalists, Episcopalians, Baptists, Disciples and members of other branches of the Christian Church present. China, Japan, Corea, the United States, England, Scotland, Australia, were amongst the countries represented by members of Christian Endeavour Societies. And this was not a widely advertised World's Fair 'Parliament of Religions,' but just a simple united gathering of Shanghai Christian Endeavourers.

But we must go a step further. This organization aims at unifying and consolidating the whole of the Christian work carried on in each separate province. It aims to bring together representatives of each society of Christian Endeavour in the province for conference as to how best that province may be won for Christ, *i.e.*, may become a Christian province. Such an union would be irrespective of denominations, and would abstain from all interference with the special plans and operations of the various missions.

There is at present almost an entire absence of centralized united association between the different native Christian Churches in each province. Our society aims at effecting this by forming an organization, following as far as possible the political divisions on which the Chinese system of government is at present based. Each local society will be entitled to elect its own representative for the province in which it exists. Its members will meet simply as Christians linked together by a common love to Christ and consecration to His service. The different workers in the province brought thus together will come to know each other, and a new inspiration will be imparted to them as they realize what it is to be members of the greater 'Brotherhood of Christ.' The Chinese Christians have not yet felt their power. By far the greater part are as isolated units amongst the thousands of their heathen countrymen. Let them see more of one another. The great Prophet Elijah would probably never have given up in despair with the cry, 'I, even I only, am left, and they seek my life to take it away,' if he could have had a '*Convention*' with those 7000, whose knees had not bowed down unto Baal. A union of Christians such as this in each province would also speedily be a powerful factor in dealing with the thousand and one evils which, like deadly microbes, are allowed unchecked to eat into the vitals of the nation. A yearly *provincial convention* such as the Christian Endeavour Society aims at establishing should not present such difficulties as would an annual convention for the whole of China. China is so vast in extent, and transport is so expensive and slow, that it may be 'annual conventions' will at present be found feasible for provinces only. At the same time, however, to complete the work of unification one more step is necessary, and that is to extend the work of the Society so as to make it a national movement—joining province to province in the one common organized aim—to win China for Christ. Whether a yearly national convention is possible or not—and I personally doubt the possibility, and at present would suggest that it be held once in ten years as our Missionary Conference is, or if preferred every five years—this need not affect the question of a national organization, much of the work of which can be carried on by

correspondence. Each province should have its duly elected representatives to serve on this national committee, and at the first of its periodic national conventions from among these representatives able men should be chosen as officers and leaders. By its local and provincial work the Endeavour Society may be expected to train up native Christians, not only for active service but also for leadership. Having such leaders we must see to it that we foreign workers retire from official positions as able native brethren are raised up to fill the posts. Our great aim should be to make this Society a truly *Chinese* Christian Endeavour Society.

To sum up these few remarks I would say in conclusion that the United Society of Christian Endeavour has as its object: (1) the *strengthening of each individual Church* in this great empire by bringing its members into closer union with Christ and one another through fellowship and service; (2) to unite in Christian fellowship the various Churches in each centre by the *formation of district associations* of Christian Endeavourers; (3) by union of the various district associations to form *provincial councils* of Christian Endeavour, and (4) finally by the election of representatives from each provincial council to create a *national organization*, whose aim and object shall be, not for its members to anathematize each other as was too often the case with the councils of the early Church but to consult together how best to win China for Christ.

If when all this is accomplished we should awake to find that our Christian Endeavour movement had become to all intents and purposes the national Church of China—its members retaining it may be their denominational, doctrinal and ecclesiastical differences, whilst united as one in loyalty to Christ and His service—as the different states in America retain their peculiar rights and privileges, whilst banded together as the United States—then let us thank God and take courage, for the day of China's deliverance will have dawned, and the long night of toiling and waiting will have passed away. With a strong united Christian Church in China, truly *Catholic* in its love and devotion to Christ, whilst its individual members retain full possession of their *Christian liberty*, then we may see wrought out here in this land a greater and more enduring victory than that which brought proud Rome to the feet of Christ.

"China for Christ"—this is our dream—nay more, our confident hope and expectation. May each one of us, who are members of this Society, by prayer and endeavour, seek to make this dream, this expectation, a reality.

Pioneer Missionary Work in the Interior of Korea.

BY REV. W. J. HALL, M.D.

[M. E. Mission, Seoul, Korea.]

ON the 4th of May Mrs. Hall, baby and I left Chemulpo by steamer for Pyong-yang. We had only been out a few hours when we encountered a typhoon, and were obliged to anchor for thirty-three hours. Monday afternoon we reached Po-san, which is twenty-five miles from Pyong-yang and as near the city as the steamer goes. We took a native row boat for the rest of our journey, and arrived Tuesday noon. The native Christians were waiting on the shore to greet us. Shortly after our arrival great numbers of natives came to see us. Mrs. Hall told them she would see them Wednesday afternoon. By noon hundreds of women and children had gathered in the road and outside yard to see Mrs. Hall and baby. We arranged to let them in by tens to remain for five minutes. This worked well for a short time, but soon those behind became impatient, commenced to crowd, broke down the gate, and soon the inside yard and the house were filled to overflowing. The only thing now to do was for Mrs. Hall to come outside with our little boy, where she saw yard after yard full until over fifteen hundred women and children had been seen. As we could no longer control the people I went to the magistrate and asked for a soldier to protect us. He promised to send one the next day, but none ever came.

About one o'clock Thursday morning we were awakened by two of the native Christians, who informed us that our faithful helper Chang Si-key and the former owner of the house we were stopping in had been cast into prison. We could do nothing then but commit them to God. Early in the morning I went to the governor's, but he was sleeping, and I could not see him. I then went to the prison and found that in addition to our men the helper of Mr. Moffett, of the Presbyterian Mission, also the former owner of the house that the helper lived in were both in prison, and that same night policemen had gone to where Mr. Moffett stopped when in Pyong-yang and cruelly beat all the native Christians that were there. Chang Si-key had his feet wedged in stocks, and was suffering intense pain. I then went to the house to see if Mrs. Hall was all right, when Mr. O., one of our Christians who had accompanied me to the governor's, was seized and taken off to prison. Mr. Yi, another of our native Christians, then accompanied me on my rounds

to the prison house and telegraph office. He would say to me: "I will be taken to prison next, and then you'll have to go alone." We were the only foreigners in a city of one hundred thousand heathen, and you can imagine our situation when I had to leave Mrs. Hall and little Sherwood alone and unprotected as much of the time I was away at the prison or the telegraph office.

I telegraphed the state of affairs to Dr. Scranton in Seoul, and he and Mr. Moffett carried the matter to the British and American Legations, and soon the welcome message came over the wires: "Legations will act at once." No time was lost in Seoul. The missionaries and the Legations acted with that characteristic zeal, for which Britishers and Americans are noted. Soon there came a telegram from Mr. Gardner, British Consul-General, and Mr. Sell, American Minister resident, stating they had insisted that the foreign office order the release of the men in prison at once, and our protection according to treaty. A telegram also came from Mr. Moffett: "Joshua first chapter ninth verse." This was Thursday evening; that night our house was stoned and the wall torn down. We did not know the moment a mob might be upon us. Early Friday morning a servant of the governor's came, and said the telegram from the king had been received, but that it said we were bad people and to kill all the Christians. I went to the prison, and this report was confirmed there. Our men had been removed to the death-cell, the torturing continued; they expected to die, but would not give up Christ.

The water carriers were forbidden to bring us water. There are no wells in Pyong-yang, and the water is brought from the river a half-mile distant. The governor is a relative of the queen, a powerful family here in Korea, and it began to look as if he were not going to pay any attention to the telegram from the foreign office. It seemed to us that the time had come for religious toleration for Korea, and God would require the lives of some of His children to secure it. We were ready to die for His cause. Grace had been given sufficient for every trial thus far, and we knew abundance would be given if it were required. My heart ached as I witnessed our faithful brothers in Christ suffering extreme torture, such as had not been experienced here by Christians for twenty-eight years when thousands of Roman Catholics, including several priests, laid down their lives for their faith. Two telegrams from the foreign office had been sent since Thursday night, but five o'clock Friday came, and still no relief. At six o'clock, after thirty-six hours of torture in prison, threatened many times with death, all were sent for by the magistrate, beaten and discharged, but stoned all the way home. Chang Si-key was so badly injured it was with

difficulty he reached home. I felt like sitting at his feet; such a faithful martyr for Jesus I had never before seen.

Messrs. Moffett and McKenzie started Friday from Seoul as a relief party; travelling day and night they reached us the following Tuesday. A week later Dr. Scranton arrived. He and Mr. McKenzie returned the next week.

We remained in Pyong-yang a month after the difficulty arose, treating patients daily, both myself and Mrs. Hall; we had from twenty to thirty a day. We held services Sundays and every night. Our last Sunday there I had twenty men, and Mrs. Hall had seven women at the service. The interest in Christianity is deepening. God is removing the obstacles and clearing away the rubbish for a harvest of souls in Pyong-yang.

The people as a rule are friendly toward us. The instigators of the trouble were some of the officials and their servants. There has just been secured through the foreign office an order demanding the restoration of the money extorted from those who were in prison and the punishment of the guilty parties. On the vessel upon which we returned there were 400 Pyong-yang soldiers, and when we reached Chemulpo we found thirteen gun-boats in the harbor, mostly Japanese and Chinese. Trouble is threatening between China and Japan, and there is strong probability of their using Korea as their battle-ground. What the outcome will be we do not know. We are looking forward to that glad day when the nations of the earth shall learn war no more.

Light thrown on Bible Study from the Languages of Eastern Asia.

BY J. EDKINS, D.D.

IF we call the Tartar, Dravidian and Japanese languages the languages of Eastern Asia, we class together idioms which are quite sufficiently alike to form one distinct family. It consists of more than one hundred millions of people at the present time. The Japanese nearly touch forty millions under recently improved government. The Dravidian races ruled by England are fast approaching fifty millions in South India. The Turks touch on the Semitic area along an extended frontier and themselves govern many Semites. Then there are the Mongols, Buriats and Tungous tribes throughout Chinese Tartary, Siberia and Russia with the Fins and Huns. The Chinese number 380 millions, if we follow the imperial census, and have a monosyllabic language which looks remarkably

primitive. In China 1200 or 1300 Protestant missionaries are now preaching the Gospel or teaching it in classes or learning to do so. There are probably half this number of missionaries of the Roman Catholic persuasion. There is a proportionate number of Christian missionaries labouring in the Turanian countries.

I suggest for consideration that as the study of Hebrew in the Old Testament is of immense importance and spreading rapidly in connection with Bible study in various countries, attention should be directed to the similarities and contrasts of Semitic and Eastern Asiatic grammar and of Semitic and Chinese grammar with a view to improve our understanding of Hebrew idiom and prepare us to decide whether, after all the controversy that has been held, the whole of the Asiatic population are not of one language and of one speech.

Independently of this question of supreme interest looming up in the back ground and waiting impatiently for a solution there is that other question whether by the study of these languages we may not better comprehend Old Testament idiom. This is my contention in the present paper. My object is simply to shew that from a Chinese and Tartar standpoint, when engaged in making grammar, we can mark the workings of the Semitic mind under very favourable auspices, and see better the processes of gradual growth by which Semitic speech became what it now is.

It should not be forgotten that a large number of valuable versions of the Sacred Scriptures have been made by the Protestant missionaries and printed by the Bible societies from funds contributed by God-fearing people. These many Bibles and Testaments are all sold at moderate prices. Many of them are printed in Roman type. To read others new modes of writing have to be learned. The Bible is the best of all books for philological research in all languages, because it contains philosophy and the language of common life, poetry, history and divinity mixed together in proportions suited to the philologist's purpose.

It ought not to be supposed that Semitic grammar, for example, cannot be illustrated from Mongol or from Chinese. Tradition with religious and political usages indicate that these nations are not now where they were at first. Once they might be neighbours, though now far removed.

To limit my field I take the laws by which sentences are concatenated and say nothing of roots and their truly remarkable similarities.* In the original speech of mankind sentences were

* In the Mongol Bible shar is ox and in the Hebrew it is shor. The Mongol for fish is jagas; in Hebrew it is dag; in Japanese sakana. The Mongol and Japanese have sibilated the initial by a law just as certain as that which has changed *dies* into jour in modern French.

isolated and came one by one from the lips of the speaker. Logical concatenation of sentences came into grammar in a later age. The circumstantial clause means the subordinate clause. Subordination came out of co-ordination. The exigencies of speech compel some sentences to become subordinate to others. Emphasis entered as an important factor in the realistic speech of our earliest forefathers. Eagerness on the part of the speaker expressed itself in emphasis on certain sentences. Just as in any modern sentence emphasis is placed on some words, so it was in primitive times with words and with sentences. In every sentence there are principal and subordinate words. In every concatenation of sentences there are principal and subordinate clauses. In other words, these are distinguished as emphatic and not emphatic.

Language was at first entirely realistic without formative words. The formative words of every grammatical system are produced by the fading process, which causes the proper significance of roots to disappear and leaves them at the disposal of the language maker for some grammatical use. Roots became formative over a small local area and gradually were adopted more widely. People adopted them by imitation without thinking of their original meaning. The realistic value vanished. The formative value was maintained. So it was that language when it came into the hands of the school-master to teach consisted half of roots and half of forms. Grammar classifies the forms and lexicology arranges the roots in alphabetical order. This was what the school-master did long ago with Hebrew in the Syrian and Spanish synagogues where he taught his pupils.

The circumstantial clause ceased at some date in the progress of language to be strictly co-ordinate on equal terms with the principal clause. The listener heard it pronounced with less emphasis than some other clause. If he belonged to that portion of the world's population which became Chinese and Turanian he learned to put the emphatic clause last and the unemphatic clauses before it. A man with a strong will began this mode of speech and his fellow-tribesmen imitated him. In Chinese and all Turanian languages this law holds. It is an idiotism now in use among 500 millions of people on the Asiatic continent and in Japan. Is it likely that this law has had no effect on Hebrew grammar? The Chinese and Tartar types are peculiarly old, older indeed than either the Semitic or the Indo-European. The Semitic, by the triliteral form of its words, is known to be of posterior origin. The Indo-European has been modernized in every department by the growing intellect of recent times. In the history of the Semitic grammar the investigation must embrace Chinese and Turanian influences before it can be completed.

In reading in Dr. Driver's Hebrew Tenses the appendix on circumstantial clauses it struck me that it would be well to examine some of the examples he gives from the Hebrew Bible and compare them with those found in the Septuagint, in the Mongol Bible and in the Chinese Bible, in order to learn what results might be obtained from observing the way in which the circumstantial clause is expressed in versions representing such very old types of language.

Dr. Driver has compared the Hebrew syntax with that of Greek, Latin and English, but as there are principles of syntax in the Hebrew Bible which Hebrew has in common with European tongues so there are also principles which it has in common with Tartar tongues and with Japanese. It also has its own idiotisms.

That Hebrew syntax is old as a type compared with the modern European tongues and with ancient Greek and Latin is to be concluded from the remarkable inversions of order which it presents if judged by European syntax as a standard. The Hebrew syntax is marked by great vivacity. The verb loves the first place and the adjective loves to follow its noun, that is to say, the action precedes the actor and the thing which has a certain quality precedes the quality. A love for realism is here seen.

The sentence "and William wrote the letter" becomes in Hebrew "and wrote William the letter." This is a Semitic idiotism, and cannot be primeval. The Chinese and English agree, but the Chinese would not place "and" at the beginning of a sentence. It is a copulative conjunction and must have a nominative before it.

When Dr. Driver says, "The clauses in a complete sentence take the form in Hebrew, more than in many other languages, of simple co-ordination,"* it is the principle of agglutination of which he is speaking, that is, the agglutination of sentences. The logical relation of the clauses to each other is not indicated by special symbols but is left to be inferred by the reader. The Indo-European idiom is more cultivated and modern. The Hebrew is more primitive. Logical relationship is only marked out by suitable forms after long effort and after extended pædagogical culture. Dr. Driver points out that where Hebrew agglutinates the circumstantial clause modern idiom usually marks it more distinctly.† The ablative and genitive absolute are modern devices which were preceded by the various modes of simple agglutination.

For example, in I Kings xix, 19, "And he went thence and found Elisha, and he (was) ploughing," vehu horesh, וְהוּא חֹרֵשׁ. The Hebrew introduces the circumstantial clause by the use of a conjunction. The Septuagint has καὶ αὐτὸς ἠροτρια ἐν βουσὶ. The

* Appendix 1, 157.
† Page 225.

author, speaking Greek, preferred to use an aorist indicative verb. Immediately afterwards he says, δώδεκα ζεύγη ἐνώπιον αὐτοῦ και αὐτὸς ἐν τοῖς δώδεκα. Twelve yokes before him and he with the twelfth. He says with the twelve, but meaning probably the twelfth. The Greek and Hebrew agglutinate the clause "twelve yoke before him" without a conjunction or verb. The A. V. inserts *with* and the R. V. with. The Latin has *Elias reperit Elisaeum arantem in duodecim jugis boum. Duodecim paria erant ante eum, et ipse—unus erat.** It is remarkable here to notice the modern spirit which fills all vacancies in grammar to suit the European mind. The form of *arantem*, the insertion of *erant*, a new commencement after *boum*, all shew that this version was made when grammar was taught in schools. It was not so with the writer in the Septuagint, who spoke a Greek mixed with much Semitism, which his school-masters were well content he should use.

The Chinese is, Elijah then went, met Shafa's son Elisha ploughing land, oxen twelve yoke; the hindmost Elisha himself drove.

Let it be noted that the subject is always first, then the transitive or intransitive verb, and then the object, if the verb be transitive. No connective is required between went and met. The word ploughing follows the word Elisha as *arantem* in the Latin. Land is inserted to help the verb to maintain a transitive character. The twelfth becomes "hindmost" to avoid repetition, and here the Chinese writer is allowed by the foreign translator to gratify his taste by avoiding tautology.

The Mongol is, This upon Elijah he thence going Shafat's Elisha son found. He ten-two pair ox with, land ploughing, the twelfth (lit. ten second) before was.

There are two verbs in the indicative, "found "and "was." By Turanian law (not Chinese) † they must stand last in the sentence. Circumstantial clauses are terminated by gerunds "going," "ploughing."

The Tartar syntax differs from that of Chinese by placing the verb after its object.

Dr. Driver has conferred, as has been fully recognized, a singular benefit on students of Hebrew by illustrating its syntax with examples taken from European syntax, which is modern. I suggest that the study of comparative syntax should also be prosecuted in the region of linguistic types still older than either the Indo-European or the Semitic; types belonging to the region of pure agglutination, out of which Semitism first emerged and then

* Pool's Synopsis.

† In Chinese the place of the verb is between the subject and object.

Aryan speech. For instance חֹרֶשׁ hhoresh, ploughing, is a Semitic gerund, and corresponds to the Mongol *hagalaju*, root *haga*, intensitive syllable la, gerund suffix *ju*. The Hebrew has two indicatives in which a conjunction is incorporated "and went" and "found." The Mongol indicatives are *olbai* found, root *ol* and *baiba* was, root *bai*. The gerunds are *odogad*, going, root *odo*. and *hagalaju*.

The Chinese verbs are used as indicatives or as gerunds indifferentl acc ording to the place they hold in the sentence. The Mongol has so far advanced as to separate the indicative from the gerund. Emphasis led to this separation. The manifest inferiority of the circumstantial clauses shifted them to an unemphatic position and gave the indicatives the post of honour. The indicatives are last, and before them are ranged the circumstantial clauses marked by gerunds. Each gerund stands at the end of its own clause. This shews that the circumstantial clause is at the root of the Turanian verb formation. To it belongs the honour of being the real basis of the verb tree in the Mongol type of language.

What then is precisely the relation of Hebrew syntax to the syntax of the Chinese and Turanian types of language as judged by this instance? The Chinese agglutinates the clauses, whether conclusive or circumstantial, according to the order of time, which is nearly as in the Latin version. The Mongol forces the verb, whether indicative or circumstantial, to the end of the sentence. It is a Turanian idiotism. In Chinese and in Mongol the circumstantial clauses, whether one, two, three or more, precede the conclusion. The Semitic then is most like the Chinese in this that it agglutinates the several members of the compound sentence before us in the order of time nearly. But it is most like the Mongol in creating a form for the gerund and placing it in a circumstantial clause in co-ordination with indicative clauses.

The Chinese because they have never been nomade and because they reside on the coast of the Pacific have been less the subject of inversions in syntax than other races. The nomade Turanians when in contact with other races inverted their syntax. So Semitic speech through contact with Turanians on one side and Egyptians on the other underwent a series of changes, which resulted in its present laws of order in the words of a sentence.

The simple agglutination of the Hebrew order is but little concealed by the free use of the connective Ve, "and," found in close union with verbs and with the demonstratives.

To make it quite plain that Hebrew first formed its circumstantial clauses after a Turanian model and then altered the order of the clauses through contact with other influences probably African

let me take another example, Gen. xxviii, 12.* And he dreamed and behold ladder set up earth on, and head its reaching the heaven to, and behold angels of God ascending and descending on it.

The indicatives are "dreamed" and "behold." Gesenius says *hinne*, "behold," † is equivalent to: here, here is. That is, it is an adverb declined with several suffixes, as in behold me, behold him, behold us. Mongol adverbs, very remarkably, are also declined and conjugated. "There is no certainty about it" is *magat ugei. Ma* the root (assumed) takes *gat* as a gerund suffix. We can express it no more nearly than by "certainly." *Ugei* is *non est*, a negative indicative. In the above Hebrew sentence the gerunds (or participles taking their place) are "set up," "reaching," "ascending," "descending." This use of participles we may call Turanian idiom. Another Turanian idiom is: earth to, heaven to. But here the resemblance seems to stop. The clauses are shaken into a new order. The connecting vav is used four times. The last expression "upon it" has Chinese order, not that of Mongol.‡

Some Hebrew Words compared.

"Afflict the soul" by fasting is *gannoth nafsho*. The word for afflict in Chinese is 艱 chien, kan, "affliction." Poor and afflicted persons are described by this word in the Hebrew Bible.

Necromancer, wizard, *ob*. This word is in Tibetan *aba*. In Mongol *obdis* is magic art. In Tibetan abamo is a witch, adding mo as a feminine suffix. Em is mother in Hebrew.

Cruel, Hebrew, hamas, Ch. 兇 hiung. *Ng* is changed from *m*.

Witness, ged, Tibetan gad, Mongol gerechi. Laban said to Jacob, This heap is a witness between me and thee. If the Hebrew word is derived from something held in the hand as is very possible then it is the Chinese 據 kü, kot which is also the Hebrew hazah, hold in the hand. Our own word hold is the same.

Father, Tibetan, yab, Mongol, abo, Egyptian teb, Heb. ab. The Egyptian has preserved the *t* which the other languages have lost. The Chinese have retained the initial *t* in *tiê*, in Shanghai *tia*. The Chinese has lost the final *p (b)*. In the primitive language *tab* was most probably the sound.

* Driver, p. 227.

† H. in Hebrew is always a lost *t*. Hence *hinne* is *tinne*. Lat. *en*, "behold," which has also lost *t*. Phœnician colonies made Italian speech in part Semitic.

‡ The Mongol version of Swan and Stallybrass divides the verse into three parts: 1. Then his dreaming look while (infinitive in the dative). 2. One ladder earth to being was (two gerunds), its top heaven unto reached (indicative). 3. Also it by means of God's angels upward going downward descending saw (six gerunds precede this last indicative).

Stone, eben, as in Ebenezer, "stone of help." In the Chinese Bible we have the sound ben in 磐石 p'an-shi, in Shanghai béu-zák, "rock."

Exceedingly, meod. This is Mongol masi, very, and Chinese 彌 mi, English more, most. Skeat says we have lost *k* from more, most. The root is mag in magnus. Perhaps *k* is lost from the Chinese *mi*, which contains a phonetic whose usual value is nik.

Courage, muth in German. Lat. miles, soldier. Chinese 武 wu, mo, soldier, military. Hebrew emetz, strength, courage.

Destiny, fate, to number, H. manah, count, meni, fortune, is in Chinese 命 ming, destiny, life, which rhymes with final *n* in the Odes. This word shews that the idea of destiny connected with human life was familiar to the Chinese when they came to their present country. From the first arrival of the Chinese in China they show signs of Babylonian culture. Wherever lucky and unlucky days are distinguished in popular usage it is a sign of the prevalence of ideas of the early civilization. Lucky, 吉 kit, is gad in the Old Testament in the same sense.

These examples I give out of more than a thousand which I have collected. The vocabularies are full of identities, because the isolation of families was impossible. The peoples who formerly occupied Asia traded and intermarried with each other. They made no effort to keep their languages separate. This is the reason that the vocabularies are on examination found to be identical. Such differences as exist were caused by migrations. These were produced by unfavourable seasons, malaria, war, the practice of horsemanship leading to military ambition, commercial adventure and such like causes.

We must expect then to find the languages of the races that had a share in the early civilization of Asia purely identical if we trace them back to their primæval form.

While walking deck the other morning (says Bishop Thoburn, in an account of his recent voyage to America), I was accosted by a fellow-passenger who wished to know how long I had been in India. I told him that I was more than half through my thirty-fifth year, whereupon he remarked that he had just completed his thirty-fifth, and was now leaving India "for good." He proceeded to congratulate me on my long term of service, and ended by asking if I too had bid farewell to India and was going "home" to spend the rest of my days. My reply astounded my friend exceedingly. I told him that so far from having completed my work in India I felt as if I was just beginning it. Thirty-five years of work ought to make an ordinary man capable of achieving some work worth the name. The best ten years of a man's life *ought to be* from fifty-five to sixty-five. I cannot believe that the Indian Government does well to muster out its servants at the age of fifty-five, and it is certainly to be hoped that no such rule will ever be recognised, formally or informally, in missionary circles. One of the weakest points in the present missionary force of India is the comparative absence of men of experience. Let every mission hold on to the old men. And let the old men see to it that they keep young. Some men are younger at fifty than others are at thirty. Let the old keep young hearts in their breasts, and let the young learn the art of growing old slowly.

Watchman, What of the Night?—A Jubilee Response from Canton.

BY REV. B. C. HENRY, D.D.

[Presbyterian Mission.]

THIS year is the Jubilee of the Presbyterian Mission in Canton. Half a century has passed since our Mission was established in this great emporium of South China. It has encountered many vicissitudes in these years, and has had its full share of discouragement, but has made solid progress in every department and now addresses itself to the future with a chastened enthusiasm which bodes well for the issue.

Early Struggles.

The initial stages of the work in Canton have been frequently dwelt upon, and all honor is due to the noble pioneers who struggled with difficulties which a later generation can hardly appreciate in their full force. For the first thirty years the work of our mission was almost exclusively confined to the city of Canton, broken up at times by war and local disturbances; the vast regions of the interior receiving only the attention of an occasional tour of itineration.

Sowing the Seed.

From 1860 to 1880 were the palmy days of street and chapel preaching in Canton. Day after day the preaching halls were thronged with people, not only from the city but from all parts of the interior. The presence of large audiences (I have counted 900 persons in the course of two hours in one of our chapels) was an inspiration to the preacher, and gave peculiar zest and enthusiasm to this form of work.

The day was soon to come when a portion of the time and enthusiasm bestowed upon Canton was to be given to the teeming districts of the interior.

Placing the Golden Candlesticks.

Twenty years ago there was but one fully established outstation in connection with our mission in Canton. To-day, besides three well-equipped *stations* with missionaries resident, at points varying from 200 to 300 miles inland, we have forty-seven *out-stations*, where systematic work is carried on, and numerous other places where Christians, in larger or smaller numbers, meet for worship. (This does not include Hainan, which is now a separate mission). These fifty candlesticks supplied with holy oil,

some of them with wide branching candelabra, have been set up and are shedding their light in the dark places of the interior, and the whole broad territory allotted to our care is gradually being brought within the circle of Gospel light and influence.

A Noble Educational Plant.

In the work of education great advance has been made. Twenty years ago we had one boarding-school for girls, with an attendance of thirty pupils, and five day-schools for girls, with an aggregate of one hundred pupils. We had one boarding school for young men, with twenty pupils, and four day-schools for boys, with an aggregate of ninety pupils. To-day the Canton Female Seminary shows an enrollment of nearly two hundred, and the number could easily be doubled if the accommodations were increased. The number of girls' day-schools has increased to more than twenty, with an attendance of from 700 to 800. Each of these schools is the centre of systematic and effective evangelistic work for the women, a work whose importance cannot be overestimated.

The number of day-schools for boys has increased to twenty-five, all but one of these being in the interior, the aggregate attendance reaching about 700. The Christian school is often the entering wedge for direct and permanent religious work. The boarding-school for young men has grown into an efficient high school and training institution, with an attendance of nearly 100 students, and its incorporation into the Christian College, soon to be effected, will place our educational work in Canton upon a most promising and satisfactory basis. Already a fine body of well-trained, earnest and energetic young men have been graduated from the mission institution, and there is every reason to hope that efficiency in this line will grow with the increased facilities soon to be provided.

A Grand Medical Work.

Within the last ten years medical missions have advanced with rapid strides in Canton, giving a fresh impetus to the general work wherever it touches. Ten years ago our medical work centered almost entirely in the great hospital at Canton, now in its fifty-ninth year. This parent institution under the support and control of the first Medical Missionary Society ever organized in the world, has greatly increased its range of operations. Branch dispensaries for women have been opened in Canton, where tens of thousands of patients are treated annually, all coming under direct religious instruction in some form. There are the hospitals and dispensaries at Yeung-long, Lien-chow and Hom-kwong and the "Floating Bethel and Dispensary" in the south-west districts, which add their

quota of tens of thousands, to swell the number brought under Christian influence every year.

An Efficient Native Agency.

Our staff of native helpers, preachers, Bible women and teachers, is large and efficient. Many of them are most earnest, self-denying and successful in their work. The number of our native Christians has grown from 150, twenty years ago, to about 1200 at the present time. Their activity is shown in many ways. They are very far from being perfect, and are only partially alive to their own privileges and responsibilities, but the presence of the Holy Spirit is manifest among them in many ways. An intimate connection between the Chinese Christians in America and those in Canton is maintained, and within the past few years sums amounting in the aggregate to seven or eight thousand dollars have been sent for Christian work in Canton, to be placed under the management of the native Church.

Native Consecration and Enthusiasm.

The matter of self-support and the importance of giving as a part of worship is constantly urged upon them. The instruction in this line is beginning to take hold of them, and evidence is seen of an increasing desire to maintain their own pastors and Churches, and to do more toward reaching the masses yet untouched by the Gospel. We are greatly encouraged by instances of individual consecration and enthusiasm. One of the most cheering is the case of Tain Shun-yau and his wife, of the Lien-chow Church, who, after severe persecution and loss of property, have given themselves personally, without support from the mission or Church, to evangelistic work in their native place, in the southern district of Hunan, that most bitterly anti-foreign and anti-Christian province. They have been greatly blessed in their work, gathering large numbers in their house on the Sabbath, and instructing them in the most important principles of Christianity, namely, to give up all heathen worship and customs, to honor and serve the true God, and love their fellow-men, and to keep the Sabbath holy. As the result of their efforts seven have been converted and baptized this year. There are now more than a score of applicants for baptism, and from forty to fifty hopeful inquirers.

A Christ-like Spirit under Persecution.

The Christ-like spirit shown by some of our Christians under persecution is peculiarly gratifying. A recent experience of this kind occurred at one of our Hakka out-stations. There were three brothers who attended a night school in the chapel and became

deeply interested in the truth. They were plain, hard-working farmer boys, and their mother was a widow. The eldest was baptized last year, and for a time the mother was friendly, but afterwards, incited by evil-minded people, she forbade his attendance at religious services, and, on the occasion of one of my visits she broke into the chapel, with a bunch of rods in her hand, and with the utmost violence and vituperation beat her son in my presence, and drove him out of the chapel. He exhibited the greatest patience and kindness toward his mother, showing no resentment or reproach in word or deed, and even refused an offer of employment in Canton, that he might remain with, and if possible win over, his mother. After a time the second son applied for baptism, and while he was being examined by the session of the Church, his uncle burst into the room, seized him by the neck, beat him with his fist, and thrust him out. Shocked and grieved at this treatment, we feared his faith might fail him. An hour later he returned and rejoiced our hearts by his decision to profess Christ that day, notwithstanding the persecution he had endured, and was received into the Church. The mother, again influenced by evil counselors called a meeting of the clan, in which it was decided to hold a feast and demand of these young men that they give up their Christianity or be handed over to the local magistrate for punishment, the last resort of parents in the case of incorrigible children. Before this design could be carried out the mother fell ill and was most tenderly cared for by her sons. When she recovered, however, the evil counselors again prevailed, and preparations were made to carry out their schemes. The sons, fearing the consequences, fled to a neighboring town, where they found employment and sent money home for their mother's support. Several months passed, when one of the neighbors, not a Christian, remonstrated with the mother, condemned her treatment of the boys and expressed the wish that he had such sons, saying that if Christian teaching led to such filial devotion, all the people in the whole country side should send their sons to the chapel for instruction. The mother was prevailed upon to send for her sons. The eldest expressed his joy to the native preacher, saying that the gift of a hundred dollars could not have made him so happy as this message from his mother. They all returned home, and soon after the third son was baptized. Their one desire and prayer now is that their old mother may be brought to Christ.

"*The Morning Cometh.*"

Many other similar instances might be given, showing that the Holy Spirit is at work in the hearts of individuals and among the people in general. Everywhere the way is fully open for evangel-

istic work, especially among the villages in the interior, and we are made to feel with increasing power the importance of direct spiritual work for the conversion of souls. We have fullest access to the people. The facilities for reaching them are all that we could demand. The Lord has given us the Word, and the Holy Spirit waits to apply it to the hearts and consciences of the multitudes who hear. May we be found faithful to our charge!—*The Church at Home and Abroad.*

In Memoriam.

REV. LESLIE STEVENS, D.D.

THE death of the Rev. Leslie Stevens which occurred under circumstances peculiarly sad and pathetic, came as a great shock to the many who knew and loved him. He was a man of magnificent physique and powerful constitution, which gave promise of many years of service in the work to which he was called and for which he was peculiarly fitted. He never had any serious illness, but for about a year he had suffered more or less from malarial fever. About the middle of July he went to Wuhu to help the Rev. W. C. Longden with his summer school for native Christians, and to deliver a course of lectures before the same on Homiletics and the Theory of Preaching. While there he was taken ill with an acute attack of dysentery. Strange to say about the same time his only son, Clark, was stricken down with the same disease. In reply to a telegram Bro. Stevens hurried back to Nanking to the bed-side of his sick child. A few days of anxious watching and agonizing suspense were followed by the death on the 20th July of the little boy. Clark was an exceptionally bright and interesting lad of two and a half years, and was the pride of his father's heart. His death was a terrible blow to Bro. Stevens, who seemed to feel instinctively that he should not long survive him. When the little boy was being carried through his father's sick room the strong man turned his face to the wall and refused to look upon his dead, saying that he would be the next to go. The presentiment that he should not recover, proved to be only too true, and he passed quietly into rest on the morning of the 26th July. Only the evening before he was supposed to be progressing favorably, but when the doctor came next morning he discovered that the heart was failing and the end very near. When told that he was dying he said, "I have fought a good fight. I have finished my course. I could have wished for

better results, but God wants me, and I must go." A brief farewell, and he received "the crown of righteousness which the Lord, the righteous judge," had prepared for him.

Dr. Stevens was in the prime of life when the summons came. Born at Morley, Mescota Co., Michigan; he had only passed his thirty-sixth birthday. When he was about twenty years of age he went to Nebraska and taught school for one year at Minden. He was afterwards Principal of the city schools of Sydney, and later was elected Superintendent of the public schools of Cheyenne county by an almost unanimous vote. His popularity was such that in one district he received every vote polled. A brilliant career was opened up to him in this new county, but feeling a Divine call to preach the Gospel he organized a Circuit and joined the Nebraska Annual Conference, then a mission, in 1880. He preached one year at Minden, one year at Loup City and one year at St. Paul, where in 1882 he married Miss Minnie J. Phillips. He then went to Sydney, where after a most successful pastorate of four years he was made Presiding Elder of the Sydney district. He was one of the youngest men ever appointed to this important office, and yet he succeeded so well that after one year he was placed in charge of the Kearney district, the largest and most important in his Conference. Here he remained till 1890, and he met with such brilliant success and developed such marked qualifications as an organizer and leader that he was appointed by Bishop Fowler to the difficult and important post of Superintendent of the Central China Mission. He was one of the first Board of Trustees of the Nebraska Wesleyan University, and he gave much time and thought to its organization. This University, at its last commencement, honored itself by conferring upon him the degree of Doctor of Divinity, but the news did not arrive till after his death. In 1893 he was made Dean of the Theological School of Nanking University, and during the year delivered a very able and instructive course of lectures on Preaching.

I knew Dr. Stevens very intimately, and he was one of the most lovable men I have ever met. He was the perfect embodiment of everything that is generous, true and pure. He was as gentle and tender as a woman; was the sort of man to whom one instinctively turned in trouble. He never betrayed a confidence. He was as true as steel, and utterly incapable of a mean or selfish action. He was a man of strong character and of unusual ability. Practical, careful, slow to act until he was sure of his ground, he rarely had to retrace a step which he had once taken. He was a man of sound judgment. He looked at every side of a question before he gave a decision or expressed an opinion, and he could always give a clear, logical, conclusive reason for every step he took. He was a born leader.

He had that peculiar faculty of winning men to his own views without their knowing it and of making them think they were carrying out their own plans when they were really executing his. His career as Superintendent of the Central China Mission fully justified his appointment to that difficult post, and his death is regarded as little short of a calamity by his colleagues.

Dr. Stevens was a man of earnest piety and deep religious experience. There was a quiet and reserve about him, which many failed to penetrate, but the favored few who got behind this and saw the real man had the most profound respect and admiration for his noble Christian character. To *know* Leslie Stevens was to love him.

Until recently the senior member of the mission under his supervision I wish to bear this slight tribute to the memory of my friend and colleague, in whose untimely death I feel a sense of personal bereavement.

JOHN R. HYKES.

Educational Department.

JOHN FRYER, ESQ., LL.D.,
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

An important educational paper promised for this month's issue has not come to hand in time for insertion; the writer having been absent in Japan. We hope to publish it next month, together with a valuable symposium on Foot-binding from an educational point of view.

Notes and Items.

EDUCATIONAL ASSOCIATION OF CHINA.

Meeting of the Executive Committee.

THE Executive Committee met August 18th, at McTyeire Home, Shanghai. The meeting was opened with prayer by Dr. Parker. There were present: Dr. Jno. Fryer (*Chairman*), Dr. A. P. Parker, Rev. J. C. Ferguson, Miss Richardson and Rev. J. A. Silsby (*Secretary*).

The minutes of last meeting were read and approved.

The Treasurer, being absent in Japan, made no report; but the Chairman stated that to the best of his knowledge there was about $1500 available for the use of the Association, against which a few accounts had to be paid.

The following report of Dr. J. Fryer as General Editor was approved and ordered to be entered on the minutes :—

GENERAL EDITOR'S REPORT. August 18th, 1894.

Work done since last meeting.

Zoology, by Mrs. Parker. Completed and placed on sale an edition of 500 copies.

Optics, by Rev. W. M. Hayes. Engravings finished. Printing finished all but seven leaves. Delay through pressure of work at Mission Press.

Acoustics, by Rev. W. M. Hayes. Engravings will be finished in about a month, when printing can begin.

Trigonometry, by Rev. Dr. Parker. About 20 leaves not yet printed. Should be ready for issue about Oct. 1st.

Hand-book for Wall Charts. Birds and Mammals, by Mrs. Williamson. Each 200 copies printed. (One block of birds had to be recut, being worm eaten.)

Hand-book for Astronomical Wall Charts, by Rev. N. Sites and C. C. Baldwin, D.D. 100 copies printed and bound without reduced illustrations.

Hand-book for Wall Charts. Engines and Boilers, by Dr. J. Fryer. Nearly completed. Blocks will be ready for printing in two months.

Hand-book for Wall Charts. Botany, by Dr. J. Fryer. Translation progressing. Drawing in preparation for reduced sized illustrations to be bound up uniform with Hand-books.

Chemistry, Intermediate, by Dr. J. Fryer. Nomenclature changed from old notation to new. Ready to correct the blocks so as to print a new edition.

Outline Series, by Dr. J. Fryer. *Mineralogy* and *Physiology and Anatomy*. Both published.

Temperance Physiology, by Dr. J. Fryer. Second work of the series is progressing in the printer's hands.

Dr. Parker reported that he had had some correspondence concerning the revision of Chapin's Geography, and had received information from Dr. Sheffield that he is engaged in preparing this work for the press.

The Chairman referred to the educational department in the RECORDER, as showing an increased interest in the subject of education, and made special mention of the good work done by his Co-Editor, Rev. Mr. Ferguson.

The Chairman reported progress in the preparation of the descriptive catalogue of all the books, maps, etc., approved and published by the Association. It was ordered that 1000 copies be printed.

The Chairman reported that he had given attention to the storing of the Association's books, plates, etc., as requested at last meeting.

Dr. Fryer was authorized to order from Messrs. W. & A. K. Johnston, of Edinburgh, 260 wall charts illustrative of Astronomy, Zoology, etc., to replace those sold out; also 500 sets of colored pictures from Messrs. Warne & Co., of London, for Miss Williamson's Zoology. He was authorized to pay an outstanding bill of ten shillings to the former firm.

Dr. Fryer said that in accordance with the request made at the last meeting he hoped by Chinese New Year to resume the publication of his Chinese *Scientific Magazine* in a somewhat modified form, having a department devoted entirely to educational subjects, and giving especial attention to school methods and management.

Educational Directory.—Dr. Fryer reported that he had received much interesting information regarding the various schools and colleges conducted by missionary societies, in response to the circulars he had issued. It was felt by him and by other members of the Committee that this Directory would be a very important help in the way of stirring up the workers and organizing the educational interests of China. It was resolved by the Committee that we heartily approve of this work of Dr. Fryer and authorize the publication of 500 copies at the Association's expense.

A series of sixteen wall maps, prepared by Mrs. Ritchie, of Tengchow College, was approved by the Publication Committee and now laid before the Executive Committee. The maps are illustrative of Bible subjects, and were greatly admired. An edition of 1000 copies was ordered to be published.

In the course of the meeting Mr. Ferguson called attention to the increase in the membership of the Association, which now numbers over a hundred. Nearly all of the missionary societies are well represented in the list. The desirability of presenting the objects of the Association before the notice of the others and soliciting their co-operation as members was clearly pointed out.

There being no further business the Committee adjourned.

J. A. Silsby,

Secretary, Ex. Com.

All who are interested in the work of education in China will read with pleasure the following letter received from the Rev. W. A. P. Martin, LL.D., of Peking :—

YOKOHAMA, 13*th August*, 1894.

DEAR DR. FRYER : As you know, I passed through Shanghai *en route* for New York to have an operation for cancer on the face. You will be surprised to learn that I am still here, and that I am now fairly well; the operation which appeared so urgent not being required at present.

On my arrival here, June 1st, I was so ill that I consulted Dr. Scriba, of the Tokyo University, who advised me not to proceed. I immediately began to amend, though he had done nothing, and since then my improvement has been steady; the doctor merely subjecting me to a periodical examination and keeping me circulating in the highlands.

In a physical point of view the explanation is simple enough, but there is a spiritual side to the case, which ought not to be left out of the account.

When three physicians in consultation had hurried me away from Peking I appealed to God with my *de profundis*. Is it superstition to believe that the answer has come? Tennyson says :—

> "Speak to Him thou, for He heareth
> And spirit with spirit can meet.
> He is nearer to thee than thy breathing
> And closer than hands and feet."

Coleridge expresses the same idea when he speaks of those

> "Organic harps diversely joined,
> O'er which there trembles plastic and vast
> One Universal breath—
> At once the soul of each and God of all."

If this be Pantheism it is Christian nevertheless, and I find it in St. Paul, who speaks of God as "In all and through all, and over all." Like Bacon "I had rather believe all the fables in the Talmud than to believe that this universal frame is without a mind," or, I may add, that that mind is not the "Father of our Spirits."

Having a year's leave I resume my voyage to-morrow.

I feel greatly concerned about this dreadful war, but God can "cause the wrath of man to praise him and the remainder" (*i.e.*, the useless excess) "he can restrain."

Yours ever,

W. A. P. MARTIN.

Address, Audubon Park, 157th Street, New York.

Correspondence.

CHINA MISSION HAND-BOOK.

(Last Notice.)

Shanghai, 31st August, 1894.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We are glad to report that out of thirty-four missionary societies at work in China there are now returns coming in every week, and only seven of the leading missions have not yet sent us returns, but we expect them daily.

We issue this last notice to ask all missions who have not yet sent in their reports and returns to do so at the earliest opportunity, so that the latest may reach us before the end of September.

Any wishing further information about the matter may get it on application to the Manager, Mission Press, Shanghai.

We remain, etc.,
CHINA MISSION HAND-BOOK COMMITTEE.

ANNOTATED SCRIPTURES.

Sudbrook Park, Balt. Co.,
July 3rd, 1894.

To the Editor of

"THE CHINESE RECORDER."

DEAR BROTHER: May I ask you to publish the enclosed notice in your columns regarding the proposed "Summaries, Headings and Brief Explanations" of Scripture recently approved by the Bible Societies as noted in the May No. of the RECORDER, p. 255.

Yours very sincerely,
R. H. GRAVES.

Annotated Scriptures.

To

THE COMMITTEE ON "SUMMARIES, HEADINGS, &c."

DEAR BRETHREN: You will remember that as a Committee we decided to wait until the new version of the S. S., or at least a portion of it appeared before beginning our work. As you have seen, however, by Dr. Wright's letter in the May No. of the RECORDER the Bible Societies suggest that we begin these explanations to be published with an *ad interim* edition of the old versions. I propose therefore that the members of the Committee *now in China* begin their work by making Summaries, &c., for the Gospel of Mark, to be submitted to the absent members upon their return to China.

It will be remembered that these notes are not to occupy more space than that occupied by the headings of chapters, marginal references, &c. in our ordinary reference Bibles, *i.e.*, not more than one-third of the page,

Hoping that this suggestion will commend itself to the judgment of the brethren.

I am,
Yours fraternally,
R. H. GRAVES,
Chairman.

To

Rev. Messrs.

J. L. WHITING.
J. S. WHITEWRIGHT.
D. Z. SHEFFIELD.
T. W. PEARCE.
W. BRIDIE.
J. JACKSON.
M. SCHAUB.

Bp. F. R. GRAVES and any other of the Committee now in China.

Also Rev. W. McGREGOR, Amoy.

NOTE.—The Agents of the two Societies concerned in the above would suggest to the Committee the advisability of selecting one of the other Gospels for their first work, as the N. B. S. S. already has an Annotated Mark.

SAMUEL DYER,
Agent, B. & F. Bible Society.
JOHN R. HYKES,
Agent, American Bible Society.

SHANTUNG NOTES.

To the Editor of

"THE CHINESE RECORDER."

Shih-tao, Chefoo.

DEAR SIR: This should have been written long ago, but I have been in the country for a fortnight, and only received yours to-day. This was my first visit in Shantung, and proved most interesting from every point of view. Many and good opportunities for preaching—and healing, too, for my friend Dr. Case, of Wei-hai, accompanied me—and a respectful reception among the people. We did not cover much ground, spending most of the time in two villages, purely agricultural places; there being no inns, we were hospitably treated by the villagers themselves.

After all that one has read and heard of the poverty of Shantung and particularly of the eastern portion of it I must confess to a pleasant disappointment as to the condition of the people. Last year was fairly prosperous, so there are no complaints; the people are contented, and compared with the populations of other provinces with which I am more or less familiar seem fairly well-to-do. But then it must be borne in mind that I do not institute a comparison with the southern and Yangtz valley provinces. I should say roughly that the people of the promontory are much better off in every way than those of Kan-suh or of the mountainous parts of Shen-si, and that they are as well off as those of Honan and the Si-ngan plain. A straw shows how the wind blows, and it may be worth remarking that nowhere else have I seen the k'angs heated by straw fires. Horse dung is the ordinary fuel in Kan-suh and Shen-si—to use anything else is a sign of wealth—here that most economical fuel is not used.

Yung-cheng Hsien, the only city I have visited, compares favourably with cities of the same class in the N. W. provinces, though of course it is not a very brilliant affair when compared with cities in the South. I may add, too, the clothing of the people and their food seem both plentiful and of fairly good quality.

I simply give the result of comparisons made in passing and look with increased interest to Mr. Jones' promised paper on the Economics of Shantung Mr. Judd, who was with us the other day, pointed out that bread in Shih-tao is about two-thirds of the price current in Ning-hai-chow. It is as cheap or cheaper within the district E. of a line drawn from Shih-tao to Wei-hai.

An important feature in the domestic life of the people which is not without its significance is that girls are seldom married before twenty; frequently not until twenty-three and even older—my wife knows one woman who married at twenty-five and another still unmarried at that age—seventeen seems exceptional, but on the other hand the average age of the man is very low. In other parts parents of a girl of sixteen would offer an apology, and mothers of thirteen are by no means uncommon, whilst the men are usually much older. At least converts cannot plead any necessity for infantile betrothal under these circumstances.

Faithfully yours in Christ,

C. F. HOGG.

CONTRACTIONS USED FOR NAMING THE BOOKS OF SCRIPTURE.

The London Mission, Hankow.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your July issue appears an article by the Rev. W. Campbell, F.R.G.S., under the above heading, in which in four

parallel columns Mr. Campbell gives three somewhat divergent systems at present in use and which he designates as the Amoy, Foochow and Hankow systems respectively, and a new system which it is suggested might with advantage supersede all those at present in use.

Mr. Campbell has done good service by bringing this matter forward. He deserves our thanks for the very careful tabulation of the systems with which he provides us, and all will unite with him in the hope that it may be possible to unite upon one system that shall prove generally acceptable to all missionaries.

But as a Hankow missionary I should like to point out that it is quite erroneous to describe the system that stands in the third column as a Hankow system. It has, it is true, been used at Hankow in connection with editions of the New Testament and Psalms of Dr. John's version with references. But it is a system that has long been established and that has been extensively circulated from other centres.

I have on my desk a copy of Dr. Williamson's Hand-book to the Bible (二約釋義叢書) in which the identical system is used. Dr Edkins and other well known northern missionaries collaborated with Dr. Williamson in the production of this most excellent and widely circulated work, and doubtless agreed with him in the choice of the system of contractions to be used. This book was published in Shanghai in the year 1882.

But more, I have before me just now a copy of the Delegates' New Testament with References, in which the same system is also used. It was printed in 1870 and issued from the Foochow Press. Mr. Campbell tells us (p. 339) that the Foochow system which he gives in his second column and which varies somewhat from the "Hankow" system is taken from a well known Reference Testament published in Foochow. Of this Testament I had no previous knowledge, but from this it would seem that there must have been two Reference Testaments issued from Foochow, one using the system described in Mr. Campbell's second column and marked 'Foochow' and the other that of the third column marked 'Hankow'. Foochow thus gains the credit of having either originated or fathered two of the contrasted systems!

It is, however, of little moment where the systems originated. The important question is which system presents the best method of representing to the native eye, by one or two characters respectively, the names of the various books of the Bible.

Let us first examine the entirely new system that Mr. Campbell suggests for superseding those at present in use.

1. In the first place I would observe that in matters of this sort newness is generally the reverse of a recommendation. Each of the existing systems has its 'vested interests' materially in the way of blocks or stereo-plates, and not less really in the fact that all over China our converts have become accustomed to them.

2. Mr. Campbell pleads not for the most suitable character of those that occur in the names of the book as at present written but for the one that can be represented in Romanised style by the fewest letters. Now, sir, I have no objection to systems of Romanisation. Nay I doubt not that in certain places they may prove most useful. But to regulate our Wên-li symbols by the conveniences of Romanisation is to invert the right order of things. It is setting the tail to wag the dog.

3. Mr. Campbell's suggested system, finally, fails to indicate the relation in which the separate books of, say, I and II Cor., I and II Thess., I, II and III John stand to the sets in which they occur. Whatever may be said in favour of a system, that it fails to do this is a fatal objection to its general acceptance.

Let me now state the reasons which seem to me to shew the excellence of the system adopted in the "Delegates'" Reference Testament by the late Dr. Williamson and his colleagues, and now in connection with the Hankow Reference Testament and Psalms and which is styled 'Hankow' in Mr. Campbell's table. It will be admitted that the best system is that which finds the character in each title that most readily suggests to the eye the full title, and that being most consistent with itself goes farthest towards guarding us from pitfalls. I believe that of all the systems before us this 'Hankow' one best answers these requirements. Following the lists Mr. Campbell has tabulated for us (pp. 340, 341) we find the three systems agreeing till we come to I and II Samuel. Then columns one and two give 撒上 (Sa-shang), 撒下 (Sa-hia) and column three 母上 (Mu-shang), 母下 (Mu-hia). To the English eye 撒 (sa) may suggest 撒母耳 (Sa-mu-er) more readily than 母 (mu) does. But not necessarily to the Chinese. 母 (mu) occurs only in 撒母耳 (Sa-mu-er), Samuel. 撒 (sa) occurs also in 帖撒羅尼迦 (T'ieh-sa-lo-ni-kia) Thessalonians as well. 母 (mu) therefore *can only* suggest Samuel. 撒 (sa) might equally well suggest Thessalonians.

The next variation occurs at Ezra, 以士喇 (I-sz-la), where 'Amoy' and 'Foochow' give 以 (i) and 'Hankow' 喇 (la). Now we notice that Ezra and Esther are represented in Chinese by 以士喇 (I-sz-la) and 以士帖 (I-sz-t'ieh) respectively. 以 (i) used for either is ambiguous. 帖 (t'ieh) has been universally adopted for Esther. Consistency requires that 喇 (la) should be used for Ezra, as in the 'Hankow' system.

Now take Job, 約伯 (Yoh-pöh). It is represented by 約 (yoh) in 'Amoy' and 'Foochow,' but by 伯 (pöh) in 'Hankow.' Three books in the Old Testament contend for this character. Job, Joel and Jonah. 約伯 (Yoh-pöh), 約耳 (Yoh-er) and 約拿 (Yoh-na) respectively, besides the Johannine Gospel and Epistles in the New Testament. All three systems agree in using the second character 耳 (er) and 拿 (na) for 約耳 (Yoh-er), Joel and 約拿 (Yoh-na), Jonah. Then surely it is better to do the same for Job as in the 'Hankow' system, reserving the 約 (yoh) for the Johannine literature in the New Testament.

Similarly in the New Testament two books have equal claims upon 馬 (ma), viz., Matthew, 馬太 (Ma-t'ai) and Mark, 馬可 (Ma-k'o). But only one title in the Old Testament has it in its composition, to wit, Malachi, 馬拉基 (Ma-la-k'i). Consistently the 'Hankow' system uses it neither for Matthew nor Mark but for Malachi. Using 太 (tai) for Matthew, 馬太 (Ma-t'ai) and 可 (k'o) for Mark, 馬可 (Ma- k'o).

For the Song of Songs I submit that 歌 (ko) song, as 'Hankow,' better suggests the book than 雅 (ya) elegant, as 'Amoy' and 'Foochow.'

That 撒 (sa) is a better representative of Thessalonians than 迦 (chia) is evident. 加 (chia) has already been agreed on by the three systems for Galatians, and 迦

having the same tone and sound in mandarin-speaking districts should, if possible, be avoided. That it is not a satisfactory character for the purpose is shown by the Amoy system prefixing 尼 (ni) and reading 尼迦前 (Ni-chia-ch'ien) and 尼迦後 (Ni-chia-heu). Other divergences might be examined with similar results. But I forbear; the subject, if important, is dry, and readers will tire. I have shown that the so-called Hankow system has been in use for about a quarter of a century; that it has been used in Shanghai and Foochow as well as in Hankow publications; that it has found favour with some well known Northern missionaries; that it is widely understood throughout the China Church; and that it is the simplest system of those before us and the most consistent with itself, hence presenting the fewest pitfalls; and for these reasons I have great confidence in advising the Conference revisers and all others in search of a good system of contractions to adopt it.

I am, Dear Sir,
Faithfully yours,
C. G. SPARHAM.

We are sure all our readers will be equally interested with ourselves in the following private letter from Dr. Martin, in which it appears that his health has greatly improved during his sojourn in Japan.—ED. RECORDER.

Yokohoma, 14th Aug., 1894.

DEAR ———: This evening I embark for the U. S. *vid* the Sandwich Islands. The prospect of seeing them, even for a day, is to me a strong attraction. An uncle of mine was among the apostles of that group. His children are citizens of the new republic, and his students, judges and rulers in the land. When I reach the further shore I shall hope to give you some account of my observations.

Here I have spent eleven weeks, mostly in the high lands, where I saw much of the unsophisticated natives. Of their ancient costume I am not an admirer. Their wooden clogs, loose wrappers and absence of trousers are simply barbarous, and any indication of a disposition to renounce them is to be hailed. Yesterday I saw four men walking abreast—one with a foreign hat, No. 2 with hat and shoes, No. 3 with European suit complete and No. 4 in the slouchy dress of old Japan. Such is the transition in ideas, as well as in external aspect.

Some years ago a number of American ladies, headed by Mrs. Cleveland, advised the women of Japan not to adopt the fashions of the West. Never did good people make a greater blunder. It is not a question of æsthetics but of civilization. As long as the *obi* gird their loins, so long will these women cleave to their old usages, and among them the old idolatries.

Happily the men are fully committed by the action of the government in disestablishing the old dress and adopting that of the West, and reforms of all kinds will go on, in spite of a temporary reflux.

Their troops look brave in uniform, and I imagine draw courage from their costume. If they wore the ancient dress they would need bows and arrows to make them look natural.

Of the war I say nothing, save that it is a calamity to both nations, and all good men ought to pray for peace.

Last month the Presbyterian Synod of Japan deposed a man from the ministry for writing a little book called the "Japanese Bride."* I have read the book, and find it to be a faithful and graphic picture of Japanese domestic life, by a man whose eyes are opened to see

* We have received an account of this trial, which we hope to publish in our next issue.—ED. REC.

its defects. Its beauties he sees also and eulogizes in contrast with certain things in the West.

Yet Mr. Tamura is condemned as unpatriotic and charged with holding his country up to the scorn of the civilized world. He is not accused of untruth, or of any other error in faith or morals.

The sentence is monstrous, and you will rejoice to know that the congregation of Mr. Tamura, one of the largest in Japan, stands by its pastor and declares itself independent.

I advise you to get the little book—the *corpus delicti*—and judge for yourself.

My health is greatly improved, for which the physical causes have been rest, change and ozone. But there is above all a First Cause—a spiritual power—whom I devoutly acknowledge as having given me a new lease of life.

Banished from Peking by three physicians I feared that I might not be able to reach the United States, and after committing my case to God in prayer I consulted a specialist here. He advised my 'stopping over,' and proposed my going into the German hospital if an operation should be necessary. When he saw me next I was better, and I have continued to mend without medicine or surgery, so that he now pronounces me "well for the present."

This I accept as an answer to my cry *de profundis*, and cannot I trust God for the future?

Yours fraternally,

W. A. P. MARTIN.

Our Book Table.

Rev. E. S. Little informs us that the books reviewed in the February and March RECORDERS have been reduced in price as follows:—Job, 12 cts., or $10.00 per 100; Philippian, 6 cts., or $4.00 per 100.

Records of the First Shantung Missionary Conference at Ch'ing-chow Fu (1893). Price $1.00 in stiff boards and 85 cts. limp to non-subscribers. Mission Press, Shanghai.

Far away ahead of all the Provincial Missionary Conferences yet held in China is that reported in this vol. of 138 pages. There were forty-one delegates present. The other Conferences were devotional and theoretical; this was profoundly practical by men who have made their work a success. The now much lamented Dr. Nevius had prepared a paper on *What should be the Attitude of the Native Church to the Chinese Government*. Here with his characteristic wisdom he advocated that before any missionary should take the side of Christians in any lawsuit they should only appear as defendants not as plaintiffs, and that even then the other side should be fairly heard *first*. In this way by the missionary's spirit of justice instead of party spirit the occasion might become the means of winning over the other side.

Theological education, education of girls, evangelistic work and medical work as well as some other subjects were discussed. On theological education very wise practical remarks were made about the true *attitude* of the preacher to the heathen. In medical work mention was made of training fourteen medical evangelists.

But the most important subject of all was that introduced by Rev. A. G. Jones and Rev. W. P. Chalfant. Their papers showed a minute analysis of the causes of poverty in Shantung, and evidently produced a profound impression on the Conference. For, once

we thoroughly understand the causes of most suffering, we have gone a long way towards the means of curing it.

As Mr. Jones's masterly treatment of the subject has already appeared in the April No. of the RECORDER we need not enlarge on it, except by expressing a wish that each province would study the mission problems in the same thorough manner.

Mr. Chalfant confirmed many of the points made by Mr. Jones by dwelling on the physical, political, industrial, social and moral causes. Dr. Mateer, calling attention to the relation of character to material prosperity, said, "Christianity always gets rich in every land," but people without a conscience cannot combine together for a public object. "The great secret of the success of the English-speaking nations is *conscience*." The key-note of the Conference was perhaps that expressed by Dr. Porter, "The Son of man is come to seek and to save them that are lost." Shantung people are like lost sheep: none of the Chinese know how they can be saved, but the Christian missionaries feel they have the promise of this life and that which is come in the Gospel. They feel they must diffuse knowledge on all subjects that will save the people, lest they be charged with "passing by on the other side!" The *Records* have also a map and a statistical report well got up.

But there is no need of saying more except that no well informed missionary should be without this book for reference.

T. R.

Editorial Comment.

WE have received too late for insertion in this number an additional list of contributions for the Presentation Testament and casket to the Empress-Dowager. We are glad to report that $1019.75 have been received. The list will appear next month.

* * *

OUR readers will be glad to hear that our genial and versatile friend, Rev. Arthur H. Smith, who has so carefully noted Chinese characteristics and genially yet severely presented them to a wide range of readers, has received the degree of D.D. from his Alma Mater, Beloit College, Wis., at the recent commencement.

* * *

FOR the past few weeks there has been a remarkable lull in the war between China and Japan. Contrary to all expectation Japan has so far refrained from striking a decisive blow, and China is improving the time by raising troops and more properly equipping her navy. With the exception of the sad case of Mr. Wylie, of Moukden (see particulars in Missionary News) and one or two other very minor disturbances, the missionaries have been undisturbed in their work, and we doubt not the Chinese government is sincere in its expressed desire that the missionaries should all remain in their several fields.

* * *

OUR brethren of the American Methodist Mission, Nanking, have been called upon to endure unusual losses during the past month in the death of Rev. L. Stevens and Rev. J. Walley. Both were men of robust health and strong physique, and with the promise of many years' useful service before them. Mr.

Walley had but recently returned from England, and having been transferred to Chungking from Wuhu, his former station, was helping in the Nanking work before proceeding West. We sympathise very deeply with those who have been so sadly and suddenly bereft of their dear ones, and pray that the God of all comfort may be present with them in a special manner.

* * *

We write this from the quarantine station (pest-house if you please, though that is an ugly designation of what is really a not unpleasant place) at Kobe, Japan. We came here on the French mail steamer, which, though it touched at Hongkong, yet took on no cargo or passengers; nothing but mail, which is said to have been fumigated. The Japanese, however, have their own ideas as to quarantine, now that quarantine has at last been determined upon, and into quarantine all the passengers for Kobe must go while the ship is allowed to proceed to Yokohama. The furnishings of the station certainly do honor to the Japanese government—a good two-storey foreign built house with clean bedding (most of it entirely new), mosquito netting, well arranged bath houses for hot sulphur baths, superheated steam for disinfecting clothing and baggage, plenty of officers and attendants; in fact everything, except—and that except makes the whole seem a farce—we are not isolated, and our baggage was not fumigated! Friends from Kobe come to see us daily, and we mingle with them freely. Our food is furnished us from one of the Kobe hotels, and the attendants go back and forth constantly.

It is all but another illustration of how the Japanese, just emerging into the light of modern civilization, get things mixed. We fear it is very much the same with the work of missions. Since stopping here we have read in the *Review of Reviews* a notice of an article by the Rev. J. L. Atkinson, of Kobe, on the "New Theology" of the Japanese. It seems very much like this quarantine; some very good things about it, but *badly mixed, and some most important items left out.* The Japanese are in a transition state, politically and religiously, and while wonderful progress has undoubtedly been made in both lines it would be strange if mistakes were not made. We have great hopes, however, for Japan in both respects. We believe that her religious teachers (native) will gradually come to see their mistakes—learning sometimes from a sad experience—and that eventually there will result a noble Church of the Lord Jesus Christ.

* * *

In last Recorder we expressed the hope of being able this month to refer to the self-supporting system followed at the Wesleyan Missionary Hospital in Fatshan. Just as we go to press the report for the year 1892 reaches us, and in it we find a general review of the self-supporting system. During the past six years the funds necessary for giving gratuitous treatment to the poor have been obtained by charging fees to those who could afford to pay, the financial arrangement customary between Chinese doctors and their patients having been adopted. "The results of the experiment," the report says, "have been in every way most satisfactory. It has widened our sphere of work and made our treatment more efficient; it has made our preaching of the Gospel to the patients more impressive, and in the town generally has markedly increased our influence. The converts we make are few, but they are, at least, as numerous as they were before, and the example of our hospital has had such a stimulating influence upon our na-

tive Christians in Fatshan that last year they undertook to support their own pastor and pay all the expenses of their Church without any assistance whatsoever from missionary funds. Beyond all this we have demonstrated the possibility of establishing self-supporting missionary hospitals in China, and so without any seriously increased demands upon the benevolence of Western Christians of multiplying these institutions and extending this work until the blessings of the Gospel, both physical and spiritual, are brought within reach of all the people of this land."

This subject has been fully discussed in several hospital reports as well as in the June number of the *China Medical Missionary Journal*. We think the conclusion of our medical contemporary a very sensible one, that as the system which has worked so well in Dr. Wenyon's admirably managed hospital is totally inapplicable to equally admirably managed establishments elsewhere, it is evident that the two conflicting systems must, under the varying conditions, go hand in hand, and the whole question resolve itself into one of individual discretion on the part of the individual medical missionary.

* * *

THE Report of the China Agency of the American Bible Society for 1893 reaches us too late to notice in our "Book Table," but we take this opportunity of congratulating the energetic and genial agent of the Society on what has been accomplished. The sudden death of Dr. Wheeler, consequent changes of administration and serious diminution of the foreign colporteur staff caused a decrease in the circulation, but in spite of this there has been a total circulation of 192,215. Mr. Hykes is working hard to increase the efficiency of the Society's operations, and we notice that 231,900 volumes were published in 1893 and that 23,460 volumes of several much needed editions are being printed and will soon be ready for circulation. Mr. Hykes writes :—

"I am satisfied that during my twenty-one years of service in China I never saw a deeper interest manifested in Christianity or a more earnest, honest spirit of inquiry into the sacred writings of our holy faith. The great wave of persecution which has been surging over the central provinces of the empire has spread the knowledge of the truth and awakened in many minds a desire to search the Scriptures and see if this new doctrine be of men or of God. Thus God is overruling the wrath of the wicked for His glory."

Missionary News.

THE CHURCH AT NEWCHWANG.

Mr. Gillespie sends the statistics of this station for the year ending 1st Nov., 1893, last. Six were baptised during the year, making a total of sixty-six members at the close; fifty-three of these are communicants. One hundred books and tracts were sold, and the contributions of the native Church amounted to £2. 6s. 11d.

—Rev. W. J. McKee died Saturday afternoon, July 21, of consumption, at his residence at Socorro, New Mexico. He was born Feb. 21, 1851, and early in life entered the ministry. For fifteen years he was located at Ningpo, China, as a missionary of the Presbyterian Church, and came to New Mexico only a few months ago in the vain effort to recover his health. His funeral took place

Sunday morning from the First Presbyterian Church; the services being conducted by Revs. M. Mathieson and H. S. Graham. He leaves a wife and three promising boys, who mourn a loving father.

—From a report sent us of the Chinese girls' school, Singapore, we gather this information:—

The work was begun by Miss Grant in 1843. The Chinese were then greatly opposed to Christianity, and Miss Grant was often in actual danger of her life, but when Miss Cook arrived, in 1853, all the difficulties had been removed, homes established, a staff of girls fitted to be teachers and houses opened to be visited. From this school have gone out not only Bible women but others have married Chinese catechists and pastors and gone with their husbands to China, Corea and other countries. It is interesting to note the success of this institution since its commencement fifty years ago. Miss Cook writes: "The watchword of the Chinese girls' school has been, and I trust will continue to be 'Looking unto Jesus.'"

—The following particulars regarding the death of Rev. J. Wylie are extracted from the *N.-C Daily News*:—

The Murder.

I have just returned from the funeral of the Rev. James Wylie, whose remains arrived from Liaoyang this morning, in charge of the Rev. Geo. Douglas. He was accompanied on his sad journey by the native Christian who bravely stood by Mr. Wylie when he was attacked; he himself receiving many blows. The soldiers, who are Manchus, in charge of an officer named Yi, attacked the chapel on the afternoon of the 10th August; they then, armed with the pieces of broken furniture of the chapel, attempted to break in Mr. Wylie's compound. Failing in their efforts they passed up the street, joined by this time by the rabble of the city, to the compounds of the other foreigners. The hospital patients, terribly frightened, ran out of the hospital, and the two ladies, who live in the compound, hurried to the next compound where Mr. and Mrs. Douglas live. Mr. Douglas who happens to be 6ft. 4in. in height, went to the gate, opened it and faced the mob, who immediately retired. Meanwhile Mr. Wylie, perceiving a lull in the storm, proceeded with two natives down the north street to the magistrate's *yamên*, in order to obtain protection for his colleagues. Before reaching the *yamên* the soldiers caught sight of him, and attacking him with the broken furniture and sharp instruments, either knives or bayonets, they soon finished their ghastly work. He fell where he was attacked.

His Death.

On the 10th the attack took place; on the 13th he recovered consciousness sufficiently to ask: "How is the chapel?" and after a few more sentences he relapsed into unconsciousness and died on the 16th inst.

Local Officials Defied.

On the 11th Aug. the local magistrate demanded from Major Yi the surrender of the guilty soldiers, who, for an answer, promptly attacked him, causing him to flee for his life. A day or two afterwards the Governor and Tartar General telegraphed instructions cashiering the officer and ordering the surrender of the soldiers. But this order came too late. The soldiers had left for Corea.

The Funeral.

The funeral of the late Rev. J. A. Wylie took place on the 21st Aug., at 6 p.m. The burial service

was conducted by the Rev. John Macintyre, who spoke with great feeling. Everyone of the community was present from Mr. T. L. Bullock (H. B. M.'s Consul) down. After the service Mr. Macintyre went round to the mission compound to address many of the Chinese Christians, amongst them was a native deacon, Lieu Chung-lan, who stuck to Mr. Wylie to the very last.

THE BLIND TEACHING THE SIGHTED.

A Touching Episode.

Towards the close of last year Mrs. Allardyce, of the London Mission, in the West City, at Peking, mentioned to the Rev. W. H. Murray that she was shortly expecting a class of quite ignorant farm-women to come to her from the country for a month's instruction. She said that each year she has, by the aid of her type-writer, prepared lessons for their use in the Roman alphabet. Now she asked whether Mr. Murray could prepare the lessons in his Numeral-Type for sighted persons, and then send one of his blind girls to teach her and her class. Needless to say he was delighted. It was agreed that his blind students should prepare the Union Catechism, a selection of hymns and some portions of Holy Scripture, and forthwith a party of blind girl-compositors set to work, preparing pages, which a sighted Bible-man printed off at night. Next morning the girls dispersed the type with the utmost neatness and accuracy and prepared more pages for the printer.

As soon as their task was complete Mrs. Murray took blind Hannah and the cart-load of lesson books thus prepared to the London Mission in the west city, and there left her alone with about twenty farm-women from another province (Shantung), whose very speech was strange to her. Yet so simple is the system she had to teach them, and so well did she accomplish her labour of love that ere the close of one week Mrs. Allardyce herself and several of these women could read fluently, and a day or two later one woman wrote to Mr. Murray a clearly expressed letter with every tone correctly indicated. Ere the close of the month all could read with enjoyment and several could write well, and all loved their gentle blind teacher.

THE NORTH-CHINA MISSION OF THE AMERICAN BOARD

Recently concluded its annual meeting in T'ung-cho. The mission was begun in Nov., 1860, in Tientsin, the port of Peking, thirty miles from the mouth of the Peiho. That was the day of small things—one man and one station. Now the mission comprises seven stations, occupied by fifteen families and fourteen single ladies, besides which three families, one single lady, one physician with his motherless child and one mother with her children (her husband being on the field) are temporarily absent, but expecting soon to return.

From Tientsin, the distributing point, these stations extend south into the border of Shantung province (Pang-chia-chwang and Lin-ching), west to Pao-ting Fu, the provincial capital in the centre of the province, and north-west to Kalgan at the Great Wall, taking T'ung-cho and Peking by the way, a distance of over 200 miles from the starting point to either of the two extremes.

The work has reached out extensively into the country around these stations until now there are scores of villages in which are Christians trying to be glow-worms amid the dense darkness of heathenism that surrounds them. With little knowledge of God and only a

glimmering perception of spiritual truth and of a spiritual service which secures material righteousness in the daily life they are much like the glow worm in their remittent light. Taught the truth and helped to an understanding of the life there is a glow and warmth left alone in the darkness, and the inward light appears to fade away and merge into the indistinguishable gloom of superstitious surroundings. And yet there is a difference, there are, there always will be exceptions, for in every clime there are those who go back, and the difference is that the warmth returns, the gloom decreases, the glow gradually becomes the "light that shineth more and more unto the perfect day."

As the reports from the different stations told of the progress of the work during the past year it became evident as never before that this result is in process of accomplishment. Three stations had been greatly blessed by a revival, while at all the stations there had been healthy and encouraging progress and spiritual quickening. An earnest and hopeful spirit prevailed among all the workers, foreign and native. Growth, expansion, development, had characterized all departments of effort. An increased sense of responsibility was manifest among the native Christians. There is a clearer apprehension of the true Christ-life and of the right application of Christian principles in daily life, accompanied with a growing desire so to live as to bring others into the right way. The goal is not nearly reached, but a heartier willingness to lay all upon the altar of consecration service for Christ and humanity is apparent.

The educational department is assuming greater prominence year by year. This is the natural and necessary result of successful evangelistic labor through a period of years. A membership of over 1600, rapidly increasing, must be instructed in Bible truth and Christian living. To do this school teachers, preachers and pastors must be provided, who are able to divide aright the word of God. This the mission realized years ago, and in a small way began a central "training school," which has now developed into the "North-China College," and its crown, the Theological Seminary. Three classes have passed through the seminary, and are doing excellent service. The accommodations have been very contracted the last year or two on account of the growth of the school, but we have hope that the new building will be completed this summer, and the institution be in more favorable conditions for work.

The mission has never had a more successful year of work, or a more promising outlook for the future. The increase in membership last year was 245. Not counting the doubtful scores probably there are now fully that number of hopeful inquirers, so that an increase of over 300 may readily be anticipated for the present year. On all sides are many promising openings. The working force, especially native, is not half adequate to the opportunities. More money is needed to push and enlarge the work. But above all the abounding or presence of the Holy Spirit is needed, consecrating the entire membership thoroughly unto the Lord. For this we ask the faithful prayers of God's people. Oh if we could only make them see and realize these opportunities I am sure there would be wanting neither workers, nor money, nor prayer, nor success!

C. A. Stanley.

Tientsin.

Diary of Events in the Far East.

July, 1894.

25th.—Sinking of the s. s. *Kowshing*, while conveying 1100 Chinese troops to Korea, by the Japanese man-of-war *Naniwa*. From the report of Captain Galsworthy, of the *Kowshing*, it appears that the *Naniwa* fired two blank cartridges and ordered the *Kowshing* to stop. An officer from the Japanese man-of-war went on board, and finding from the ship's papers that the *Kowshing* was a British ship, left on the understanding that the transport would follow the *Naniwa*. The Chinese generals refused to allow the foreigners to submit, giving orders to the troops on deck to kill them if an attempt was made to leave the ship or otherwise obey the Chinese. After much parleying and a final order to the foreigners to leave the ship (but which was frustrated by the Chinese) the *Naniwa* discharged a torpedo at the *Kowshing*. As it missed, a broadside of five guns was fired. The *Kowshing* eventually sunk; several of the foreigners succeeded in jumping overboard and were saved, in spite of being fired upon by the Chinese soldiers. About two hundred of the 1100 on board are supposed to have been saved.

August, 1894

1.—A telegram from Kobe says:—"War is declared by Japan against China. Official notice was given the Foreign Ministers to-day. The Chinese Minister will leave Japan on Friday; his family left here yesterday by the *Empress of China* for Shanghai."

8.—Telegraphic information received that a French traveller named Dutreil has been thrown into a river by the Tibetan tribesmen and drowned.

The Chinese government has expressed its regrets, and has offered to recompense the family of the murdered explorer.

13th.—Rumoured retirement of the Chinese from Yashan after several days' heavy fighting. With the many conflicting rumours of victories and defeats, and paucity of definite information, it is impossible to give satisfactory particulars.

16th.—Death of Rev. James A. Wylie, of the Scotch Presbyterian Mission, Liao-yang, near Manchuria, the result of brutal injuries received from soldiers on the 10th. See particulars in "Missionary News."

A correspondent of the *N.-C. Daily News* gives the following particulars, which tend to prove the blamelessness of the local officials:—"On the 11th instant, the day after the terrible outrage on Mr. Wylie, Hsü *ta-lao-yeh*, the chief magistrate of Liao-yang, came early to call upon the missionaries to investigate the case. After making full enquiries he at once proceeded to the inn, where Yi *lao-yeh*, the commander of the company, was staying, to demand the offenders. He had an interview, but not only did Yi refuse to part with them, he even let his hounds loose on the officers of the law. A scuffle ensued between Hsü's body-guard and the Manchus, in which the former, who were greatly outnumbered, were worsted. Hsü fled for his *yamên* by a back way; the chair-bearers, say the gossips, going so fast that the horsemen had no chance with them. In the *mêlée* several of Hsü's men were injured; his *pa-tsung* severely. It was a time of intense excitement, for the city was now practically in the Manchus' hands, and the merchants, fearing a general looting, many of them put up their shutters. The local resources had been drained to the utmost in consequence of the war, and I believe that at the present moment there are only 50 soldiers left behind to guard the peace of the place. What could they do against 250 wild knaves from Kirin? It was a time of suspense for the missionaries, and excited members came running, urging us to make our escape while we could. But a merciful God interposed. Yi evidently thought by this time that his men had gone far enough, and by noon the good news came that he had drawn off some 15 *li*."

—We hear that Miss Larssen and Miss Pasmussen, of the Scandinavian Mission, who were turned back by the police during their recent journey in Sikkim, and ordered to leave that country, have now, after some correspondence with the government of Bengal, received passports, which will enable them to resume their interrupted tour. They will return to the Lachin Valley, to carry on medical missionary work among the Tibetan settlers there.

22nd.—Sad drowning at Arima, near Kobe, of little Marian Abbey, the three-year old daughter of Mrs. Abbey, of the American Presbyterian Mission, Nanking. The mother and child went out early to have a picnic breakfast together in one of the stream beds a short way out of the village. During or after the meal a terrific downpour of rain deluged the hills, and in a few moments the previously nearly dry bed became a swift torrent, and for shelter the mother carried her little girl under a bridge, whence there was a deep fall of 10 to 12 feet. In stepping along under this bridge she lost her foothold and fell down, the child falling from her arms, being carried over the fall in the torrent, and soon lost to sight. It is thought probable that the first fall was sufficient to kill the poor little thing instantaneously. The mother hastened back with the sad news, and the body was subsequently found some 20 yards or so from the spot.

29th.—A London telegram gives the following particulars regarding the disaster to the Dutch at Lombok: "The troops of the rebellious Rajah of Lombok have treacherously attacked the Dutch troops, and General van Ham, fourteen officers and one hundred and fifty men have been killed. The Resident is safe."

Missionary Journal.

BIRTHS.

At Shih-tao, Shantung, on July 20th, 1894, the wife of C. F. Hogg, of a daughter.

At Shanghai, on August 9th, 1894, the wife of the Rev. E. L. Mattox, of the American Presbyterian Mission, Hangchow, of a daughter, Annie Luverne.

At Nankin, on Sunday last, the 26th Aug., the wife of the Rev. T. W. Houston, of the American Presbyterian Mission, of a son.

At Shanghai, on Monday, the 27th August, 1894, the wife of Dr. H. M. Woods, of the Southern Presbyterian Mission, Ts'ing-kiang-pu, of a daughter.

MARRIAGE.

On the 27th of June, 1894, at Christ Church, Savannah, Georgia, the Rev. Frederick Wolcott Jackson, of the American Presbyterian Mission, Chefoo, to Miss Louise Gindrat Arnold.

DEATHS.

On the 24th July, at Tsun-hwa, the Rev. Laclede Barrow, of the Methodist Episcopal Mission.

On the 29th July, at Tsih-k'i-hsien, Ngan-huei, Miss C. J. H. Scott, of the China Inland Mission.

On the 2nd August, at Old North Gate, Shanghai, the wife of the Rev. R. A. Haden, of the American (South) Presbyterian Mission. Aged 28 years.

On the 14th August, at Nankin, the Rev. John Walley, of the Methodist Episcopal Mission.

On the 16th August, at Liao-yang, Manchuria, the Rev. James A. Wylie, M.A., of the Scotch United Presbyterian Mission. The result of a dastardly outrage by Manchurian soldiers on the 10th August.

On the 23rd August, at Arima, near Kobe, May Isabella, the daughter of the Rev. Dr. J. Frazer Smith, of the Canadian Presbyterian Mission, Honan. Aged 2½ years.

ARRIVAL.

On the 19th August, the Rev. John Brock, of the China Inland Mission (returned), from England *vid* U. S. A.

THE

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AND

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*Answers to Three Questions.**

BY DR. W. A. P. MARTIN,

President of the Imperial Tungwen College, Peking.

I. *What is Filial Piety?*

TO the question "What is Filial Piety?" Confucius replied: "If for three years you make no change in your father's way you may be considered filial."† This definition is a satire on the spirit of the time,—"if you can refrain from changing the institutions of your father until the period of mourning is ended you are better than your neighbours." Confucius lived in an age when old traditions were being abandoned, when the bonds of social order were relaxed, and he felt that he could save society in no other way than by imposing a check on the spirit of change. In Filial Piety he found the needed prophylactic. That he should have hit on that expedient is somewhat remarkable, as he never knew the care of a father, and when grown to manhood was unacquainted with the place of his father's burial.

His mother, however, must have cherished in him the tender sentiment, and to her and to the anarchy of the times was due the choice of the principle which he laid at the root of his political and moral system. In Buddhism there is no place for Filial Piety, but the dread of change is a sentiment common to both systems. To the Buddhist change is hell, and exemption from it heaven. To the Confucianist change is vice, and conservatism the first of virtues. Confucius was a reformer but not an innovator. Nothing can exceed the symmetry of the system which he builds on this cardinal virtue. Extending from parents to remoter ancestors it

* Reprints from Journal of China Branch of Royal Asiatic Society, selected by Dr. Martin.

† 三年無改於父之道可謂孝矣.

binds the present to the past, and ramifying in every direction it brings the whole of human conduct within the sphere of its sway. So well did he and his disciples recommend it that every dynasty has adopted it as the best guarantee for social and political stability.

While Rome had in her legendary history *one* Pius Æneas, and among her emperors *one* Antoninus Pius, in China the emperors are nearly all *pious,* at least in their posthumous titles, and the present dynasty professes to govern by Filial Piety, *i-hsiao chih t'ien-hsia* (以孝治天下).

Like all that is best in religion and morals Filial Piety easily degenerates into cant and hypocrisy. If it offers a barrier to revolution it also opposes changes for the better. It is easy to ridicule the absurdity of the examples by which it is taught and to expose the extravagance of some of its manifestations, yet I cannot resist the conviction that Christian nations have much to learn from the manner in which the Chinese observe the "first commandment with promise."

Sir C. Alabaster says on this subject: "The best summary left of the present teaching on the subject of Filial Piety is that given in what is generally spoken of as the Sacred Edict, where it is laid down that the possessor of this virtue will be careful as to his personal conduct, loyal to his lord, devoted to his country, trusty towards his friends, and brave when called to buckle on his armour. And if that teaching be accepted and carried out there is little difficulty in answering the question. Certainly, as so taught and practised, Filial Piety is productive of good.

But where, and in many cases it is so, the measuring of Filial Piety is held to be a slavish reverence for one's great grandfathers, and the practice is confined to refusal to depart from their ways and a strict conformity to the ritual laid down whenever one of your eldest dies, the teaching and practice bring the present generation into conflict with the spirit of the time, and must so far be held to be injurious."

II. *How far is Infanticide practised in China?*

Of the prevalence of infanticide in China there is unhappily no room for doubt. The question is set at rest by the testimony of the people themselves.

Among their moral tracts dissuading from vice and crime a conspicuous place is filled by a class called "Dissuasives from Drowning Daughters." * Official proclamations may often be seen posted on gates and walls forbidding the practice. The people of

* 戒溺女文.

one district are ever ready to charge it on those of another; families will sometimes hint that it is practised by their neighbours, and occasionally individuals are found who confess to its perpetration within their own gates, pleading poverty in extenuation, and further justifying the offence by alleging that the act was performed by the hand of a stranger.

Finally, (not to speak of the "baby tower," an object more sad in its suggestions than the Parsee "tower of silence") foundling hospitals present themselves rather as witnesses to the evil than as remedies for it. At Peking, and perhaps in other localities, the kindred crime of nipping human life in the bud before it comes to the stage of conscious being takes the place of infanticide properly so called.

That infanticide should prevail among a people noted for the strength of their family ties as well as for the predominance of moral sentiment in their form of civilisation is a melancholy fact that merits alike the attention of philosopher and philanthropist. To refer it vaguely to the combined influence of population and poverty is no sufficient explanation, as there are many countries with population equally dense and equally poor where this crime against humanity is almost unknown. Other influences must co-operate to bring it about, such as :—

1st. The constitution of the Chinese family, in which the offshoots, banyan-like, take root in the shadow of the parent stem instead of separating and establishing new centres of life and activity.

2nd. The disparagement of daughters, as unable to transmit the family name, and destined to become the virtual property of others.

3rd. The worship of ancestors, which makes it a religious duty for every man, poor or rich, to raise up offspring to offer incense on the family altar ; and

4th. The pernicious system of early and universal marriage. For the unhealthy stimulus thus given to population Mencius is largely responsible, he having laid down the dictum : that "of the three offences against Filial Piety the greatest is to be childless."*

In conclusion there is no hope of extirpating this great evil except by a reconstruction of Chinese society, bringing about such a change of sentiment as to restore woman to her proper place and to set the seal of sacredness on human life in every form. This can only be effected by the spread of Christianity.

C. F. R. Allen, Esq., H. B. M.'s Consul, Pakhoi, says on this subject: "The moral conscience of the Chinese and the human precepts

* 不孝有三無後爲大.

of the Buddhist religion have alike proved insufficient to deter the Chinese from this horrible practice. Proclamations are issued by the authorities, and tracts and placards are circulated by benevolent individuals, but considerations of political economy alone have any power. Infanticide in China varies directly with the density of the population. When the people are overcrowded and consequently poor, girls who must cease to belong to the family if they marry, and who have to support their future mothers-in-law rather than their own parents, are looked on as useless burdens to be put out of the way as quickly and quietly as possible. In the less thickly populated parts of the empire infanticide is rare. In other words it is common in the South and centre of China, uncommon in the North.

I would refer to the files of the *Hankow Times* for 1866–67, where the subject was well threshed out by Rev. Griffith John of Hankow and Dr. Dudgeon of Peking; the one arguing from his own observation that infanticide was common all over the empire, and the other contending from his experience and that of Dr. Lockhart that it was almost as rare in China as in England. No doubt they were both right as regards the province with which each was acquainted, but what was true in Hankow was false in Peking and *vice versâ*.

In Pakhoi and the neighbourhood, a poor but by no means populous section of China, female infanticide is practically unknown, but I fear I must ascribe this state of things to the abominable custom of selling young girls for immoral purposes so prevalent in this part of Kwang-tung."

T. L. Bullock, Esq., H. B. M.'s Consul, says: "I have never made serious enquiries as to the prevalence of the practice of killing newly-born female children. But wherever I have resided, that is to say, in the provinces of Chihli, Hupei, Anhui, Kiangsu, Fukien and Kwangtung, I have talked to Chinese on the subject to some extent. If what I have been told is worthy of credence the practice is almost unknown in the North, comparatively rare in the central provinces and common in the South. In Central China it seems to be most frequent in certain parts of Chekiang."

III. *Is the Chinese Language a Fit Medium for New Ideas?*

On the "Advisability of endeavouring to convey Western knowledge to the Chinese through the medium of their own language" my first impulse was to decline to give an opinion, on account of the indeterminate character of the question.

Is it intended to elicit a discussion of the qualities of the Chinese language, or to have a practical bearing on benevolent work undertaken for the benefit of the Chinese? Is the "know-

ledge" referred to limited to science, or does it include religious knowledge? Is the "language" the written language, or does it include oral speech? In the absence of limiting or qualifying terms the question ought to be taken in its widest sense, were it not that I am compelled to understand it differently by a well-known canon of interpretation, which forbids us to take the words of a document in a signification that will make it absurd. For how can I imagine that a learned society should suggest, even in the form of a question, that persons desirous of imparting knowledge to the Chinese should wait till the Chinese language is superseded by a more convenient medium—that like the rustic they should sit still until the stream runs dry, or like a king of whom Herodotus tells us make the passage easy by directing the waters into other channels.

That the fitness of the written language to serve as a medium for the conceptions of modern science should be called in question is not surprising, but are its defects so grave and obvious as to throw doubt on the wisdom of any "endeavour" to utilize it?

If we were reducing the spoken language to writing we should never think of representing it by such cumbrous symbols as those now in use which, like Topsy, were not made but "growed." Crude and unscientific in their inception they have been licked into shapes of beauty by the tongues and pens of many generations, as pebbles are rounded by the attrition of countless ages. To write them well is the highest of the fine arts, and among the decorations of temple, dwelling-house and school-room the productions of the caligraphic pencil hold the most conspicuous place.

Difficult of acquisition they confessedly are, but millions of students do acquire them, and that being the case how can we entertain the question whether it is worth our while to attempt through them to convey new ideas to the minds of the learned?

Are they like old bottles that cannot bear the infusion of new wine? Nothing is further from the truth; for no language, not even the German or the Greek, lends itself with more facility than Chinese to the composition of technical terms. Its elements being devoid of inflection form compounds by mere juxtaposition—each component reflecting on the other a tinge of its own colour. It is not therefore an achromatic medium such as we require for some of the purposes of philosophy, but its residuary tints in most cases offer aid rather than hindrance to the apprehension and the memory.

A few examples will be sufficient to set forth the neatness and precision of these new terms. When Ricci translated Euclid he called the work 幾何原本 *Chi-ʻho-yüan-pên*, like "geometry" a word of four syllables, but the Chinese expresses the idea that it is the "fundamental principle of the science of quantity." This term

is so well-known that it can hardly be displaced, though a more exact idea might be conveyed by the two characters *Hing-hio* 形學, the "science of form." In chemistry we say *Yang-chi, Ch'ing-chi, Siao-chi* 養氣, 輕氣, 硝氣 for oxygen, hydrogen and nitrogen, expressing their characteristics of supporting life, of lightness and of derivation from nitre; terms more elegant and expressive than the Greek, to say nothing of the awkward imitations *Sauerstoff, Wasserstoff*, &c., which we find in German. On taking up a recent Greek magazine my eye fell on an article entitled Ἁμαξαι ἀτμοκινητοί, "Carriages moved by steam." In Chinese instead of these eight syllables we express the idea by two—*Ho-chü* 火車, "Fire cars." In a Latin work describing a modern battle we find such expressions as *imber ferreus, grando plumbea*, the "leaden rain and iron hail" of our American poet slightly transposed. In Chinese *T'ie-yü-chien-po* 鉄雨鉛雹 gives the idea with more conciseness and equal precision. Not to multiply illustrations, as a matter of fact, in the translation of books, no serious difficulty is experienced from the want of ready made terms. *Aut inveniam aut faciam;* if they cannot be found they can be made to order.

To conclude, the Chinese language in my opinion offers an adequate vehicle for the communication of all kinds of knowledge; its chief drawback being the difficulty of acquisition.

Rev. Dr. Mateer says on this question: "It seems so plain that it scarcely needs saying that if Western knowledge is to be conveyed to the Chinese at all it must be done in the use of their own language. * * * * * Who that looks at the history of Chinese civilization and the vast and varied literature which the Chinese language embodies can doubt for a moment its general capability of expressing human thought. The development it has had in the past gives sufficient guarantee of its capabilities for the future. No language has beforehand words suitable for the expression of really new truth. It is always necessary either to coin them or to import them. To this the Chinese language is no exception. In proportion as Western learning comes into China, in the same proportion will the Chinese language be enriched. I am aware that the average Chinese scholar is averse to the introduction of new words and foreign terms into Chinese. This aversion is no greater than his aversion to Western learning itself, and has in fact just the same origin. The onward march of events will, however, be too strong for Chinese conservatism. Western knowledge is coming into China despite all protest, and the language will be compelled to open its doors to receive such words and terms as will express the new knowledge.

Jesus the Revelation of God.

BY REV. H. P. PERKINS.

[The American Board's Mission.]

"O RIGHTEOUS Father, the world knew thee not, but I knew thee, and they knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them and I in them." Jn. xvii, 25 and 26.

Our Lord came into the world to do what? Upon many pages of the book we may find our answer, but most clearly given, it seems to me, in this great prayer. For men, whose lives have been led by a purpose, when they come to die, use that purpose to measure their lives. Thus our Lord, having now come up to those gates that open out into the heaven glory, before He passes through them, turns and looks back, or rather, as though standing high up on a mountain side, He seems to look down over His course through this life. And with glad and wholesome pride He rejoices in that life, for His purpose, which had been the highest, had been accomplished. "I glorified thee on the earth, having accomplished the work which thou hast given me to do. I *manifested* thy name unto the men whom thou gavest me out of the world. And I *made known* unto them thy name, and will make it known." And thus as He prays we behold again a transfiguration, not of body but of soul, of the innermost purpose of that soul. What was that purpose? Was it not this? *to reveal God* in order to effect the double purpose of glorifying God and giving to man eternal life.

The prayer opens with a petition that the Father may be glorified; a little further on our Lord defines eternal life as standing in the knowledge of the Father and Son; while all through the prayer is the thought recurring again and again that the purpose of His life had been to accomplish these two great ends by making a manifestation of God to men. At least seven times does He speak of having taken the *name* or the *knowledge* or the *glory* of the Father and *revealed* it to His followers. All whatsoever he had given them had come from God, even the very *words*. But not only as a message bearer had He come to men. Just a little before He had made a greater assertion, the greatest possible: "He that hath seen me hath seen the Father." Besides declaring God's words and thoughts *Jesus revealed God.*

Our Lord is a man of many names. He is *the Savior*; He is the Good Shepherd, the Friend of Sinners, the Redeemer. He is also the anointed of God and His Messiah. But He is more than all these; He is what gives all these relations their eternal vitality; He is *Immanuel, God with us, then now and forever*. I like that phrase of our Roman Catholic brethren—天主降世.

That Jesus was in His superhuman nature divine is the belief of the Catholic Church through all the centuries. We all believe it with rejoicing.

And yet friends, do we believe it? We accept the statement, but does this mighty truth that Jesus was in very truth God with men yield to our minds and hearts the power and the glory it so certainly has?

It must be noticed that the apprehension of this truth is anything but natural or easy to the human mind. His own disciples, as have men ever since, first learned to think of Jesus as a good man, then their friend, then their Master and Lord, but not till much later as the Son of the living God, the reproduction of God among men.

We often wonder why Jesus delayed for so many weary centuries His coming to earth. Did He not come as soon as He could be understood? Ever since He did come has not His great purpose of revealing God been obscured by every other possible conception? Jesus has fared among men much as a spectroscope would fare among a company of unscientific people. They would examine it, admire its beautiful workmanship, but how few would think of using it to look into the hidden life of the great Sun? So with Jesus. How few of the many who daily met Him ever thought of looking for God in Him? And ever since, to the question, Who is this man? The ready answer comes, Is not this the carpenter's son? Or He is the Son of man, the man in whom we so fully find ourselves that we must term Him the universal man. Or He is confessed to be the first religious genius of all the centuries, the one who has given the world some of its best religious ideas. But the truth that Jesus *represents* God, *validly*, *really* is *not* recognised outside the circle of those who profess personal allegiance to Jesus, nor will it ever be, for when a man believes this he must, if he cares aught for truth, take his place inside the circle of devout followers of the Lord.

But now what of *this* circle of followers? What do *they* think of Jesus? What after these eighteen centuries of discipleship does the Church think of this man?

In its confessions it has since almost the first declared Him to be divine. And it doubtless has believed always that Jesus reveals to men *something* of God. But has it not even until now been bound

by a longer or shorter series of fetters to the thought of Jesus being a fractional exhibition of God, showing to men one or two of the divine attributes, and those in a very veiled and modified manifestation? Has not the Church found almost irresistible the tendency to think of the Son as one who shows *one side* of God; the other side being always turned away from human sight, hidden in the thick clouds? And then the process of division sets in. The Son, loving men, came among men and died for them. God, loving His righteous laws, remains away behind in His holy heaven. Has not the Church had in its thinking *two* gods—one the righteous Father and one the pitying Son? Has theology never pictured the Son as in *opposition* to the Father, and that an opposition which indicated different *feelings* toward the sinner?

It is just here, it seems to me, that we are called upon to make a stand. The *feeling* of the Son toward the sinner and his sin is the feeling of God the Father. The disposition of a holy God toward the sinner is the same, whether seen in the Father or the Son. Or, to return again to our first proposition: *Jesus reveals God* not in part, but as He is *both* holy and merciful. The mercy of the Son is the mercy of the Father, and mercy in the Son is restrained by His holiness just as it is in the Father.

Brethren, I confess to you that this thought of our Lord being the *manifestation* of God is one that holds my thinking with a strong grasp. I am aware that it is not a thought much in favor with the professor of systematic theology. He thinks it narrow; it being only a *part* of the Christ's work to reveal God. But let us remember that like the key called the master key, which is said to open the greatest variety of locks, so the simple theory may be more successful in leading us into the many pathed paradise of truth than the complex theory. And are not simple theories more likely to accord with the divine mind than complex ones? Do not all these come from the aberrations of human thinking?

How shall we construct our idea of the work of Christ? We of course go to the Bible. But there are two methods. One is to gather with a fine meshed net all expressions from all the Scriptures in any way bearing upon the theme. The result will be highly satisfactory to the mind that delights in complexity. The second is to take our stand with our Lord upon a summit of revelation such as this place where He is praying, and from this height and in the light of His truth look back over the past. Now we begin to interpret the past by the present instead of the present by the past. We see now many paths coming up out of the dim ancient centuries, winding but becoming straighter, low down but rising, many but converging toward the summit on which we stand.

They begin low down, because they proceed out of human thought, but they rise, because (we are considering chiefly Hebrew thought) God is gradually grading up the track of thought toward His own thinking. Look at the early ideas of sacrifice. There is Noah coming out of the ark. He offers burnt offerings to Jehovah, who is described not as pleased with Noah's gratitude but as smelling the sweet savor, and thereupon deciding to be more merciful in the future to erring humanity. Very human those conceptions! Yes, but not so wrong but that God can use them in His school in teaching His scholars. Nor yet so true but that He can easily dispense with such ideas in teaching His people their higher lessons as the prophets, notably Isaiah and Amos, so boldly told them.

These higher lessons call not for the fat of rams but for human repentance, obedience and righteousness. Ps. liii. has in it sacrifice, not of the people expiating their sins but of the servant of God. Here the great truth that *God* is engaged in sacrificing for sin comes into sight.

Jesus comes. He begins His walks and talks with a few men who begin learning of Him. Of what He said to them upon this matter of sacrifice we have very little indeed. But from the writings of these men we do clearly see what He led them to see. As we read we find nearly all the old terms. Sacrifice, reconciliation, propitiation are all here. But what has happened to these words? Here is a lamb for sacrifice, but it is the lamb of God, *from* God to men, to the men who are seeking by *their* sacrifices to appease God. Here is propitiation, but what says the disciple whose head rested so often on Jesus' breast? "Herein is love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins."

Here again and again is reconciliation, but as often is it seen to be a reconciliation that comes *from* the injured one. The words are the old words, but how wonderfully changed their meaning! Is it any wonder that to the Jew familiar with the forms and formulæ of His law all this was past His understanding? To such a man this revelation of God, not waiting to be appeased but seeking by the *sacrifice of Himself* to reconcile the world to Himself, was foolishness. *God's disposition toward the world and the world's thought about God are so wide apart that to the world the cross of Christ has always seemed foolishness.*

The idea of a self-sacrificing God is not an idea natural to the human heart, but it is the truth that Jesus taught by His words, His life and His death. That the early disciples, especially those whose writings we have in the New Testament grasped as firmly as they did this truth which the Church has even yet so imper-

fectly learned, gives us one of our strongest proofs of their essential and deep inspiration.

Consider St. Paul reared and trained after the "straitest sect" of the Jews, and who had not walked with the Lord, yet Him we find near if not quite at the front of all the apostles in the apprehension of this deep and divine truth. "But God commendeth His own love *toward us* in that while we were yet sinners Christ died for us." For if while we were enemies we were reconciled to God through the death of His Son, much more being reconciled shall we be saved by His life. Here is enmity, but *we* were the enemies *not* God. Here is reconciliation, but not of God to us but of us toward God. Doubtless there is often declared to be a legal, a forensic enmity in the very nature of God toward all unholiness and sin. This we need not here consider. Our contention is this, that all through the N. T. the human, the natural conception of sacrifice is reversed. The human thought has been to turn God. God's purpose has been to turn man. To effect his end man has sought to make known his heart, his contrition; while on His part God has ever been planning for and seeking to effect the revelation of Himself to man; to reveal to him His unchanging love of holiness and His everlasting love for the sinner. The work of Christ could not have been to lessen or deflect this love of holiness. It could not have been to add to this love for the sinner. It must have been to reveal to man this the nature of God. And Christ's salvation is effected whenever this revelation is made. The heart which by the work of the Savior and the inworking of the Holy Spirit has come to know God is already in the land of eternal life. "And this is life eternal that they should know Thee the only true God and Him whom Thou didst send, even Jesus Christ."

My purpose in presenting this theme was formed by two considerations. The first arises from the *place*, the second from the *time* in which we are living.

I. As to place—I refer of course to our work in China.

We have come to this people, and thereby have also entered into, to considerable extent, their thoughts. Our thoughts are environed on all sides by theirs. And this is well if only we guard one side—the upward. This must never be closed in by the human environment. Nothing must get between our minds and the light of God which comes through our blessed Lord.

And yet the danger is ever present, insidious and potent. Take one or two evident examples.

The *merit* of Jesus. How quickly this expression is caught hold of and how abundantly used, ending nearly every prayer with our converts, we all know. Whence does it come? The work of

Jesus is a reality, but the description of that work as merit—*kung-lao*—is from the human mind. In this land we need not go far to find it. It is the one common tie of the three great systems of native religious thought, and a mighty tie it is. Salvation by merit impregnates the native mind as the salt impregnates the ocean. Merit is credit coming to one for good deeds. But it is a term found not once in our English Bible. The idea of self-merit was cut off at one blow when Jesus said that after doing all commanded we should call ourselves unprofitable servants. Neither did our Lord ever refer to His work by this very human term. We feel that its use is, to say the least, a mild detraction. The work of Christ, though it does vastly help our knowledge of Him, does not add *to Him*. It comes *from* Him. He, not His work, is ultimate. What He does comes from what He is. Our salvation does not come about from His accumulated merit or doings; it comes not *through* His life, His death, His blood, but *from* Himself.

Our conclusion is not against the use of this term, but that its use be in control of the truth that underlies it. It is an appropriate term when seeking to divert our hearer's mind from self to Christ. But we need to use words as our servants. They must not become our masters. That position is for truth, to whose service we must firmly hold our minds.

So in regard to our conception of the work of Christ. Our need is that it be formed on the high mountain with our Lord and not on the low levels of native thought. Here as in all natural thinking the Father is angry with the sinner, and presses for justice, while the Son, taking the part of man, brings his mercy to bear against God's justice that the demands of righteousness may be mitigated. We are not called upon to engage in strenuous conflict with this way of thinking. But we should seek to do what God has been doing—raise it up to the level of divine thinking. We should lead them to see in Jesus not the antagonist of the Father but the Son, whose character is that of the Father, holy *and* merciful. We must show them God in Christ reconciling the world unto Himself. We ourselves must contemplate the Father making sacrifice of Himself in Christ and through His blood exhibiting to man His unalterable holiness and agonising love. Yes, and more than all we must ourselves have this same love abiding in us the source of our power and the only thing that can give us fruitfulness in our ministry. We must remember that our Lord speaks of His manifestation of God as an *unfinished* work which at least hints at the continuance of the same through His followers. We know that we are poor teachers if we can only teach. Only as we manifest the divine nature are we worthy workmen.

The second consideration which led my mind to this theme is—the *time* in which we live.

Ours is a wonderful age. It doubtless is true that as the human mind receives more and more of truth each succeeding age will seem the most wonderful of all. That was a wonderful age when men began to circumnavigate our globe. Then Kepler formulated the three great laws of planetary motion. Then Newton brought all the worlds together under a common law. Since then the same process has steadily been going on. This our century has seen the world of life brought under law through the work of such men as Lamarck, Agazziz, Darwin and Spencer. So that to-day we seem to see all living things as closely linked together as are the planets and the stars.

Now all this is a revelation; one built up not brought down, and yet to the minds of men to whom it comes as new truth, revelation. Some new truth is coming to us every day. Not that all is true. Much is sifted out, but much is true and must remain. Our day is a day of enlarged knowledge. And one result we all know. Science often comes between men and God. To many minds she becomes God. What is the reason? Is God incompatible with facts? Is not God to be found in the material world? The world is the Lord's, and the fulness thereof. But it is not so full of the Lord that all kinds of eyes can see Him. How many saw nothing in Jesus but a fanatic!

But what shall we who follow but one master say of science or do with it? Despise it? fear it? twist it? Then is the house of truth divided against itself. No, all things are ours, for we are Christ's, and Christ is God's. We will follow Him as He leads us through the Scriptures, or through the earth and among the stars. We will follow Him as those who have learned of Him, and yet as those who have much to learn, with open minds, remembering how prone is the human mind to misunderstand the divine thought. We will follow with minds alert, ready to hear His voice from whatsoever quarter He speaks. And we will recognise Christ in all truth, seeing in all new revelations of truth, whether in the things of the soul, or in the things of matter the fulfilling of His word when He said, "I made known unto them thy name and *will* make it known."

Notice how this progress of science goes on *only* in those lands that lie in the light of Christianity! In heathen lands we find next to nothing of this passion for fact which is the main-spring of all scientific advance. Does not this fact go far towards proving that, after all, this quest of the mind after knowledge is the quest of the soul after God? It does prove that the revelation of God in Christ stimulates the mind as does nothing else. Let that revelation also guide, and those who follow shall be led into all truth.

We need not attempt to build any system which, like a temple, shall hold all truth. God has built such a temple wherever He has created a truth loving mind. He has laid its foundations, which are as broad and deep as is His revelation in His Son. So broad are they that the living walls of our minds still may rest upon them as they grow wider apart. For so they must grow, and higher that they may contain the increasing knowledge of an infinite God.

Chinese Equivalents for Hebrew Proper Names.

BY REV. R. H. GRAVES, M.D., D.D.

[Southern Baptist Mission, Canton.]

AS a member of the committee appointed by the Conference revisers to prepare a system for representing Scripture proper names in Chinese I present the following scheme. In preparing it I have been guided by the following principles :—

1. Make the mandarin sounds the standard.

2. Where possible be guided by the old final consonants preserved in the southern dialects.

3. Make as few changes as possible from the forms now current. In these, however, there is by no means a uniformity. Personally I should be inclined to make a distinction between sonant and surd mutes, e.g., write Ba 巴 and Pa 杷, Bo 波 and Po 破, etc.

This is not intended as a full list of Hebrew proper names, but is only the basis of a general scheme for writing them.

I am indebted to Rev. Dr. Chalmers for the use of a partial list of Scripture proper names in Chinese.

My object in publishing this scheme is to submit it to missionaries and others for any suggestions or corrections. I have already gone over it with a Hakka-speaking friend and adopted some suggestions from him.

I think that we should certainly seek for some system by which the same sound in scriptural (and other) names would be represented by the same symbol in Chinese. The present way of representing the same sound, and often the same word, by a number of Chinese equivalents or semi-equivalents, is very confusing. I know that there are some who prefer the present want of system, but I am by no means convinced by their arguments.

CHINESE EQUIVALENTS FOR HEBREW PROPER NAMES.

Vowels.

A.

A 亞 as 亞倫 *Aa*ron, 亞哈斯 *A*haz.
AB 押 as 押尼耳 *Ab*ner.
ABI 亞比 as 亞比亞 *Abi*a.
AH } Consonant in following
ACH } syllable :—
ACHI 亞希 as 亞希亞 *Ahi*a.
AR 亞耳 as 亞耳巴 *Ar*ba.
ARI 亞里 as 亞里葉 *Ari*el.

E.

This sound is very rare in Chinese—initial only in Shanghai and Foochow. We had better express it in Chinese as we have in English by *ee* 以, the continental *i* as below.

I.

以 as 以大拉 *I*dalah.
IB 葉 as 葉下耳(益轄) *Ib*hai.
IL 以里 as 以里亞撒 *El*eazar.
IM 音 as 音里 *Im*ri.

O.

阿 as 阿妃 *O*phir.
OR 阿耳 as 阿耳南 *Or*nan.

U.

烏 as 烏法 *U*phaz.
UR 烏 as 烏耳 *Ur*.

Consonants.

B.

Ba 巴 as 巴庇倫 *Ba*bylon.
Be } 庇 as 庇拉 *Be*la.
Bi }
Ben } 便 as 便阿尼 *Ben*oni, etc.
Bin }
Beth 伯 as passim.
Beer 庇耳 as 庇耳里 *Beer*i.
Big 偪 as 偪甲 *Bia*ka.
Bith 畢 as 畢倫 *Bith*ron.
Bath 拔 as 拔示巴 *Bath*sheba.
Bed 別
Bo 波 as 波六 *Bo*rach, 波斯喇 *Bo*zrah.
Buk 卜 as 卜其 *Buk*ki.

G.

Ga 加 as 加拜 *Ga*bbai.
Ge } 基 as 基巴里 *Ge*bal, 基
Gi } 遍 *Gi*beon, etc.
Go } 哥 as 哥散 *Go*zan.
Goh }
Gu 古 as 古尼 *Gu*ni.
Gar 加耳 as 加耳米 *Car*mi.
Gab 甲 as 甲巴大 *Gab*batha.
Gib, Gid, Gil, Git, etc. } 基 with final consonant in next character as 基比頓 *Gib*bethon.

But sometimes a single syllable would be better, when reference should be had to the final consonants perpetuated in the southern dialects as Gog 角 (1 Chron. v. 4, Mand.) Gob 合 instead of 哥白, etc.
Gim 金 as 金梭 *Gim*go.

D.

Da 大 as 大衛 *Da*vid.
De 底 as 底利拉 *De*lilah.
Di 地 as 地木 *Di*bon.
Do 多 as 多多 *Do*do.
Du 都 as 都馬 *Du*mah.
Dar 大耳 as 大耳干 *Dar*kon.
Dor 多耳 as *Dor*.
Dim 店 as 店那 *Dim*nah.
Dan 但 as *Dan*.
Dok, Doph } 度 as 度加 *Doph*kah.
Dik 的 as 的拉 *Dik*lah.

H.

Ha 夏 as 夏甲 *Ha*gar.
He 希 as 希該 *He*gai.
Ho, Hoh } 何 as 何底化 *Ho*devah.
Hu 戶 as 戶世 *Hu*shai.
Hod 何得 as *Hod*.
Hor 何耳 as *Hor*.
Ham 函 as *Ham*.
Hid, Hit } 歇 as 歇大 *Hid*dai.

V.

Va 譁 (化) as 譁 (化) 是地 *Vash*ti.
Vi, Veh } 栗 (未) as 利栗 (未) Le*vi*.

Z.

Za 撒 as 撒函 *Za*ham.
Ze 些 as 些嫦 *Ze*ther.
Zi 西 as 西拿 *Zi*na.
Zo 鎖 as 鎖希利 *Zo*heleth.
Zu 蘇 as 蘇西 *Zu*zims.
Zab 颯 as 颯地 *Zab*di.
Zich 息 as 息里 *Zich*ri.
Zil 西里 as 西里巴 *Zil*pa.
Zam 三 as 三蘇明 *Zam*zummim.
Zim 心 as 心里 *Zim*ri.
Ziph 西弗 as *Ziph*.

NOTE.—No *Th* initial in Hebrew. If *th* then aspirate as *Matthat* 馬達.

Ch. See *H.*

Hag 洽 as 洽該 *Hag*gai.
Had, Hat } 轄 as 轄來 *Had*lai.
Ham 含 as *Ham*.
Hur 戶耳 as *Hur*.
Hum 洪 as 洪大 *Hum*tah.
Hen 顯 as *Hen*.
Heth 赫 as *Heth*.

T.

Ta 大 as 大別 *Ta*beel.
Tha 太 as
Te, Ti } 提 as 提廉 *Te*lem.
To 多 as 多比亞, 多臘 *To*biah, *To*lad.
Tu 都 as 都巴 *Tu*bal.
Tob 多伯 as *Tob*.
Tad, Tat } 達 as 達莫, 達乃 *Tad*mor, *Tat*nai.
Tab, Tap } 答 as 答拔 *Tab*bath.
Tim 店 as 店納 *Tim*nath.
Tan 單 as 單戶滅 *Tan*humeth.
Tar as *Ta*.
Tig, Tik } 的 as 的窓 *Tik*vah.
Tach 特 as 特門 *Tach*monite.
Tib, Tip, Tiph } 帖 as 帖尼 *Tib*ni.
Tit 迭.
Tir 提耳 (得) as 提耳撒 (得撒 *Tir*zah.
Tun 頓 as

J. Y.

Ya 雅 as 雅泊 *Ja*bok.
Ye 耶 as 耶布斯 *Je*bus.
Yo 約 as 約西亞 *Jo*siah.
Yu 淤 as 淤大 *Ju*dah.
Yab 押 as 押尼 *Jab*neh.

Yog } 約 as 約 里 *Jog*li.
Yod }
Yaq 雅 as 雅 伯 *Ja*cob.
Yid, Yith 謁 as 謁 多 *Id*do.
Yib 葉 as 葉 利 函 *Ib*leam.
Yim 音 as 音 拉 *Im*la.
Yut 悅 as 悅 大 *Jut*tah.

K. (C hard)
Ka 迦 as 迦 立 *Ca*leb.
Ke 基 as 基 悉 *Che*zib, 基 達 *Che*dar.
Ki 基 as 基 拿 *Ki*nah.
Ko 哥 as 哥 拉 *Ko*rah.
Ku 古 as 古 他 *Cu*thah.
Kab } 甲 as 甲 本 *Cab*bon.
Kaph }
Kal, Cal, L in following syllable.
Kar 迦 耳.
Kim 金 as 金 函 *Chim*ham.
Kin 見.
Kir 基 耳 as *Kir, passim.*
Kid 結 as 結 淪 *Kid*ron.
Kit 結 列 *Kith*lish.

L.
La 拉 as 拉 班 *La*ban.
Le 利 as 利 未 (栗) *Le*vi.
Lo 羅 as 羅 底 巴 *Lo* Debar, 羅 得 Lot.
Lu 路 as 路 丁 *Lu*dim.
Lach 肋 as 肋 美 *Lak*mi.
Lib 獵 as 獵 尼 *Lib*ni.
Lik 力 as 力 希 *Lik*hi.
Lat 鞋.
Lai 賴.
Loth 律 as 巴 亞 律 Baa*loth*.

M.
Ma 馬 as 馬 名 *Ma*gog.
Me } 美 as 美 沙 *Me*sha.
Mi } 美 迦 *Mi*cha.
Mo 摩 as 摩 西 *Mo*ses.
Mu 母 as 母 示 *Mu*shi.
Mib 密 as 密 衫 *Mib*sham.
Mig 覓 as 覓 多 *Mig*dol.
Mag } 麥 as 麥 必 *Mag*bish.
Mak }
Mad } 抹 as 抹 免 *Mad*men.
Mat } 抹 列 *Mat*red.
Mam } 幔 as 幔 里 Mamre.
Man }
Mish 眉 施 as 眉 施 馬 拿 *Mish*manah.
Mith 滅 as 滅 里 達 *Mith*redath.
Miz 眉 茲 as 眉 茲 巴 *Miz*pa.

N.
Na 拿 as 拿 答 *Na*dab.
Ne } 尼 as 尼 波 *Ne*bo.
Ni } 尼 尼 棐 *Ni*niveh.
No 挪 as 挪 亞 *No*ah.
Naph 納 as 納 大 利 *Naph*tali.
Nib 聶 as 聶 山 *Nib*shan.
Nim 拈 as 拈 拉 *Nim*rah.
Ner 尼 耳 as *Ner.*
Nis 尼 斯 as 尼 斯 落 *Nis*roch.

S.
Sa 撒 as 撒 拉 *Sa*rah.
Se } 西 as 西 巴 *Se*ba.
Si } 西 面 *Si*meon.
Só } 瑣 as 瑣 *So*, 瑣 力 *So*reh.
So }
Su 蘇 as 蘇 西 *Su*si.
Sab 颯 as 颯 大 *Sab*ta.
Sib 屑 as 屑 馬 *Sib*mah.
Sin 仙 as *Sin.*
*Sal 撒 里 as 撒 里 迦 *Sal*cah.
Sam 三 as 三 甲 *Sam*gar.
San 散 as 散 巴 鞋 *San*ballat.
Sit 屑 as 屑 拿 *Sit*nah.
Sir 西 耳 as *Sir.*
Siph 息 as 息 末 *Siph*moth.
*Sar 撒 (耳) as 撒 耳 于 *Sar*gon.
Sion 鄒.

* Or omit L and R sound for brevity.

Sh.

Sha 沙 as 沙 眉 耳 *Sha*mri.
She 示 as 示 巴 *She*ba.
Shi 示 as 示 沙 *Shi*sha.
Sho 所 as 所 函 *Sho*ham.
Shu 書 as 書 珊 *Shu*shan.
Shil 示 理 as 示 理 沙 *Shil*sha.
Shal 沙 里 as 沙 里 文 *Shal*man.
Sham 杉 as 杉 示 來 *Sham*sherai.
Shem 閃 as *Shem*.
Shim 閃 as *Shem*.
Shiph 十 as 十 立 *Shiph*ra.
Shit 舌 as 舌 賴 *Shit*rai.
Shad 沙 得 as 沙 得 肋 *Shad*rach.

Ng.

Nga 牙 as 牙 得 *Ader*.
Nge 蟻 as 蟻 得 *Eder*.
Ngi 以 as 以 來 *Elai*.
Ngo 俄 as 俄 別 *Obed*.
Ngu 壺 as 壺 太 *Uthai*.
Ngab (Ab) 押 as 押 敦 *Abdon*.
Ngeg 阨 as 阨 拉 *Eglah*.
Ngad 壓 as 壓 拿 *Adnah*.
Ngog 噩 as *Og*.
Nguz 壺 斯 as *Uz*.
Ngez 以 斯 as 以 斯 拉 .. *Ezra*.
Ngein 眼 as 眼 多 *Endor*, etc.
Ngir 艾 耳 as *Ir*.
Ngach 阨 as 阨 沙 *Ach*sak.
Ngal 牙 里 as 牙 里 分 *Alvan*.
Ngom 暗 as 暗 里 *Ombi*.
Ngoph 俄 弗 as 俄 弗 拉 *Oph*rah.
Ngeph 以 弗 as 以 弗 崙 *Eph*ron.
Ngor 俄 耳 as 俄 耳 巴 *Or*pah.
Ngai (Hai, Ai) 艾 as *Ai*.
Ngash 牙 示 as 牙 示 大 律 *Ash*taroth.

P.

Pa 巴 as 巴 敦 *Pa*don.
Pe 比 as 比 迦 *Pe*kah.
Pi 比 as 比 迦 *Pe*kah.
Po 波 as 波 提 弗 *Po*tiphar.
Pu 菩 as 菩 亞 *Pu*ah.
Pal 拔 里 as 拔 里 大 *Pal*tai.
Pil 必 里 as 必 里 大 *Pil*tai.
Pis 比 斯 as 比 斯 迦 *Pis*gah
Path 八 as 八 提 羅 *Path*ros.

Ph. No Ph initial in Heb. names.
Pha 法 as 拉 法 Ra*pha*.
Phi 非 as 里 非 店 Re*phi*dim.
Phu 孚 as 拉 孚 Re*phu*.

Ts.

Tsa 咱 as 自 難 *Zaa*nan.
Tse 借 as 借 拉 *Ze*lah.
Tsi 祭 as 祭 巴 *Zi*bah.
Tso 坐 as 坐 巴 *Zo*bah.
Tsu 租 as 租 利 *Zu*riel.
Tsur 租 耳 as *Zur*.
Tsar 咱 耳 as 咱 耳 但 *Zar*etan.
Tsal 咱 里 as 咱 里 門 *Zal*mon.
Tsiph 祭 弗 as Ziph (Zuph).
Tsik 積 as 積 肋 *Zik*lag.
Tsiz 祭 茲 as *Ziz*.
Tser 借 耳 as *Zer*.

R. See *L.*

Additional sounds.

Ram 藍 as 藍 必 *Ram*ia.
Rim 簾 as 簾 門 *Rim*mon.
Rag. See Lach *Rag*mah.
Ritz 里 茲 as 里 茲 巴 *Riz*pah.
Rith 列 as 列 瑪 *Rith*ma.

Japan's First Heretic, or Reformer; Which?

BY REV. R. E. MCALPINE, KOBE.

JAPAN has had her first great ecclesiastical trial. She condemned her man. But whether he was guilty or not is still a question. The *man* is Rev. Naomi Tamura, of Tokyo. His *crime* was writing an English book called "The Japanese Bride." The final *trial* occurred in July at the Synod of the Church of Christ in Japan. The *results* are not yet all known, and may never be in this world.

The Man

is a short, thick-set young man of some thirty-five years, with vim and energy visible in every outline and motion of his rather rotund body. He became a Christian when a youth, and has virtually been a pastor ever since—of the same church, too. He had a good education in Tokyo, then some years at Princeton. Returning to Japan some eight years ago he entered heart and soul into Christian work. Besides the pastoral care of this large city church he often preached at other places; by degrees he wrote commentaries on various parts of the Bible, several good-sized tracts, translated Cruden's Concordance and started an embryonic industrial school for boys and a Bible training school. A man with energy enough to do all this is very likely to have some "corners" himself, and these again are liable to knock against some other folks' corners. If nothing else his activity might make lazy people angry. These points may give us a hint as to how much guilt to expect to find in

His Crime.

A year or two ago he again went to America to raise funds for more fully establishing his two schools. With him he carried the English manuscript of that *dreadful* book, "The Japanese Bride." How he came to write the book he explains in the preface. During his first stay in America he often lectured on Japan, its women, lack of love in the home, or of any real home life, etc. He was frequently asked, "Why don't you publish these things in reply to Edwin Arnold?" but he could not then find time. Now he had it all written, and so he decided to publish it before going lecturing again. Also if he could make any money by it he needed that for his various enterprises. (This point greatly angered his countrymen. "Sold his country for *money!* Judas!! they screamed). This book he sold to Harper Bros., and they published it,

but although it severely hits us in many places nobody in America flew into a passion ; they only smiled. Not so in Japan. Although nobody over here had ever even seen the book, much less read it, yet they were abundantly able to condemn it. The newspapers roared, the people fumed, the "soshi" (young men who are rowdies by trade) bellowed out their "demands". If it had not been so serious it would have been intensely amusing to see a lot of people so very angry and yet not able to say just exactly what they were mad about. "Great is Diana of the Ephesians."

The Christians also, to some extent, took part in the stir. Of course they must prove their patriotism against the old-time Buddhist charges. This was a fine opportunity. Then there were *other* reasons likely which need not be mentioned. Thus was brought on

His Trial.

Some ministers visited him, and privately advised him to demit the ministry. Then he was cited for trial before Presbytery. By the casting vote of the Moderator he was condemned of "slandering his country", and sentenced to suppress the book and publish retraction in various papers in Japan and America. He appealed. This was last autumn. About that time he started a Christian newspaper. It had many good things in it, but also many bad things. His enemies attacked him in print, and he returned their fire in this paper. The controversy was fully as disgraceful as any we have at home. His fiery writing angered many and filled the next Synod with men already decided to depose him. This was all fixed up by private consultation, and was well known to the Prosecuting Committee. Consequently they made no special efforts in their speeches, but took things easy. At the closing period a motion to suspend, instead of depose from the ministry, was jeered at. Protests were not admitted to record. At the very end, when they were about to pass sentence, they actually had so little regard for legal rights as to stop and change the accusation by adding a lot of new charges as reasons for their heavy sentence. This sentence had little or no connexion with the arguments and evidence in the trial. Some of the known

Results

are: 1. His church instantly withdrew from connexion with the Synod.

2. He refused (for reasons written) to acknowledge the right of Synod to inflict such sentence on such charges, and he now continues to work as before, with much sympathy and wide advertisement.

3. The following action of the Council of our foreign missionaries of the seven co-operating missions:—

Resolved—That the Council of Co-operating Missions has heard with profound regret the decision of the Daikwai of the Church of Christ in Japan deposing the Rev. N. Tamura from the ministry.

4. Let us hope that more Christians will read Mr. Tamura's book, and thereby learn the *true* state of Japanese homes which are not Christian, and thus more earnestly labor and pray for Japan.

5. No Japanese Christian has yet been guilty of saying the book was untrue, except in a very few minor particulars. And in conversation with foreigners many have admitted that the book is practically an accurate picture of Japanese family life (but they always angrily say Tamura had no business to expose the family secrets to foreign gaze and in the English language). Let us hope that Japanese Christians will now fling away that super-sensitive false patriotism which is so anxious about its country's reputation that its main efforts are given to *hiding* faults, and may they attain to that real love of country which honestly confesses the people's sins (shameful though they be) and, with the intense energy of Christ Himself, seeks to heal these festering sores.

The Old Story in New Regions.

BY REV. T. W. HOUSTON.

[Presbyterian Mission, Nankin.]

HAVING just returned from a month's trip through a portion of the country rarely traversed by foreigners I conceive that some notes in regard to the people and country may be interesting to your readers. In company with Rev. A. F. H. Saw and some colporteurs we started on Saturday, Mar 3rd, from this point, hoping to reach Luh-hoh that day, but were detained by heavy rains.

Monday we reached Luh-hoh, 90 *li* from Nanking, where we enjoyed the refuge afforded by Mr. Saw's Chinese house, furnished in half foreign style. Here we repacked and made a schedule of the trip. We fixed the northern terminus at Tsü-jeo Fu, Beh-hsü-jeo, as the Northern people say; Su-cheo as it appears on the China Inland map.

On Tuesday, March 6th, rain was still falling, but we started on trial. At the end of 18 *li* we gave it up and turned in for the night. In spite of the rain the news of our arrival soon spread throughout the village, and we had a "full house" to talk and preach to until we were too tired to talk more.

March 7. Raining. Moved camp 8 *li* to Bah-beh-chiao. Here we are 90 *li* from Nanking and about 100 *li* from Yang-chow.

The following day rain was still falling, but in the morning we moved on, and in the course of the forenoon the clouds cleared away and the welcome sun appeared again. Dinner at Sï-ho-duen, and by evening we reached Dong-wang-miao, "The Temple of the Eastern King." Apparently a rather poor country. Hills abound.

March 9. Made 45 *li* before dinner, and reached Tien-chang Hien. A poor city with walls old and dilapidated, and not much business. Mr. Saw and I sent our cards and passports, together with some books, to the Hien magistrate. Before starting we had received through Mr. Timothy Richard and the Society which he represents a number of copies of Dr. Faber's excellent work, "A Comparison of the Civilizations of the East and the West." Whenever we reached a city where there was a Hien or higher official we sent a copy of this book, a copy of the New Testament and some of Dr. John's pamphlets to the official. We invariably received in return the cards of the official and thanks and an apology for not coming to call on us. As we were in travelling clothes and had no business to transact at the yamêns we made no requests for interviews, and at the inns there was no place to receive such guests. But we always received courteous treatment (with one exception, which will appear again), and frequently men were sent to attend us and see that we were not molested.

March 10. To-day we crossed the line from Kiangsu province into Anhui. Passed through several good villages, and in the afternoon passed through a well populated, prosperous looking country. The water in the ponds here is very clear. Made 50 *li* to Tong-chau, a busy large market town. Here we spent the next day, Sabbath, alternately resting and preaching to large crowds.

March 12 and 13. On through a number of villages to Hü-i Hien. Hü-i Hien is governed by Sï-jeo, to which we came afterwards. The country immediately south is poor, hilly and stony. For about two hours we steadily ascend until we enter a defile between two higher hills. At once we see before us the expanse of Hong-dseh lake; at this point only about 20 *li* wide. Between us and the lake is the city built upon the hill slopes and the narrow level shore strip. On the shore is a miniature harbor, nearly enclosed with docks and dykes. This is the only Hien city which I have heard of in China that has no walls. The people tell us that the hills are its walls. The location reminds us of Nagasaki. This really ought to make a fine summer resort if it were accessible. This lake is about 100 miles long, having connection with the Grand Canal at or near Tsing-kiang-pu. A few miles west of here the Huai river forms the head of the lake. I understand that the Grand Canal is navigable for steam launches as far north as this. There is

a fine field for some enterprizing company to start a line of launches such as now plies between Shanghai and Hangchow, from the Yang-tsï river around through this lake to the Huai river, which is also navigable for a long distance. This would be rapid transit in China, and any amount of traffic could be secured.

We passed a fine ancestral hall erected to the memory of Admiral Li, and were invited by the keeper to make it our inn, but were afraid he had no authority to put it to such a use and declined the proffer. On the crest of a hill was a large examination hall. Seeing the flags we asked and found that students were then gathered from three districts to be examined. Here we preached and sold a large number of books and calendars.

March 14. Crossed Hong-dseh lake. Of course we had to pay about double the ordinary price for boats. Did not mind this so much as the tedious delays occasioned by the obstinacy of the boatmen, but at 2 p.m. we were across. If any who read this should travel over this route do not cross the lake here. Go west on the south bank some 40 or 50 *li* and cross the river in ten minutes and in quiet. After leaving the lake we went west for some 35 *li* and stopped for the night at a small village called Bao-jia-dsih. On the way we passed Gong-dien, a place whose chief industry seemed to be wine making; the air was heavy with the fumes from the vats.

March 15. Up at daylight and off soon. 30 *li* brought us to Shuang-geo, a large thriving market town on the Huai river. We had planned to go west to Wu-ho Hien, but found that, owing to winding of the course, the river must be crossed three times between the two points, and the wind was unfavorable to taking the water course, so we turned north toward Sï-jeo, 90 *li* away. Getting away from the rolling ground directly along the Huai river we entered a new variety of country, an even plain to the mountains, which we found about 75 miles to the north. The ascent is gradual, hardly noticeable. The ground is very level and soil of a light color. For several days we seemed to be surrounded by lakes and streams of water, the effect of mirages on every hand. I had seen the same phenomena on the plains of the United States, and recognized them at first glance, but I had great difficulty in making my co-travellers believe that it was not water. The sun was uncomfortably warm. We were then leaving the region where rice usurps the place of the staff of life and wheat resumes its sway. The bread is quite white and eatable, and "mien-tiao-dsï," or noodles, is a common dish. There are very few ponds of water—no canals—and instead of the small garden plots—as the farms of "south of the river" look to me—were quite large fields of wheat, looking very spring like. The farmers were busy preparing other

large fields for kao-liang and millet. In ploughing they use two or three animals; sometimes of one variety, sometimes a donkey a heifer and a horse harnessed together, but they turn over the ground quite well and use good harrows and rollers. Their farming seems a great deal more business like than the "pottering" ways of the south. Their roads, instead of being a foot path, are 20 to 30 feet wide, the earth thrown up with drains on either side, so that in ordinary weather the roads are excellent. In continued wet weather they get quite muddy. But I was tempted to move up and make head-quarter at Sï-jeo. We could do our itinerating from there with a carriage and pair, and the horses would not cost much. The natives here use large four-wheeled carts, on which they can haul half a ton of produce. This also is pulled by three animals; often two enormous oxen with a little runt of a donkey squeezed in between. We saw also long trains of enormous wheelbarrows, 6 to 8 ft. long, a high wheel in the centre, two handles at each end, two men and beast to each barrow. These are the freight trains, travelling more than a thousand *li*. But the people have the appearance of being poorer here than farther south; clothes are of a poorer quality, and the houses in villages and hamlets nearly all have mud walls and thatched roofs. The necessaries of life are cheaper, but I am not sure that on the whole the people are not more thrifty and prosperous than their southern countrymen, who make more show and spend more. They are certainly larger in body, and they have the reputation of being more straightforward. They are more rustic, and a smaller proportion can read.

We reached Sï-jeo in the evening of March 16. It is a large prosperous city, with good walls, and wide, comparatively clean streets. We sold a large number of books, and preached from one end of the city to the other. When we sent the presents of books to the yamêns there were three applications from small officials for more books, which were gladly sent and received with thanks.

A westward march of 70 *li* brought us to Ling-bih Hien, a smaller but prosperous city. This is a region very rarely visited by foreigners, and the people were disposed to be suspicious, but while standing on the street trying to talk to the people and finding it difficult to get them to listen, a well dressed middle aged man came up and exchanged with me the usual polite greetings and entered into conversation. I found he was a business man of the city, who had been in Shanghai, Chinkiang and Nanking; had met foreigners and understood considerable of our customs and ideas. After talking for a while he turned around to the large crowd of bystanders and explained to them, more clearly than I could have done, our purpose in coming among them, and assured them that if

they wished to listen to what we said or buy our books it would be to their profit. He then invited me to come to his store and drink tea, and politely took his leave. After that I received quite respectful attention in that part of the city. 110 *li* west of Ling-bih is Hsu-jeo Hien, and 180 *li* to the north-west is Beh-hsü-jeo, a Fu city. Between Ling-bih and Nan-hsu-jeo is a good road through country already described. It was on this road that we were given an unbiased description of a "foreign devil." We stopped to talk at a little town on the road (as we did at almost every town), and the people commenced discussing as to where we were from. Opinion was about evenly divided between Corea, Ningpo and Canton. It was decided that we were not foreign devils, although I had already told them I was an American, and Mr. Saw an Englishman. They were not well enough posted in geography to know what these terms meant. Finally Mr. Saw asked one man what a foreign devil was like. He answered in all earnestness. He made a ring with his thumb and forefinger in front of each eye and said, foreign devils had fiery big eyes like that; they had horns on the forehead; they wore horrible outlandish clothes and had no hair; their talking had no meaning. "Had he ever seen any?" No; he hadn't, but a friend who had been to Shanghai had seen any number of them, and they were fierce to excess.

A peculiarity of the towns along this road and that to the north was that the market towns also are protected by low walls and moats, evidently a protection against robbers, which are said to infest the locality. We saw several proclamations against these bandits. One I remember was in rhyme, exhorting the people to honesty. Even an honest beggar is bearable if he can do nothing else, but a robber loses his own head, brings disgrace on his ancestors and family and leaves a bad name to his posterity. So it ran.

On March 21st, some 30 *li* north of Nan-hsü-jeo, we entered a valley among the mountains. The road is good, and ascends gradually for 90 *li*, when we come out on a level plateau several miles wide, after which there is a gentle descent to Beh-hsü-jeo, which is surrounded by low mountains. This is the high road between Nanking and Peking, not much used in these days of steamer invasions, except for local purposes. These valleys are warm and fertile. Along the road the violets bloomed profusely, and there were some crocuses. The apricot trees were immense bouquets of blossom, and the buds on peach, pear, plum and apple trees were about to open. The willows were showing green in bark and leaf, and on the higher ground the elm, ash and oak were preparing to put forth their silken sheens. The soil of the arable land in this valley, from 3 to

15 *li* wide, was nearly hidden beneath the growing wheat, which seemed to be almost the only crop produced at this season. The mountains seem to be great masses of conglomerate; the angle of upheaval being clearly marked by the vertical ledges running from top to bottom. I gathered a few violets and picked up some stones to send to a little girl friend (not so little now as when I left home), who I know will be delighted to receive these trifles from this nether region. Along this road we saw a number of square, two and three storey tower-like buildings, now in ruins, with turretted battlements around the top. These and other landmarks spoke of the time when this country was inhabited by the retainers of feudal chieftains, and these were doubtless their strongholds. Had we time there would certainly be found here much to delight the heart of the antiquarian and historian. But we pushed on, and on Mar. 23rd reached Beh-hsü-jeo. We had crossed the line from Anhui into Kiangsu, some 70 *li* to the rear. The city is by the old bed of the Yellow River. We were told by the people that the river was turned to its present course by the Empress-Dowager, because for several reigns previous to that event the Emperor had died young, and that the same would occur again were the waters permitted to resume their ancient channel. As we approached, the city was hidden by intervening hills, and we were deceived into taking the old dyke along the river course for the city wall. This stretches for several miles across the valley, and is indeed a remarkable feat of engineering, now like most such works in China, partly ruined. Outside the south gate there is a very large and populous suburb surrounded by a mud wall. The city is the largest and most prosperous one we saw on our trip. It governs eight Hien cities and a very large territory. As soon as we could we went directly to the centre of the city, where we found a large "Drum Tower." Here we preached and sold books for several hours. Here also I received quite a surprise. A young man came up, and without any introduction said, "Where do you come from?" in very good English. I soon learned that he was a Shanghai boy in the Imperial telegraph service, and that he was in the Taotai's yamên. This led to a visit to the telegraph office the following morning and the spending of $1.54 to tell the Nankin friends of our whereabouts. We met the young man again, Mr. Tsai Wu-ming, who told us that he had been taught by Mr. Muirhead (now justly styled Rev. Dr. Muirhead). He has been in Tsü-jeo ever since the telegraph station was opened, three years ago. His school name, he said, was Yü Ting. His assistant, who has been here for one year, was also one of Mr. Muirhead's pupils, and they spoke very affectionately of their venerable teacher. It was a real treat

to meet with something that put us in touch with home thought at this point, which we regarded as being the point farthest from Western civilization, and we thanked Mr. Muirhead for his work. These boys believe in missionaries. The Taotai's yamên also was a surprise. I don't know of any yamên except that of the Governor-General here in Nanking that can compare to it in appointments, order, repair and cleanliness. In the court were two small pavilions, and in one a Chinese band was discoursing excellent Chinese music to all who cared to listen. The present incumbent, Shen Sheo-chien (沈守謙), is a native of Kia-hing, near Shanghai, and it must be that he has been impressed with foreign ideas of order.

But we found here traces of missionary invasion from the other side. Some 13 years ago one of those pushing Shantung men, Rev. A. G. Jones, of the English Baptist Mission, spent some months here and left a native evangelist, who remained for six years and then left, because, we were told, the growing importance of the work in Shantung demanded all the force. Since then the American Presbyterian missionaries from Tsing-kiang-pu have visited this point occasionally, and communication has been opened with the American Presbyterian Mission lately established at Chi-ning-chow. There is a small body of Christians here, and we felt as if we had come out on the other side of the wilderness, and if we were exploring it was time to retrace our steps. So we started the next day to return, and on the evening of March 26th again entered Nan-hsu-jeo. Over the gates in cages were the ghastly decaying heads of six robbers. This city is prosperous. Has wide clean streets. The yamên is quite a pretentious two-storey red brick affair, evidently quite old, and the necessary oriental accompaniment quite dirty. Good shops and inns. Sold more books here than at any other one point along the road. When we started away we had difficulty in restraining the runners sent by the magistrate to accompany us as guard. But we assured them that we did not fear, and that there was no need for such an expenditure of politeness and bowed ourselves apart.

We separated here; Mr. Saw going to Fung-yang Fu, 240 *li* to the south-east; I to Huai-yüen Hien, 180 *li* to the south, and also a little east. These two places are both on the Huai river, 90 *li* apart. No, Fung-yang is 20 *li* south of the river really, and for that reason not a great commercial point. The road to Huai-yüen Hien was through the level plain already described. The city lies at the foot of mountains visible for nearly 40 miles. As far as I could judge I would give it second rank of all the cities we saw next to Tsü-jeo Fu in point of business transacted. A peculiar point is that the magistrate's yamên is not in the city proper but in the

suburb outside the south gate. The inn-keepers were unwilling to receive me, but I said I was expecting to send a communication to the yamên, and was received temporarily. It appeared that a foreigner had visited the city some months earlier, and had barely escaped a riot. But when I sent card, passport and books to the yamên a deputy came at once and called, and was very polite. I spent the whole day on the streets preaching and selling books with no molestation. The next day I went to Fung-yang. Found two walled cities—a Fu and Hien city—within two *li* of each other; the Hien city a dead place, the Fu better, larger and more pretentious, with a Taotai, Futai and a military official. This is the native place of Hong Wu, the founder of the Ming dynasty. We were shown the temple which is reputed to stand on the site of the house where he was born. 18 *li* to the south are Ming tombs on the same plan as those at Nanking and Peking. Some contend that Hong Wu himself was buried here.

After some inquiry I found the inn where Mr. Saw was stopping. Mr. S. himself was not in, but I learned that they had arrived the previous evening about dark, and had been denied admittance to inns. Mr. Saw with a native had gone to the Taotai's yamên, and had been treated very rudely. The underling had not taken his card to the Taotai, but reported him unwell, and had been unwilling to admit Mr. S. farther than the gate house. In consequence Mr. S. and the assistant had staid there all night asking to be treated in the manner to which they were entitled before they would go away. In the morning the deputy from the Hien yamên called, and after learning the facts apologized for the rude treatment, compelled the one who should have carried the cards to the Da Ren, but did not, to apologize to Mr. Saw and invited Mr. Saw to go to the Hien yamên, where he would settle the affair properly. So in the afternoon when I got there Mr. S. was in the yamên. After resting awhile I thought I would go and meet him on his return from the Hien city. Presently he came out, followed by a large crowd, some of whom soon began to throw stones. I ran up, and we faced the crowd for a few moments; then men from the yamêns came and escorted us to the inn. We now decided to remain for a few days, so as to live down the trouble. We therefore staid two days longer, and had no more trouble. We were constantly on the streets of both cities, and were not molested. Quite a number came and called politely at the inn. On the fourth day we left. My time was out, and I knew that affairs at home were needing attention, so I pushed through and made the 325 *li* from there to Nanking in three days. The first day I had fairly level road. The second day travelled a mountain road. Instead of

going around the mountains and following the valleys as usual, this road leads right over the tops, and is a very tiresome one. It would have this advantage however, in wet weather it would not get muddy. That evening I reached Chu-jeo, whose dilapidated walls told of a former prosperity not now enjoyed. It is still, though, a large city, and governs two smaller districts. Here Rev. W. R. Hunt, of the F. C. M. S., is at present living and carrying on a good work. The next day at dark I reached home, having been out 33 days ; travelled 1700 *li* (about 560 miles), visited seven Hien cities, two Jeo and two Fu cities and preached and sold books in 83 smaller towns. In all of these places but two no regular missionary work is being done. This seems like a long trip, but when we look at the map and see what a small portion of the empire we traversed we get some idea of the immense territory we have to contend with. Altogether we sold on this trip about 22,000 cash worth of books, besides what we gave away.

Educational Department.

JOHN FRYER, ESQ., LL.D.,
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

Symposium on Foot-binding.

ABOUT July 15th the following enquiries were sent to the ladies in charge of several boarding-schools for girls. Not all have replied, but there are enough answers to show how strong the sentiment in all parts of the empire is against the custom of foot-binding.

"What are the requirements of your school as to foot-binding in admitting and retaining pupils? What do you consider the proper course to pursue in this great problem?

Your answer is requested for a Symposium to appear in the RECORDER.

Yours truly,

JOHN C. FERGUSON."

Our school for girls has been in operation for twenty-six years, and our rule from the beginning has been to admit *no bound* feet. Some have come in with feet bound, but we have taken off the bindings gradually and *kept them off* to the end. We have no difficulty in getting pupils, the number of applicants being generally more than we can accommodate, though we keep about fifty in the

school all the time. Neither is there any difficulty in finding husbands for our big-footed girls, although we do not control this after they leave the school. With very few exceptions our girls now all come from Christian families, and we hope through them to establish and keep up a sentiment against foot-binding in our Christian community.

My own decided opinion, sustained by that of every member of our mission, is that foot-binding should not be allowed in any of our Christian schools for girls.

I might add that it is a rule in our mission that no one in our employ as Christian helpers is allowed to bind the feet of his (or her) girls, on account of the influence of example.

Hoping that these few facts may be helpful to you in working up this difficult subject,

I remain,

Yours truly,

(Mrs.) MARY H. STUART.

Southern Presbyterian Mission, Hangchow.

On first coming to China I had no well defined views of what was duty in regard to foot-binding. As time went on, however, the question was pressed upon my attention.

A parting of two ways had come to view—which one ought to be taken? For it was one or the other—there was no middle course.

Circumstances, not of my creating, had made clear the point that I must either bind the foot or forbid its being done.

Since I could not do the former I must do the latter. There could not be two classes under the same supervision and the same instruction, with the confident expectation of God's blessing on the mixture.

I have always been thankful that for me the policy of having no pupil enter without a promise to loosen foot-bandages was thus, by the circumstance of having an *orphanage* in connection with the school, forced upon me.

I take no credit to myself for having by myself worked out this problem. The circumstance above mentioned, with earnest appeals of wiser and more experienced friends, has defined the course which I *now* see is the *right* course.

Hence you see I have come through the successive stages of indifference, doubt and indecision, to one of a settled conviction, that it is the duty of every follower of the Cross to do the utmost possible to fight this custom in the native Church.

The method to be pursued is for each one to decide, and so :—

To your first question I have this to reply, that among the requirements of this school in admitting and retaining pupils is a promise or contract in writing from parents or guardians that those whom they place in it must have unbound feet.

Experience has shown in regard to your second question that this is the best course for *us* to pursue in solving this problem.

Yours sincerely,

MARY C. ROBINSON.

Methodist Episcopal Mission, Chinkiang.

In reply to your note of July 15th I will say that for many years it has not been our custom to receive any girls with bound feet into our boarding-schools, unless their parents are willing to have them unbound; the only exception to this rule being the privilege granted in *a few* cases to those who were willing to pay $2 per month for board and tuition; the principle being that no mission money should be used for the support of such girls.

By pursuing this course we have occasionally lost the opportunity to receive bright, intelligent girls, but we feel that this is more than compensated for by the firm establishment of the principle.

I would say that in connection with our American Board Churches in Foochow and vicinity the sentiment against foot-binding is very strong; hardly a Church member would think of binding his daughter's feet.

With the women the case is different; while we use our influence to have them unbind, and a good number of them have done so, yet we do not insist upon it, as in the case of the girls.

Sincerely yours,

ELLA J. NEWTON.

American Board Mission, Foochow.

I am very thankful that when Mrs. Farnham founded this school in 1862 she made the rule that no pupil should be received who was not willing to unbind her feet and to keep them unbound. This rule has never been altered.

As God's people how dare we do less than fight this diabolical custom just as earnestly as we fight the opium-curse, child-murder and other cruel evils?

The same means that have been blessed in other reform work will be blessed in this work if we go bravely forward trusting God for wisdom and direct guidance. Mass meetings, societies, earnest

talks and rousing songs, pledges, etc., create public sentiment against a wrong and waken the dormant conscience. The men and boys sadly need to be awakened and educated as to the evils of this cruel custom.

Yours sincerely,

MARY E. COGDAL.

American Presbyterian Mission, Shanghai.

Your note received. In regard to the requirements of McTyeire's school on the subject of foot-binding I would say first of all there are none. A girl's entrance or remaining in the school does not at all depend upon the size of her feet. The institution is in no sense a charity school, and we have made no legislation whatever on the subject. In our charity schools it is different; *we receive no girl with bound feet.* I have not yet been in China four years, and it is not improbable that my "views" may undergo a change.

To say no girl with bound feet shall enter the school is to close its doors to the very class for whom it was opened. Most of our pupils have entered with bound feet, but I am happy to say that to-day three-fourths of them are unbound, and this I do not believe has resulted from the persuasion or influence of any foreigner in charge but from the strong Christian sentiment of several (I might say *one*) Chinese girls.

I believe a proper appreciation of the origin, use and end of the human body will be more effectual in taking the bandages off than any amount of direct talking on the subject.

When you can legislate, legislate. When you cannot, instruct and pray.

I am enthusiastically in favor of big, or rather, of *natural feet.*

Yours sincerely,

HELEN S. RICHARDSON.

Methodist Episcopal (South) Mission, Shanghai.

In the Foochow girls' school we admit no bound-footed girls. This has been a positive rule since 1888; before that time there was a strong sentiment against the custom, and most of the girls who entered the school with bound feet soon unbound.

The proper course is for Christians not to bind their children's feet and to *unbind* their own, and as our boarding-schools soon become schools for Christians only, the question is solved.

Bound feet should be looked upon as a *mark* of heathenism, and should not be tolerated in a Christian school.

Most respectfully,

JULIA BONAFIELD.

Methodist Episcopal Mission, Foochow.

I have twenty-six girls in school with large feet. "Eight have just been unbound." Twenty-nine in all; three with small feet. Two of these I hope to unbind soon.

Sincerely yours,

MARY A. SNODGRASS.

American Presbyterian Mission, Tungchow.

Notes and Items.

ONE of the most important publications of general educational interest which has ever issued from the Press is the Report of the Committee of Ten on "Secondary School Studies."

This Committee was appointed by the National Educational Association of America in July, 1892, and submitted its Report at the close of the year. This Report was published in December 1893, by the United States Bureau of Education at the government printing office, Washington, and has since been published by "The American Book Company," New York, and sold by them at the nominal price of 30 cents (gold).

This Committee represented various grades of schools and different sections of the country. It contained such men as President Eliot, of Harvard University; Dr. Harris, Commissioner of Education; President Angell, of the University of Michigan; Head Master Tetlow, of the Girls' High School, Boston, and others whose names are almost as well known.

The object of the Committee was to provide for "conferences of school and college of teachers of each principal subject which enters into the programmes of secondary schools in the United States and into the requirements for admission to colleges—as, for example, of Latin, of Geometry, or of American History—each conference to consider the proper limits of its subject, the best methods of instruction, the most desirable allotment of time for the subject and the best methods of testing the pupils' attainments therein."

The Committee divided its work into nine conferences as follows: 1. Latin; 2. Greek; 3. English; 4. Other Modern Languages; 5. Mathematics; 6. Physics, Astronomy and Chemistry; 7. Natural History (Biology, including Botany, Zoology and Physiology); 8.

History, Civil Government and Political Economy ; 9. Geography (Physical Geography, Geology and Meteorology). Ten men whose scholarship and experience made them most prominent were selected for each conference, and they submitted special reports. These sub-reports were made the basis of a general report by the Committee of Ten and of a course of study covering four years. The suggestions made in these sub-reports as to the best methods of teaching various subjects are very valuable, and well repay the most careful study. The suggestions are based not only upon a survey of American schools but also after much critical investigation of the schools of England, France and Germany. With the exception of the remarks concerning the teaching of Latin and Greek all else is of interest to school teachers in China. It is safe to say that the Report contains the latest and best suggestions concerning the arrangement of courses of study and methods of teaching.

The course of study recommended by the Committee is divided into four tables according to the number of languages pursued. The classical course includes three foreign languages, one of which is modern ; the Latin Scientific two foreign languages, one of which is modern ; the Modern Languages two foreign languages, both of which are modern ; and the English course, which contains only one language, which is either ancient or modern according to the students' choice.

In a recent account given by Dr. Peabody, of the Educational Exhibit at the World's Fair, Chicago, it is stated that "one of the charts in the German exhibit told an impressive story. An account in the nature of debits and credits kept with the kingdom of Prussia showed on one side the census of children of school age to the number of more than five million souls ; upon the other side there were accounted for so many in each department, so many excused for cause, so many sick, all save less than one thousand, whom the truant officers had not found." If China were to begin in earnest a system of education for all children how easy it would be for her with her paternal system of government to make an equally good showing.

"In the same line of saving time in education is the necessity for reduction in time given to arithmetic and geography. These studies are generally made as uninteresting as possible, a mere dry grind, studied for their own sakes, instead of as an adjunct to other more profitable learning. Is it not a shriveling of a child's mind to make him do a few thousand 'sums' in arithmetic as mere arithme-

tic, when just the same processes of calculation could be made part of some other study? For example natural philosophy and chemistry allow opportunity for half the work necessary in arithmetic, and book-keeping will supply a good part of the text. The same is true of geography, except in its bare outlines, and this should be the adjunct of history, learned as part of history, in which case it will be remembered; as it is, history has to be left out that children may commit to memory the names of a lot of rivers and capes and capitals."—*N. Y. Independent.*

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	C. I. M., Tang-cheo ...	
31st	C. I. M., An-ren-hsien, Kianse	12
Aug. 1st	Mrs. D. Allen Knight ...	1
	A friend, Canton ...	1
	S. P. M., Tsing-kiang-pu, Shantung	23
4th	C. I. M., Tai-cheo ...	140
	C. I. M., Shai-ki-tien, Honan	20
6th	P. M., Kin-hwa, Ningpo	11
	B.M., Hin-nen, Hongkong	19
	C.I.M., Ho-k'eo & Hwang-king-ling, Kianse ...	
	C. I. M., An-ren, Kiangse	
	E. P. Mis., Ts-kang Fu, Swatow...	120
7th	C.I.M., Ching-ku, Shensi	42
	C.I.M., Wuei-iang, Kuei-cheo	
	C.I.M., Shae-ki-tien, Honan	
9th	C.I.M., Uin-cheng, Shansi	35
	C. I. M., Küh-wu ...	30
	C. I. M., Tai-yuen Fu ...	3
	C. I. M., Koh-ch'eng ...	19
	C. I. M., Hong-tong ...	209

	Formerly reported	$765.25
per	Mrs. McIldowie	13.00
,,	Miss E. Black	18.00
,,	Miss Canright (Tls. 2.30) ...	3.04
,,	G. B. Smyth	4.85
,,	Miss Brewster	10.00
,,	Mr. Hardman	1.74
,,	Mrs. Hunt (Tls. 5)	6.60
,,	Mrs. Kutter	5.00
,,	Rev. M. C. Wilcox... ...	3.00
,,	Miss Kerr	2.20
,,	Mrs. J. Adam	.50
,,	Rev. F. Joseland	1.00
,,	Miss Bushel	4.00
,,	Miss Hanbury	9.00
,,	Miss Cowley	2.70
,,	Mrs. J. R. Hykes	9.65
,,	Rev. A. A. Fulton	.80
,,	Mrs. H. M. Woods	2.50
,,	Rev. Jas. Stark	3.60
,,	Miss Bessie Leggat (Tls. 2)	2.70
,,	Rev. Alfred Copp	2.23
,,	Rev. R. Lechler	5.60
,,	Mr. Hardman	5.00
,,	Mr. Hardman	.20
,,	Margt. Falconer	13.00
,,	Mr. Hayward	1.50
,,	Mr. Hayward	1.76
,,	Mr. Hayward	2.70
,,	Frieda Prytz...	3.50
,,	Mr. D. Kay	2.85
,,	I. W. Goodall	.50
,,	W. G. Peat	1.00
,,	D. E. Hoste	15.00
	Carried forward ...	$923.97

				Brought forward...	$923.97
10th	Shanghai Christian Ladies	22	,,	Mrs. Dyer	10.75
11th	M.E. Mission, Tsun-hwa, Chili		,,	Rev. LaClede Barrows ...	3.00
13th	A.B.C.F.M., Tung-chow, Peking	50	,,	Mrs. Sheffield	5.00
	C. I. M., Kwang-yuen, Szechuen	23	,,	Miss Culverwell	0.85
	C. M. S., Ku-cheng, Fuh-kien	503	,,	Mrs. Stuart	17.20
16th	A. Pres. M., Chi-nan Fu, Shantung	18	,,	Mrs. Hamilton	1.00
17th	E. P. Mission, Tai-wan Fu, Formosa		,,	Mrs. Butler	45.23
	A. P. Mission, Shantung		,,	Rev. G. Cornwell	.50
18th	Free Meth. M., Ningpo	55	,,	Mrs. Swallow	3.30
	A. B. M., Hwang-hsien, Shantung	3	,,	Mrs. Pruitt	.30
21st	C. M. S., Foochow ...	76	,,	John Martin	3.20
	C. I. M., Nan-kang Fu...	3	,,	Miss Isa Reid	1.00
22nd	L. M. S., Hankow ...	4	,,	Dr. G. John	1.10
	L. M. S., Shanghai ...		,,	Dr. Muirhead	1.00
	A. P. E. M., Shanghai ...		,,	Archd. Thomson	1.00
27th	C. I. M., Ta-ning-hsien, Shansi	26	,,	Miss Broomhall (Tl. 1) ...	1.35
Sept. 3rd	E. P. M., Amoy	45	,,	G. M. Wales	5.00
	A Shanghai Lady ...	1	,,	Mrs. T. Richard	1.00
	Wesleyan M., Kwang-ch'i, Hankow	12	,,	Rev. J. K. Hill	1.70
7th	P.E.M., Sin-za, Shanghai	10	,,	Rev. Archd. Thomson ...	2.45
8th	C.I.M., Kin-hwa, Ningpo	8	,,	Mrs. Dickie	1.00
	C.I.M., Kin-cheo, Shansi	11	,,	Mr. Lutley	.56
					$1,031.46

ERRATA:—15 dollars reported on June 11th as from *C. I. M.*, Chin-chou, *Kansuh*, ought to have been from *I. P. M.*, Chin-chou, *Manchuria*.

Mrs. T. RICHARD,
Treasurer.

1 Quinsan Road, Shanghai,

Correspondence.

THE TEXT OF THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your readers should considt erhemselves greatly indebted to Mr. Gibson for his elaborate study of the Text of the New Testament.

It would seem as if there were little further to say upon the subject. A single sentence sums up his argument. "The Revised Text was not a new venture, the issue of which was dubious." It is merely to emphasize this conclusion that I venture on adding a word.

The stigma cast upon the body of missionaries in China was that there were not five persons in that body whose technical scholarship would suggest their fitness to decide as between the Textus Receptus and the Revised Text. It appeared to many then and to more now as Scrivener had pointed out that there were but five great textualists, whose technical scholarship was comprehensive enough to decide the question. But that

is not the problem or the question which should properly come before us. The real question for us to ask and answer should have been: Have scholars generally the right to accept the admitted results of laborious and long sustained inductive studies of the Text of Scripture? Were such a question to be asked of any of the so called Inductive Sciences it would answer itself in the asking. Have men, whether scholarly or not, the right to accept, for instance, the Baconian method of investigation? Have modern scholars the right to accept the Newtonian Law of Gravitation? Have scientific scholars the right to accept the Darwinian explanation of the Origin of Species, with or without its own more recent variations? Of all or each of these it would only be true to say that the number of those qualified to give an independent judgment must necessarily be comparatively small.

Nevertheless the right of the great mass of men as well as of students to accept heartily, and with a clear understanding of the underlying principles, the results of scholarship ought never to be gainsaid.

With reference to the Text of the New Testament the same rule should apply.

The younger scholars of this generation walk very closely in the steps of their teachers or predecessors. The enthusiasm of a company of teachers extend very perceptibly to the circles of students they gather about them. The enthusiasms for careful investigation and critical testing of conclusions are of this nature. If teachers have a right, through their own widely extended and carefully made studies to pronounce upon the results of scholarship, the pupils who follow them with an eagerness akin to their own may very naturally assume that they are not themselves without the privilege of judgment in the matter. For more than thirty years the material for critical judgment has been in the hands of the leading critics. Germany, England and America have each in turn one or more scholars, whose single opinion would fairly outweigh the accumulated opinion of their predecessors. When these several opinions converge, as Mr. Gibson has concisely shown, it would seem to be all but impossible for opposing critics to find standing ground in an appeal against such coincident judgment.

It should be taken for granted that the pupils of the most careful scholars would be unwilling to accept an inferior quality of work for that which the nearly unanimous voice of scholarship pronounces to be the best.

Happily the critical apparatus so laboriously prepared by the few who have done the chiefest work is at the immediate command of all. It is no presumption for a large number of the missionary body in China, whose classical scholarship continued through collegiate or university courses had finally concentered upon the study of the Scripture and its Text under teachers, some of whom were thought fit to belong to the Companies of Revisers themselves, should deem themselves qualified to accept as well as to verify the results thus far attained.

The real controversy at best would extend to only 300 variations. Dr. Phillip Schaff, lately deceased, the President as well as the organizer of the Company of American Revisers, says in his admirable Introduction to the American Edition of Westcott and Hort's Text: "Only 400 of the 100,000 or 150,000 variations affect the sense. Of these not more than fifty are really important for one reason or other." In this connection it may be well to refer

to Dr. Schaff's estimate of Westcott and Hort's edition, without calling attention to its continued comparative use by the Companies of Revisers, both English and American.

Dr. Schaff ventures to introduce the edition in a paraphrase of the famous dictum in Latin, which gave the Textus Receptus its name and position: "Here you have a Text, the most ancient and the purest of all editions." Published upon the same day, the famous day in Biblical Criticism, as the edition of Archdeacon Palmers, May 17th, 1881, it merited the criticism of the *Saturday Review:* "It is probably the most important contribution to Biblical literature of our generation." "Few works," again says Dr. Schaff, "have ever been prepared with so much labor, care and devotion as this edition of the Greek Testament, begun in 1853 and finished in 1881." The position which demands such an estimate on the part of critical scholarship was well summed up by Tregelles: "Lachmann led the way in casting aside the so-called Textus Receptus and in boldly placing the New Testament wholly and entirely on the basis of actual authority." Of the authority of Tregelles as a critic Dr. Scrivener shall himself be the judge for the latter remarks: "Where Tischendorf and Tregelles differ the latter is seldom in the wrong."

The rules of Textual Criticism have been slowly induced as well as introduced since the days of Bengel and the early critics. They have been also reduced to the manageable number of twelve. It will be interesting to recall the last which, with the preceding ones, are more or less accepted by the best of modern critics.

The 12th rule reads: "The primary uncials Aleph, B. C. and A., especially Aleph and B, if sustained by ancient versions and ante-Nicene citations, outweigh all other authorities and give us presumably the original text."

Dr. Schaff very properly says in his admirable résumé: "The application of these critical canons decides in the main against the Textus Receptus, so called, and in favor of the uncial Text. It arose as it were by accident before the material for the science of criticism was collected or examined." We are reminded further that the elder critics, though good scholars, could accomplish little with the scanty resources at their command.

All the recent critics from Griesbach to Scrivener, Westcott and Hort, have had the advantage of an immense critical apparatus accumulating through now three hundred years. We are to be constantly reminded, as Dr. Schaff so courageously says: "It has taken a long time for scholars to become emancipated from the tyranny of the Textus Receptus. But the truth will prevail over custom and habit."

The three Boards of translators or revisers of the Chinese versions may well congratulate themselves that they have been emancipated from bondage to the Text Receptus, a bondage which even the translators of the Mandarin Text were subject to, however much they may have wished to escape.

It is because of this that I am sure all who have read his article will wish to thank Mr. Gibson for its lucidity and comprehensive explanations.

I am,
Yours,
HENRY D. PORTER.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

London Mission,
Peking, Sept. 17th, 1894.

DEAR SIR: In the September issue of the RECORDER, under the heading 'The Blind teaching the Sighted,' there are several very

serious errors, which in the interest of Mr. Murray's system and truth I wish to correct.

(1). My wife has never hitherto taught the country women the Romanized type.

(2). The number of the women was eight and not twenty. They did not come from Shantung but from Tung-an Hien, a district about forty miles from Peking, and consequently their speech, though differing slightly, was not strange to their blind teacher Hannah.

(3). None of the country women could read at the end of a week. Our Bible woman, who is clever, was able at the end of that time, by giving her spare time, to read slowly, and it was she who wrote the clearly expressed letter to Mr. Murray.

The facts of the case are as follows:—

At the end of a month most of the women could read the Christian Catechism and the Gospel of Mark slowly; at the end of two months most of them with ease. (One woman had to leave at the end of two months, and she could both write well and read fluently). At the end of three months the women were examined by a few friends, both in what they had read in the class and in the Gospel of John, which they had never seen, and with the exception of one very dull woman all could read fluently, there being no perceptible difference between what they had read in the class and what they had never seen. The exception (the dull woman) could read slowly and intelligently. All the women could write the system, and since the women have gone home Mr. Bryant, who has charge of that district, acts as letter carrier between them and my wife. Hardly a time passes but he brings letters from them. Mr. Murray has all the Gospels and several other books done into this type, and he hopes soon to have all the Bible. I hope this will reach you in time for insertion in the October number, as such glaring mistakes would soon ruin any system, however good. There is not the slightest doubt that Mr. Murray's system, if generally adopted, will prove a great boon to sight-seeing men and women in China who have not been trained in our mission schools, but those who make such apparent exaggerations, as appeared in your issue for September, are its worst enemies.

Yours sincerely,

J. M. ALLARDYCE.

Our Book Table.

The Missionary Question in China; or How to lessen the Recurrence of Anti-Christian and Anti-Foreign Riots. By C. T. Gardner, Esq., C.M.G., H. B. M.'s Acting Consul-General, Seoul, Corea. Pp. 16. 20 cents. English Church Mission Press, Seoul.

Consul Gardner is one of our bold and frank men who has opinions of his own and has the courage to advocate them. Repeatedly he has been in tight places and repeatedly he has shown himself equal to the occasion. He is fair and just, and therefore able to be firm in his policy. This gives satisfaction in the end to both his own and the Chinese governments.

For thirty years at least, if we except the brief period when Sir Harry Parkes was Minister, there has been antagonism between the British authorities and the British missionaries, during which the British authorities here winked at Chinese opposition to missions, and in some instances even abetted them in

it. It is refreshing to see a Consul like Mr. Gardner put out his views, so that there may be free discussion and a perfect understanding on the subject. Without this understanding there is no hope of satisfactory results, and at such a crisis as this it is doubly important, for if we cannot understand one another how can we expect the Chinese to understand us?

The following extracts will give the gist of his opinions:—

"To ask whether we have a right to force our opinions, as to religion, on a people that does not want them is futile.

"To discuss whether the protection of our creed in a foreign country is in accordance with the latest development of International Law, may be an interesting subject for a debating society, but is quite beside the point in practical politics.

"These two questions have been answered by immutable facts. Centuries of proselytizing, millions subscribed for missionary purposes, Treaties made between Christian and non-Christian States all attest that public opinion in Christendom has decided that missionary enterprize in non-Christian countries is to be fostered and protected.

"Prince Kung is reported to have asked, over 30 years ago, the British Minister to take away his missionaries from China. It was impossible to concede the demand then, when the British missionaries could be counted in tens and their converts in hundreds; it is still more impossible now when British missionaries are countable in hundreds and their converts in myriads. At the present moment there are in China probably as many as two thousand European and American missionaries and over a million native Christians.

"The governments of civilized countries would find greater difficulty in recalling their missionary subjects from non-Christian lands than in recalling their merchant and artizan subjects from Christian lands.

"The attempt to minimize the political danger by insisting on British missionaries residing at the Treaty Ports in China, within reach of our gun-boats, has been made unsuccessfully. Minister after Minister of Foreign Affairs in Great Britain, our Representatives at Peking, our Consuls at the ports have done their utmost to discourage our countrymen and countrywomen settling in the interior in vain; the spirit of enthusiasm and the longing for the crown of martyrdom have burst through all bands of red tape and carried the male and female missionary to the remotest parts of the empire. Our Statesmen, Diplomatists and Consuls cannot shirk the difficult task of protecting them in those remote parts, cannot avoid claiming reparation when British missionaries are outraged in places where British officials would, if they could, have prevented the missionaries residing.

"The first fact we have to face is —*We cannot, even if we so desired, put a stop to, or even curtail, missionary enterprize in China.*

"The second fact we have to face is—*The vast majority of the Chinese governing classes and people dislike missionary enterprize, and are only deterred from open acts of hostility by two factors—supiness and fear.*

"We may foresee that the Chinese officials will in the future, as in the past, oppose missionary work secretly by every means that will not entail too much personal exertion or too disagreeable personal consequences. And that the people will in the future, as in the past, be liable to fits of fury against the missionaries and the native Christians, which will have more or less fatal results.

"The remedial steps obviously deducible from the above, namely, to render it difficult for the officials to indulge in their hostility secretly, and to make the conse-

quences of overt acts of hostility very disagreeable to them personally, have always been taken by British officials in China, when outrages on British missionaries have been traced to, or have not been discouraged by, the Chinese officials.

"It would be a mistake to suppose that the action of the British officials has been without effect. Outrages on missionaries and native Christians have, by no means, increased in proportion to the increase in the number of missionaries, of native converts and of the points of friction, but something more is needed. How far can we go to the root of the matter and remove or mitigate the dislike of the non-Christian Chinese?

"The causes of this dislike are manifold—patriotism, religious superstition and ignorance, social customs, pecuniary interests. In some respects the dislike is not only natural; it is justifiable. No action by governments or missionaries can remove all the causes of dislike of the non-Christian Chinese towards missionaries and Christians, but there are feasible means of reducing the virulence of this enmity. How can Christian missions be conducted so as least to shock the patriotism, outrage the religious feelings, run counter to the social customs, adversely affect the pecuniary interests of the non-Christian Chinese and so as most to allay the superstitions and remove the ignorance of the masses with regard to the missionaries?

"These considerations were evident in 1886, and an attempt was then made to replace the protection in China of Catholicism by the protection of a Papal Legate. But the moment was ill chosen. The French war in China had ended in a manner with which Frenchmen were not quite satisfied; the French people were in a state of excitement, and any measure which would have seemed to injure the prestige of France would have created exasperation. The giving up, at that moment, of the protection of Catholicism in China would have done more harm in France than good in China. The Holy See decided wisely, and gave the Bishops in China the, to them unwelcome order—"*nihil innovetur*." But now five years have elapsed the question might be re-opened. Every concession should be made to French sentiment, and when placing Christianity in China under the joint protection of the Christian powers France should be given the position that her dignity requires, and that her magnificent services to Christendom in the East and the sacrifices she has recently made render befitting. This might be done by making the French Minister in China the *ex-officio* mandatory at Peking of the Christian powers in cases where matters affecting Christianity have to be represented to the Peking government, and her Consuls *ex-officio* chairmen of meetings of the consular body when convened for making representations connected with religion to the Chinese provincial authorities.

. . . . . .

"A layman's view that as these subscriptions [to social amusements, theatricals, etc.] are compulsory the subscriber is not responsible for the use to which the money is put, does not commend itself to the missionary or to the convert; the refusal to subscribe to the rates, by native Christians, caused so many riots that in 1883 an arrangement was come to between the French Minister and the Tsung-li Yamên, whereby Chinese Catholics have only to pay 40 per cent of the local rates. The idea being that he voluntarily subscribes to the Christian Church the 60 per cent of rates saved.

. . . . . .

"I have, in conversation with missionaries of all denominations and of all nationalities, endeavoured to point out that if the native

convert be relieved from subscribing to objects in which idolatry forms a part he ought, in equity, to give some *quid pro quo* in greater personal labour on the dykes and other communal work, or in larger subscriptions to objects not tainted with idolatry. I believe I have spoken in this sense to over a hundred missionaries during the last seven years. I have only found two to agree with me! The rest maintain that the Christian's voluntary subscription to the Christian Church (from which the non-Christian Chinese derive no benefit) is a sufficient offset to his non-subscription to objects tainted with idolatry to which the subscription of non-Christian Chinese is practically compulsory (from which non-subscription the non-Christian Chinese suffer a pecuniary loss). Fortunately in the vast majority of cases of dispute the missionary's ideas are not carried out. There is in every Chinese village certain respectable people who act as peace-makers—"reason talkers" as they are called—who effect a compromise between the Christians and non-Christians, and it is only when the obstinacy or greed of one of the parties prevents the compromise being carried out that trouble ensues. I think if the decisions of the "reason talkers" were enforced by the authorities much trouble that now arises would be avoided.

"Another cause of dislike is jealousy. The Christian education of the children of converts undoubtedly produces greater intelligence and a higher moral tone than the Chinese non-Christian education; the consequence is that Christian Chinese are now obtaining a success in life far greater than the non-Christians of the same class. There is hardly a high official in the empire who has not one or two Christians in his employ as confidential servants. These Christians are equally successful in obtaining clerical and other employ in government and commercial offices, such as the Imperial Maritime Customs, Mining and Public Works, the China Merchants' Steam Navigation Co., etc. This cause of dislike can only be diminished by improving the education of non-Christian Chinese. The attempt to do this has been made by many patriotic Chinese, among whom I would mention with due honour His Excellency Lui Lin, late Viceroy of Kwang-tung and Kwang-si, who found leisure amid his ceaseless official work, not only to study the system of education advocated by Herr Hubrig, a German missionary, and to found many schools in Kwang-tung, but also himself to write in easy rhyme a primer of moral instruction, admirably suited to little children. I would also mention, with honour, His Excellency Chang Chih-tung, Viceroy of Hupei and Hunan, whose mind is full of patriotic schemes to benefit his country, who is now vigorously endeavouring to introduce technical education and improve the moral education in this and the adjoining province.

. . . . . .

"In conclusion of this paper I recapitulate what, in my opinion, are the measures that should and can be taken to lessen the recurrence of anti-Christian and anti-foreign riots, and to decrease the danger caused by missionary enterprize to our commercial and friendly relations with China.

1. The substitution of the Protection of Christianity in China by the joint Christian powers for the protection of Catholicism by France.

2. The use in new fields of Christian enterprize of native buildings as Churches and mission premises.

3. The formation of some system of arbitration to decide what, if any, equivalent the Christian Chi-

nese should give in lieu of the subscriptions to purposes tainted with idolatry.

4. The formation of a system of inspection by the Chinese authorities of all orphanages, schools and hospitals where Chinese subjects are reared, educated and medically healed.

5. The establishment of Christian colonies, with due publicity, in the scantily populated portions of the Chinese empire."

In this pamphlet the author appears in two capacities: first as the apologist (?) of the British government, which cannot be very pleasant to him, and then as giving his own private opinion. He makes the frank avowal of what the British government has been charged with, viz., that "Minister after Minister of Foreign Affairs in Great Britain, our Representatives at Peking, our Consuls at the ports have done their utmost to discourage our countrymen and countrywomen settling in the interior." (See RECORDER more than ten years ago.) He uses the favourite word of the East India Company that the object of the missionaries is to "proselytize." It is unfortunate to use this obsolete weapon with its present meaning, for certainly not one of the leading missionaries in China would remain here if that was his object. It is an old cruel calumny, though not meant to be such by Mr. Gardner, and if the British government has no better justification of its policy than this it is hard pushed indeed. Formerly the fear that mission troubles would endanger trade was given as a reason for discouragement of missions, but Mr. Gardner does not repeat this, as he knows, I suppose, that there is no evidence to justify that fear. Enlightenment and commerce cannot but be helpful to one another as all good things are.

As to remedies No. 2, 3, 4, 5 they are the old policy of the British government restated and enlarged. They take for granted that the fault generally is on the side of the missionary. Admitting that they have not been faultless and been sometimes responsible for their own troubles what of the many riots where all these suggested remedies have been carefully observed by the missions? The British government is dumb about such cases, and suggests no remedy!

The United States government has practically followed the same policy.

Now we come to Mr. Gardner's private views, which are much more just than those of his government. He says: "Public opinion in Christendom has decided that missionary enterprize in non-Christian countries is to be fostered and protected. We cannot, even if we so desired, put a stop to, or curtail missionary enterprize in China." To this *non-possumus* the Viceroy Chang Chih-tung (who only partially understands the subject) practically replied: "The vast majority of the Chinese governing classes and people dislike missionary enterprize, and we cannot protect the Christian missionaries."

On the face of the two statements there is an appearance of similarity, while in reality they are diametrically opposed. The real ground of missions is clearly defined in the British treaty. "That the Christian religion inculcates the practice of virtue and teaches man to do as he would be done by." It is because it is good, and that it elevates all who follow it, that no nation in the West dares oppose it. It would be wicked to do so, and it would be signing its own death warrant at the same time. It is equally true of China. The government exists to protect the good.

But when Chang Chih-tung says that he cannot stop the people from attacking the missionaries it is a

pity that he does not know that this is chiefly because the government and mandarins of China have systematically calumniated the missionaries in their public documents. This is a very different thing, and the remedy must be applied to where the disease is. Here Mr. Gardner has instinctively got into safe and sound ground. As no nation will tolerate the habitual annoyance of its loyal subjects so the law of nations will not tolerate any nation calumniating any of their good institutions. If it does so it will not destroy that institution, but will imperil its own existence as a nation.

The present attitude of the British government misleads the Chinese government, and so deprives China of much of the immense service which missionaries have rendered to India and Japan. If the British government were to adopt Mr. Gardner's remedy then it would be more honourable to the British government, more just to missionaries and more beneficial to China. His remedy is the following :—

"*Render it difficult for the officials to indulge in their hostility secretly, and make the consequences of overt acts of hostility very disagreeable to them personally.*" I would only add that the true reason for this course should be always given, because the real object of missionaries is to help China in every possible way, so as not to be behind other nations, and because the mandarins have cruelly calumniated the missionaries. I am sure that the mandarins themselves would then approve of such a course.

As to remedy No. 1 it is enough now perhaps to say that if the 200 million Romanists cannot find even Catholic France representing her satisfactorily it may be that the 150 million Protestants, like Romanists, will find the united action of all Christian powers still less satisfactory. In that case the solution will be in two Legates—one Roman and one Protestant—as neither branch seems to get fair representation in Peking now for many years.

TIMOTHY RICHARD.

Editorial Comment.

As we go to press additional details are continually coming to hand of the naval and land battles mentioned in the Diary of Events. We do not think it necesssary to dwell on these, as our readers will have many opportunities of getting news, and doubtless ere this recognise that time and patience will explain what is exaggerated or inaccurate in partial accounts. As we look at the portentous horizon we would ask all our fellow-workers to be much in prayer for the rulers and subjects of China, Japan and Corea. It must be humiliating for China to find a stubborn confident foe in a nation she has hitherto despised, but whilst it is impossible to form an idea as to what the social, moral and political results will be, may we not hope that this time of trouble will usher in a brighter day for China, that ultimate peace in this land may mean good will toward all men (missionaries included) and much glory to God as a result of their labors in His name.

* * *

How much, too, we ought to prayerfully remember at the throne of grace our fellow-workers and their work in Corea. So far as

we have learned all are quietly pursuing their labors, notwithstanding the war, and in this there is great cause for thankfulness. One important lesson which this war—as well as the French war before it—will serve to teach the Chinese will be the distinctions between nationalities. The term "wai-kwoh," or "outside nations," may do very well in general, but they will learn that there are nations and nations, and the distinctions between English and American and French and German, etc., will soon come to prevail more and more. We do not desire war, but now that war has come we do desire that China may get the good that comes from this crucial process and may emerge from her misty mystical condition into the open field of truth and true greatness.

* * *

During the past month there have been a specially large number of missionary brethren and sisters in Shanghai. The great majority came for the annual mission meetings of the two American Presbyterian bodies at work in Central China, and we were rejoiced to hear of the favorable nature of the reports presented. With a deep sense of shortcomings, grateful homage to the Lord of the vineyard, with much prayer and confident hope, plans were made for another year's work for the Master. We linger with many pleasing thoughts over this aspect of our Lord Jesus Christ—our Master, whose we are, and whom we serve. What a privilege to serve Him who called us "not servants but friends." We trust that our Methodist and other brethren, who are in the midst of their annual meetings, will also have much blessing and realise a special nearness to our Master.

* * *

Many helpful meetings, in which missionary topics have a prominent part, have recently been held in the home lands. We have before us the circular of the fifth annual session of the Lake Geneva (Wisconsin) Students' Conference, held under the direction of the College Department of the International Committee of Young Men's Christian Associations. The well-understood purpose of this gathering is to deepen the spiritual life of college young men, to train them for leadership in organized Christian work among students and to open up the possibilities of Christian service which await them after graduation, and we are pleased to see that one of the most successful and helpful features of the Conference during the last two years has been the Missionary Institute for volunteers and members of missionary committees. One of the main movers this year is Mr. D. W. Lyon, eldest son of the Rev. D. N. Lyon, Soochow.

* * *

One of the most remarkable meetings of the year, however, must have been the Christian Endeavor Convention in Cleveland, Ohio. The *Independent* tells us how "on July 11th and 12th the delegates kept coming in from all quarters, and at the time when the covention proper was opened it was estimated that not less than 20,000 strangers were in the city. The only meeting announced was that in the great Sängerfest Hall, which holds 10,000 people. By nine o'clock every seat was taken, and still the great crowd kept pouring in. Then the tent, two blocks away, holding 12,000, was opened. In half an hour this was filled to its limits; then the Epworth Memorial Church, the largest and most imposing church edifice in the city, was thrown open, and in ten minutes was filled to the door. Next came the New York head-quarters, the Woodland Avenue Presbyterian Church, and 2000 men and women crowded into that, so the first proceedings

were listened to by nearly 30,000 people. The hall where the official meeting was held was decorated most effectively; the red, white and blue mingling with the yellow and white, while the crowning decoration in letters of gold set forth the motto of the Christian Endeavorers. There was a chorus of 1000 singers and an orchestra of 300. The city, too, showed its interest by decorating nearly every store and public building and many private dwellings."

* * *

From Cleveland papers to hand we were pleased to see the prominent position given to the reports of the convention. In five consecutive numbers we find nearly 200 columns of reports of meetings and "chit chat" regarding side phases of the convention, with about 200 engravings of leading speakers and buildings in which the various meetings were held. We gather something of the important position the Christian Endeavour movement is taking at home from this voluntary tribute of a wide-awake press. Of course we are aware of the fact that self-interest had something to do with the full reports, as such papers must have had enormous sales. The energetic insistance in the reported speeches of the claims of mission work is a matter for great thankfulness. The question, however, may be asked with some heart searching: "Is the general response so readily evoked a keeping in line with a popular movement, or the result of a burning desire for the salvation of souls and a sense of solemn responsibility?"

* * *

Have missionaries a right to live in the interior of China, buy land, build houses and chapels and carry on missionary work generally? With a view to settling this much mooted question some thirty or more American missionaries, gathered in Shanghai during the past summer, agreed to petition the United States government, asking that their true position, according to treaty, be definitely defined, to the end that there should be no more subterfuges for obstructive officials, and that the missionaries should cease to be placed in a false light, not only among the Chinese but before those of their own nationality. A paper was drawn up and adopted, setting forth the difficulties under which missionaries labor, the unsatisfactoriness of the present condition of affairs as relates to the purchase or even rental of property in any place where the officials or literati choose to oppose, and the vile and pernicious literature which is being so widely circulated, defaming the missionaries in unmentionable language; and lastly, the governmental instructions, secretly promulgated, urging that every obstruction, short of positive violence, should be placed in the way of the missionaries. These and much more were set forth in the very able paper which was prepared, and this paper is to be circulated among the American missionaries throughout China, and then, after being signed, sent to the President and Senate of the United States. The object was not to ask for *new* rights, but that rights which now manifestly exist should be more clearly defined. It was not to seek governmental aid, but that the Chinese government should be deterred from doing that which is contrary to treaty and whose constant tendency is to stir up riot and cause ill-will between the two nations. If the United States government can be persuaded to take action in this matter we are persuaded that it will be a great help to the cause of missions, not only as represented by American missionaries but to those of all nationalities. Nor in this do we forget that all our help must come from God. But we are all here in one

sense as citizens, and we wish to be considered as law-abiding. We do not wish to unnecessarily stir up strife, but do everything we can to avoid it. Let all then pray heartily for the success of the Petition.

Missionary News.

—Rev. J. Macintyre writes:—My wife and I are here in Moukden with our two little girls, as I have a course of lectures to deliver to the students. It may interest friends of the cause to hear that we are apparently living in peaceful times and are having the good will of the authorities. The officials have indeed given us "face" in every way in their power. In all my time in China I have not seen a clearer token of their desire to stand well with us than that just given in recalling from the seat of war "I" ta-jên and some of his underlings for punishment.

—Rev. D. McGillivray, writing from Chang-tê Fu, Aug. 10th, 1894, says:—The Canadian Presbyterians in North Honan, not satisfied with a station in one of the eastern districts of Chang-tê Fu (彰德府), viz., Ch'u-wang (楚旺), have recently acquired a 50 years' lease of a large property within half a *li* of the North Gate of the *Fu* itself. No opposition from any quarter whatever was offered, though it is now four months since the lease was signed, and they are now in possession. This is no doubt due to these brethren seizing the opportune moment when the *Hsien* and *Fu* magistrates had both issued proclamations in the city exceedingly favorable to the preaching of Christianity. The Divine leading was most apparent, because the proclamations were not only unexpected but even unasked by the mission.

Mr. O'Connor, H. B. M.'s Minister, Peking, had got wind of some placards in Honan about the time the Sung-pu refugees were in Peking, and with praiseworthy energy put the machinery in motion with the above gratifying result. Chang-tê Fu is believed to be the first *Fu* city in the province captured for the "Religion of Jesus." "I have set before thee an open door, and no man can shut it."

—Mr. S. Frank Whitehouse, writing from Chinkiang, 22nd Sept., 1894, says:—Your readers will rejoice with us in the goodness of God as recently shown at the distribution to the students at the Nanking Triennial Examination. There are one or two points that seem to me to call for special praise.

The first feature of this whole thing, for which we are most grateful, is its *unity*. 4100 New Testaments, over 40,600 portions and more than 15,000 tracts formed the grant of the three Bible Societies at work in China, with a private grant from a second tract society. A committee of missionaries worked together with the representatives of two of the Bible Societies and natives from all churches combined. These 60,000 publications were put up in over 10,000 packages, each packet having on the outside a red band with printed congratulations.

The second feature for which we are very thankful was that God ever made it *possible* at all. The war-feuds between soldiers and

students and between different battalions of soldiers—the absence of many foreigners giving rise to rumours of our having run away—official opposition and other matters all combined to make this a very exceptionally hard time. By what seems to us simply a miracle God at the very last inclined the hearts of the officials to not only promise countenance but really to help us, putting us right up at the great doors and providing table and bench.

A third feature which greatly cheered us, and which speaks well for the future of Chinese Christianity, was the noble help rendered by the *native brethren.* Helpers came forward in greater number than we could use, from school boys of 14 up to a venerable white-haired brother of 65, and they stood by us right through the night and all the following day, often repulsed and sometimes beaten by the soldiers, but never giving in. God bless these dear volunteers and the work they and we did.

So now some ten thousand packages full of Scripture and Christian truth are on their way to many parts of several provinces and in the hands of the educational *élite.* What may we not hope from this wide and wise seed-sowing? Praise with us, pray with us.

Diary of Events in the Far East.

September, 1894.

1st.—A meeting of missionaries of all denominations, who are United States citizens, or who belong to missionary societies of the United States, held at Union Church, Shanghai, to take action with regard to petitioning the United States government to define more clearly the right of missionaries to reside in the interior, and to secure full protection from the Chinese government for all missionaries.

—Telegraphic information from Hongkong that four hundred flower-boats were burnt, and five hundred lives and three hundred thousand dollars lost in a fire at Canton on Friday morning.

—The Chinese at Ningpo are so afraid that the Japanese will pay a hostile visit to their city that in addition to the forts and torpedoes they are still further strengthening the entrance to the river, by driving down piles in clusters of five where there is a depth of 13 feet at low water. Between the piles there is sufficient room for junks to pass through, but these spaces can be closed at short notice, two old lorchas loaded with stones being in readiness to be sunk in the apertures should the Japanese appear.

3rd.—Beginning of the winter session of St. John's College, Jessfield. The new building is now completed and ready for occupation. About one hundred students have been admitted.

6th.—Final meeting of American missionaries in Union Church to accept the revised petition to the United States government, asking for an additional clause being added to the Treaty with China to define the right of the missionaries to reside in the interior. A committee of five resident missionaries was elected to get the petition put through, namely Revs. G. F. Fitch, E. H. Thomson, W. P. Bentley, E. F. Tatum and Y. J. Allen, D.D.

10th.—A London telegram referring to Russian trade in Central Asia says: "The Russian Custom Houses in Central Asia are to be opened on Thursday, the 13th inst."; also with reference to the Trans-Siberian railway that "the Omsk-Ural Railway has been opened for general traffic. The work on the central section of the Siberian railway is progressing rapidly."

16th.—The telegrams reporting the battle at Ping-yang are very contradictory, but a despatch from Kobe, 18th September, seems reliable :—

"Huang-ju fell on the 10th instant. Ping-yang was invested at dawn on the 15th, and fell after several hours' fighting on the 16th. The city was occupied on the 17th. The Chinese troops were totally defeated.

The western column under General Oshima from Chung-hoa, and the eastern column under Major-General Tachimi from San-têng, converged on Ping-yang on the 15th. General Nodzu wiring from Chung-hoa on the 16th confirms the report of a complete victory. The column from Yuen-san under Colonel Sato left Yang-têk on the 5th with orders to make its stand at Shun-an on the 15th.

The estimated loss to the Chinese is 6,600. Large quantities of arms and cereals fell into the hands of the Japanese. Isolated bands of Chinese escaped northward."

17th.—The following despatch from Kobe, 20th September, gives particulars of the naval engagement near the Ya-loo River :—

"A great battle has taken place, in which the Japanese fleet is reported as victorious, off Ha..-yuen-tao, Thornton Haven, on the 17th of September. The fleets sighted each other at 11.45 a.m. The Chinese commenced the action at a quarter past twelve. The Chinese fleet comprised the *Chenyuen*, *Tingyuen*, *Chingyuen*, *Chihyuen*, *Laiyuen*, *Kingyuen*, *Weiyuen*, *Yangwei*, *Chaoyung*, *Kuangchia*, *Kuanghai*, *Pingyuen*, and six torpedo vessels, against eleven Japanese. The *Chihyuen* and another were sunk. The *Chaoyung* and *Yangwei* were run ashore. Three Japanese were destroyed. The *Saikio Maru* and *Hiyei Kan* had a very narrow escape. The *Matsushima* was seriously damaged and put back for repairs. Fire broke out on board the *Hiyei Kan*, and she had to be withdrawn. The fire was extinguished by means of her own pumps; several lives being lost. Very little satisfaction is to be obtained from the fficial despatches, which are palpably incomplete."

According to a Japanese official despatch the Chinese fleet at the battle which took place at the mouth of the Ya-loo River consisted of eleven men-of-war and six torpedo-boats, of which four men-of-war were sunk and one burned. The Japanese deny having lost any ships, but they admit that their loss was heavy, and claim the victory.

Missionary Journal.

BIRTHS.

At 13 Quinsan Road, Shanghai, on the 11th Sept., 1894, the wife of the Rev. Geo. R. Loehr, Southern Meth. Mission. of a daughter.

At the West City, Peking, on Sept. 16th, the wife of the Rev. J. M. Allardyce, M.A., of a daughter.

MARRIAGES.

At Tientsin, on the 6th Sept., the Rev. D. E. Hoste, to Miss A. G. Broomhall, both of the C. I. M.

At Hankow, on the 7th Sept., Mr. V. Renius, to Miss C. Parson, both of the C. I. M.

At Shanghai, on the 26th Sept., Mr. W. P. Knight, to Miss M. Fairbank. both of the C. I. M.

DEATHS.

At Ngan-hsien, Kwei-chow, on the 17th August, Mrs. James Adams, of the C. I. M.

At the London Mission, Hankow, on Sunday, 19th August, Charles Merwyn, infant son of the Rev. C. G. Sparham.

At Shih-tao, S. E. Promontory, on the 23rd August, of fever, Harold Thomas Nazer, the dearly beloved eldest son of J. W. and J. C. Wilson, aged 2 years and 8 months.

At Kobe, Japan, on the 31st Aug., Jane, the beloved wife of the Rev. J. E. Cardwell, aged 57 years.

At Chefoo, on the 31st August, Mr. Thomas Eyres, of the C. I. M.

At Double Island, Swatow, on the 12th Sept., the Rev. W. H. Bradt, of the American Baptist Mission.

At Huchow, Chekiang Province, on the 18th Sept., Stephen Edwin, the son of Rev. and Mrs. E. N. Fletcher, of the American Baptist Missionary Union.

At Hankow, on the 22nd Sept., Mr. P. E. Holman, of the C. I. M.

ARRIVALS.

At Shanghai, September 16th, 1894, per *Empress of Japan*, Rev. John Mateer and wife, of the A. B. C. F. M., returning to Peking; Mrs. L. J. Whiting and family, of the Am. Pres. M., returning to Peking; Rev. W. F. Walker, D.D., wife and family, of the Meth. Ep. Mission, returning to Tientsin; Rev. J. A. Ingle and wife, of the Am. Prot. Ep. Mission, returning to Hankow; Rev. J. W. Lowrie, Mrs. A. P. Lowrie, Rev. J. A. Miller and wife, of the Am. Pres. Mission, all returning to Pao-ting-fu; Rev. W. M. Hayes and family, of the Am. Pres. Mission, returning to Tungchow; Mr. Dodd, M.D., wife and child and Miss L. N. Duryee, of the Dutch Reformed Mission, for Amoy; W. L. Hale, M.D., wife and family, of the A. B. C. F. M., for Shansi; F. A. Waples, M.D., wife and child, of the A. B. C. F. M., for Kalgan; Miss S. F. Hinman, of the A. B. C. F. M., for Peking; Miss Crummer and Miss Ward, of the Am. Prot. Ep., the latter for Wuchang; Rev. E. B. Kennedy, of the Am. Pres. Mission, for Ningpo; also Rev. J. P. and Mrs. Irwin, of the same Mission, for Tungchow; A. L. Greig, of the National Bible Society of Scotland, for Tientsin.

DEPARTURES.

Sept. 8th, per *Empress of India*, Miss E. E. Mitchell, of the Meth. Ep. Mission, Nanking, for Chicago; Mrs. J. Walley, of the Meth. Episcopal Mission, Wuhu, for Liverpool, Eng.; Revs. R. A. Haden and W. B. White, of the South Pres. Mission, for California.

From Shanghai, on Sept. 13th, Misses M. Forth and A. Michelson, of the C. I. M., for England.

VISITORS.

Bishop Galloway, of the Meth. Ep. South; Rev. S. Baring-Gould, C. M. S. Foreign Secretary, visiting Japan and China; Pastor Otto Stockmayer and wife, of Hauptville, Switzerland, and Mrs. M. Baxter and Miss C. C. Murray, of Bethshan, London, were guests at the C. I. M. The last two visited Hankow, Chinkiang and Yang-chow. They left for Hongkong and Ceylon on their way home.

Elder Koo Kiung Dong.

(Late Compradore, Presbyterian Missiou Press.)

THE

CHINESE RECORDER

AND

Missionary Journal.

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*China's Appalling Need of Reform.**

BY REV. T. RICHARD.

[English Baptist Mission.]

WHEN we consider that China's conservatism is hard pressed by foreign nations encroaching on its borders, by famines starving its millions and by the natural increase of population without corresponding development in the means of support, and when we consider the rapid march of events along each of these lines, making internal and external problems impossible to cope with on old lines, it is perfectly clear that a grand reformation, headed by the more liberal-minded, is inevitable at no distant day.

Let us consider in some detail China's Appalling Need of Reform. China suffers *politically, commercially, industrially, agriculturally, in transport, in education and in religion.*

1. Her Political Loss.—China was insufferably proud a century ago, refusing intercourse on equality to all Western nations. God in His providence has, for this, brought her low. She has lost prestige in the eyes of her own people by repeated humiliations in war in Canton, Chinkiang, Tientsin, Peking. She has lost a maritime province in N. E. Manchuria as large as France. She has lost Annam, which is now much larger than France.

Foreign opium was introduced and legalized, and now takes away 28,000,000 Taels annually, but the Chinese probably expend at least five times that sum on native opium. Emigration of Chinese poor abroad to the United States and Australia is forbidden. Her revenue is only 90,000,000 Taels, while that of India is three times that sum. She is hard pressed by Russia, France and England,

* This is part of a Paper read before the Nanking Missionary Association in Nov., 1893.

chiefly because she has hitherto only played at improvements while these nations are progressing rapidly every year.

2. Her Commercial Loss.

(*a.*) Loss compared with Europe. In 1800 the trade in Europe was £228,000,000. In 1889 it was £2,313,000,000. This is an increase of over £2000 millions per annum. The Chinese empire is about the same size and has about the same population as Europe. If similar increase in the trade of China had taken place it would mean an annual trade of [360 × 20] 720 million Taels. Allowing ten per cent profit on trade it means that China could obtain 720 million Taels annually from increase of commerce as in Europe.

(*b.*) Loss compared with India. Trade there has increased five-fold in forty years ; wages have doubled, and hoarding of the precious metals goes on to the extent of eleven millions sterling annually. India has a foreign trade of 131 millions sterling, while China has only 50 millions, thereby losing 80 millions annually, which might have been hers easily, as China has more land and more population.

(*c.*) Loss compared with Japan. The Japan trade has increased three-fold since 1871, while China's trade has only doubled during the same period.

(*d.*) Loss in Tea. Tea export in China in 1880 was 2,097,118 piculs, in 1892 only 1,626,682 piculs. Instead of increasing at the same ratio as population we have this enormous shrinkage.

(*e.*) Banking Loss. 8 per cent commission is charged for sending money from Shanghai to Ching-chow Fu, two places in two adjoining provinces ! This strangles trade. For lack of proper banking money is also hoarded instead of being put out as capital. Cash-shops, which are nothing but parasites, afford lucrative employment to a million people. Thus we may safely assume that many tens of millions are annually lost in this unproductive way, whilst the loss by hoarding, though without exact data, must be many million Taels.

3. Industrial Loss. In Manufactures and Mining.—One man with machinery spins as much as 200 without it.

One girl with machinery weaves enough for 1200 persons to wear.

These are some of the miracles of modern industries.

In 1820 manufacturing and mining in all the West was 884 millions sterling (Mulhall, p. 323). In 1888 they amounted to 4868 millions or increased more than five-fold. Europe alone had 3132 millions sterling. Take away the 884 millions of 1820—which included Europe, America and Australia—and the remainder 2248 millions sterling is nett annual increase, or at 360 millions of population equals £5 per head annually. Assuming

only the same population with same development in China it would be 1808 millions sterling per annum. Now almost all of this enormous wealth China forfeits.

4. Agricultural Loss.—Agricultural colleges inform us that by scientific farming, including the chemical, without what Prince Krapotkin calls physiological farming, the produce of land can be doubled or even trebled.

One-sixth of Europe is under cultivation. Take the Chinese empire at the same rate, and we get ($\frac{3,400,000}{6}$ equalling) 580,000 square miles. This at average value of crops, £1200 per square mile, equals £696,000,000 gained per annum, while some estimate the value of agriculture in Europe at £7 per head, but this agricultural gain so far is perhaps more prospective than actual, even in the West. We mention it, however, as indicating the lines where gain in the immediate future is expected by many.

5. Loss in Transport.

(*a*). Mulhall gives two formulas to estimate this ; the lowest is, that at the least 10 per cent of the cost of railways would be saved to the public by transportation by rail. As European railways cost 3055 millions sterling the gain to China, which is about the same size as Europe, would be 305 millions sterling.

(*b*). The other estimate is that transport by rail is one-third what it is by cart-road. As the transport of Europe is £603 millions, which would have cost by cart £1809 millions, then the annual saving to China would, from this, be £1206 millions.

(*c*). Again, common roads are seven times the length of railways in Europe, and even if they transport the goods only one-tenth the distance of the railway it would amount to £180 millions. This would cost £360 millions if transported on mules and men as in China ; so for lack of cart-roads China loses another £180 millions.

(*d*). Add to this the saving by sea transport. This is sixty times cheaper than by cart-roads. Therefore produce can be bought from and sold to the furthest countries on earth as cheaply as that only sixty *li* off by land in China. This makes a place 60,000 *li* away of greater consequence to a Chinaman at some of the ports than the other end of his own province.

6. Educational Loss.—The sages of China, whose sayings are the text-books of all their schools, had never to solve the following problems :—

How to support the population of an overstocked country ;

How to discover the great forces of nature and utilize them for the good of man ;

How to make the people of every continent good ;

How to give peace to all classes and all nations on the planet ;

How to educate men in regard to all these matters.

But Christian nations are now solving these problems. There are missionary societies which base their operations on the Fatherhood of God and brotherhood of man working in every kingdom on earth. There are Christian Trade Unions which regulate capital and labour by law and not by rule of thumb as is done by a Chinese mandarin.

To geography, and history, and science, which were taught in Western schools twenty and thirty years ago, intellectual progress has demanded the addition of

Engineering training, Social science,
Technical education, Commercial education,

and other subjects in modern schools. All this in order to keep abreast of advancing civilization. These again are supplemented by post offices, free libraries, telegrams and the latest news from the ends of the earth, not as a mere curiosity but for practical ends, viz., to improve the material and moral welfare of our own countries.

From his knowledge of electricity Edison in his early years sold his patents at £80,000. From his knowledge of chemistry Besemer sold his royalties to the amount of £1,000,000. Maxim by his inventions now obtains an income of one million dollars. These are only a few among many such instances. Besides, the inventions and discoveries of such men have originated huge industries with enormous returns. But to no single educated Chinaman are such courses open as yet.

7. Religious Loss.—Jesus Christ said that He came to establish the Kingdom of Heaven on earth. His rule is to be better than any human rule, and His religion better than all religions.

Confucianism embraces politics, education and care of the poeple, but has lately failed grievously in these its strongest points. As to the spiritual welfare of the people it does not profess to do it.

Buddhism embraces training the people in moral powers, but in China now it never preaches to or teaches the living; it only attends to the dead.

Taoism embraces morality, science and eternal life, but it, like Buddhism, teaches none now, and it also only attends on the dead.

Mohammedanism does no more for the people at large than the other native religions.

There is no attempt anywhere at systematic teaching and training of the people in all their relationships according to the latest teaching of God's providence and modern enlightenment. The people of China are like sheep without a shepherd, and they literally perish for lack of knowledge. If we estimate 200 Buddhist and Taoist priests for each county (of which about one-tenth

are nuns in the south but less in the north) there will be a third of a million in the empire, or considering Mongolia and Thibet, where Lamas are many, there is fully a million all told, which means a drain of tens of millions, at least, annually to support this single non-productive class. Moreover, even the commercial, manufacturing and industrial progress of China is immensely hindered by the universal lack of confidence in men who control public moneys, shewing lack of moral stamina.

The various divisions of loss enumerated somewhat overlap each other. They are, however, all summed up in the poverty of the nation. So we might consider the loss of wealth generally and to the poor in particular. Dr. Robert Giffen has demonstrated that, not an improvement merely, but nothing less than a revolution has taken place during the last fifty years in the condition of the working classes in the United Kingdom. After taking into consideration the rise of wages, with stationary or even falling prices of commodities, the all but universal shortening of hours of labour, the decline of pauperism, the enormously increased consumption of luxuries and the improvement in the rate of mortality, he comes to the conclusion, after a second review of the period, that his original estimate of improvement of from 50 to 100 per cent. was under the mark. But take it at 75 per cent.—the original figure—it means that those who got a hundred dollars a year are now getting 175 dollars. Mechanics in Europe get $20 where those in China get only a fraction of such wages. When it is remembered that nearly two-thirds in China belong to this class, and that there has been no improvement in wages in China during the same period, her losses are clearly enormous.

Robert Giffen has also shown that the wealth of the United Kingdom in 1822 was £2500 millions, and in 1885 it was £10,000 millions, a four-fold increase in 63 years. He also gives the rates of £120 per head in 1822 and £270 per head in 1885. This increase of £150 per head means an annual increase of £2.3 per annum per head, *i.e.*, Tls. 9.2, or in round numbers one shoe of silver—Tls. 50—per family. 400 millions of population will give all China an annual increase at this rate of the stupendous sum of Tls. 3680 millions, or if divided into eighteen provinces gives Tls. 200 millions per province. Even one-tenth of England's wealth would enrich each province by twenty million Taels annually! Even to an average intelligent man this one-tenth increase seems incredibly large, and yet considering the cumulative evidence from so many different branches and the united opinion of all experts in statistics there cannot be any chance for doubt in regard to the general accuracy of the figures.

To sum up the needs of China:—

Population is stationary. In 1812 it was 362 millions. The Customs' Report for 1881 gives it at 380 millions. This is an increase of less than one per cent. per decade, whereas at the European and Indian rates of increase of 10 per cent. every decade it should now have been 700 millions. This means that about three millions die off annually, chiefly because of rebellion and want of proper food. The poor who survive have to pay 30 per cent. interest to the pawn-shops very frequently, and sometimes they even pay 100 per cent. and more to tide themselves over temporary difficulties. How can they live under these circumstances? Even mandarins also suffer to an almost incredible extent. Whilst a few mandarins get the highest salaries in the world—and of late enormous monopolies of trade in addition—the majority of expectant mandarins have to live for years in the greatest poverty, frequently waiting ten years for office, and during that time only get an occasional engagement for a few months at the rate of 30 Tls. per month, and these are compelled to borrow money at exorbitant interest of 30 per cent. or more.

This poverty is one explanation of the cause of the rapid rise of the Taiping Rebellion. This is also given as the main reason for the organization of the Kwo Lao Hui. The summary execution of the leaders can never cure this state of things, but neither the Editors of Chinese papers know this, nor 99 out of every 100 mandarins know it, because their text-books never discuss these questions nor do they know that the missionaries hold the remedy in their hands.

Just think of it. How the name of Pharoah is execrated down all the ages because he threatened the extinction of two or three millions of the children of Israel. In China there is a greater number actually starved every year, and ten times that number exterminated every ten years! The suffering of the Africans from the slave trade is great, but not half so great as that in China every day, for the population of Africa is only 150 millions, and the population does not decrease. And God has put in our hands the knowledge which can save these Chinese slaves and place a shoe of silver (Tls. 50) every year in each home in China.

Happily the pride of China of a century ago is gradually giving way. The greatest viceroys of the empire are adopting some of the Western methods as the only means of saving the empire.

Still the ratio of the various reforms now in operation by the Chinese government may perhaps be roughly put down as follows:—

Military reforms	68 %
Transport and industrial reforms ..	30 %
Educational reforms	2 %
Religious reforms	nil.

But we should not forget the significant fact that the great Viceroy Li Hung-chang offered a prize this spring for an essay on Reform in Religion, showing that he feels the need of something being done in that line.

So much about the sufferings of China and the need of reform. Since China is suffering so much from her ignorance and prejudice we whom God in His providence has blessed with the knowledge of how she can be delivered should exert our utmost to act the part of the *Good Samaritan*, otherwise how can we escape the charge of passing the sufferer by like the Priest and Levite?

A Visit to the Hangchow Bore.

BY REV. G. F. FITCH.

[Presbyterian Mission Press.]

IT was a beautiful moonlight night, the 25th of September and the 16th of the 8th Moon, that we went on board a native boat at Shanghai, and in company with four other native boats bound for Hangchow, were taken in tow by a small steamer. By the old way of oar and sail and tow-line the journey to Hangchow may occupy anywhere from three to six days. Being towed by a steamer but twenty-four hours are necessary. Our destination was Hai-ning on the Hangchow bay, about twenty-four miles east of Hangchow, that being considered the best place from which to witness the Bore, and the 18th of the 8th Moon the best time. We were provided with Commander Moore's accurate and satisfactory article, to be found in the Journal of the Royal Asiatic Society for 1888, and armed with a "snap-shot" camera with which a friend—very kindly, but with poor judgment as we thought, for we were as ignorant of its workings as of a gatling gun—furnished us.

At Shih-men, some 40 *li* from Hai-ning, our boat was detached from being towed by the steamer, and arrived at Hai-ning about 10.30 p.m. The next day about noon we proceeded to the sea-wall just east of the city, and in time to examine that remarkable structure before the tide came in. According to Commander Moore it is some 23–25 feet high by thirty feet thick, the outer part being faced with stone, each stone being five feet long by one foot four inches wide and one foot two inches thick, laid with the ends outward, and fastened together—at least the top ones—with strong iron wedges let into the stone. Some sixteen feet from the top of the wall was a shelf of solid stone masonry, about twenty feet wide and

seven or eight feet above low water. Junks, coming in on high water, rest on this wall as the tide recedes, and so escape the first onset of the Bore.

The day of our arrival seems to have been *the day* of all the year with the natives for observing the tide, as the Nieh-tai, from Hangchow, was present to worship, and the sea-wall east of the city was lined with thousands of spectators. Just outside the great east gate of the city, and close to the sea-wall, is the pagoda, built to regulate the *Fung-shuy* of the place. It is seven stories high, and on this day was literally packed with people, so we did not attempt its ascent. A little beyond this was the pavilion erected for the officials, from which they might observe and worship.

We took up our position some 500 yards to the east, a little away from the crowd, fearful that in the rush to get a view when the tide came in we might be pushed into the flood. The Chinese were good-natured, as they usually are on such occasions, and the presence of a foreigner and wife and two children seemed to add not a little to their enjoyment of the occasion.

At 12.30 we could see the Bore approaching, miles away to the east, at first not much more than a dark line, brokenly occasionally with streaks of white. Nearer it came and more distinct, its roaring heard miles away, a seething, boiling furious wave. Suddenly it had struck the sea-wall some two miles to the east of us, and the rebound from this was in some respects the grandest sight of all. It resulted in a huge wave, apparently some twenty feet high, riding on the back but diagonally across the main wave, with which, however, it soon merged, so that when it passed where we were standing it was simply a straight line extending right across the river,—a sloping wall of water, perhaps 15 feet high, coming with the speed of a race horse, and with a fury and impetuosity simply indescribable—a sight once seen, never to be forgotten. Full of wonder and excitement we brought the camera to bear, and touched the magic spring, which we hoped would fix the wondrous scene upon the film within. But alas, alas, in our inexperience and excitement we had forgotten to remove the slide, and so it was simply a "snap" and nothing more!

To give some idea of the force of the wave we quote the following from Commander Moore's article:—

"That afternoon, with some difficulty, we found the river, and ran the boats ashore, two hours after high-water, on the south bank opposite Hai-ning, laying out and burying the anchors, and taking every precaution to secure the boats against the arrival of the next flood. As the strength of the rush of water following the Bore cannot be better exemplified than in what happened to two of the

boats on this night, I will describe in detail their position and how they were anchored.

They grounded at half-tide, when the water was near its mean level, that is to say, 9 feet 9 inches above low-water.* The keels of the boats therefore were 7 to 8 feet above low-water, and about half-way between the shore and the water, at low tide. They must have been at least half-a-mile from the nearest part of the Bore, because the foreshore consists of a gradual slope of sand for a distance of 1·3 mile. The steam-cutter, the deeper boat of the two, was anchored with 33 fathoms of stout chain and a 60-lb. anchor, buried and backed up by 4 iron weights each weighing half a hundredweight; there was also a 2-cwt. bag of coal on the bight of the chain 1½ fathom from the anchor.

The sailing-cutter had a 60-lb. anchor buried in the sand, with 30 fathoms grapnel taut and two 2-cwt. bags of coal secured to the grapnel near the anchor.

It was a calm, still night, with a little rain hanging about. The murmur of the Bore in the distance was heard at 11.29; the cascade could be seen at 11.55, and it passed us with a loud roar at 12.20, well over on the north bank of the river. All that could be seen was a steep slope of white water, overfalling and pouring over itself as it advanced, the river filling up to the level of the flood as the Bore went by. At 12.25 the overflow over the flats from the Bore struck the two boats, which were aground in the position I have mentioned, and floated them at once. The steam-cutter brought up with a severe jerk, and at once commenced to drive to the westward, the sailing-cutter following soon after. The boats dragged in company for a distance of 3 miles in 25 minutes, the steam-cutter during the whole of that time going full speed ahead." †

At night we determined to come again, the night tide being said to be greater than during the day. We left our boat, which was nearly a mile away, just at midnight. Long before we reached the pagoda, and at least half an hour before the Bore finally passed, we could hear the roar of the oncoming wave some 8 miles away. Arriving at the sea-wall we took up our station near the pagoda, and were pleased to notice several junks on the junk platform—there having been not a boat in sight the previous day. We were anxious to witness the effect of the wave when it should first strike

* We arrive at this conclusion thus: Another steam-cutter, which obtained a sounding of 9 feet near high-water that night, was aground, but not dry by one foot, when these two boats ran on to the sands. The water, therefore, had not fallen more than 9 feet when they took the ground. The spring rise and fall is 19 ft. 6 in.

† When the anchors were weighed, it was found that the flukes which had been in the sand, and a great part of the chains, were burnished bright like polished silver. The coal in the bags, with the exception of ½ cwt. in one bag, was all washed out, and the bags were filled with sand tightly packed.

them. We noticed that they were fastened each with a huge cable of bamboo, some five inches in diameter, fastened down among the large stones of the lower platform. Another bamboo cable and two good-sized ropes were fastened to stakes or large stones upon the top of the wall. In the stillness of the night the roar of the approaching torrent was simply wonderful, very like the roar of Niagara. And now, this great wall of water, "running up hill" or, "Niagara on wheels" as some have expressed it, is close upon us, impetuous, awe-inspiring, thundering, irresistible. At one moment these junks are lying high and dry upon the junk platform, some 7 or 8 feet above the river; the next moment they are floating in 6 or 7 feet of water. The crest of the wave has struck them with terrific force, and it seems as if everything must give way. The 4-inch cable of one is snapped as if it were but a thread of tow, while the stake which held another is as suddenly jerked out of the ground. But the great cables fastened down among the rocks below, as well as the smaller ropes above, hold, and though the junks are tossed about like corks upon the water all remain at their moorings and outride the shock.

In a few seconds the great wave has passed, but it is followed by a wondrous rush of water—a turbid, boiling, rushing tide, driving along at the rate of 14 miles an hour.

We had told our boatman in the evening that we wished to start for Shanghai in the morning, but so impressed were we with what we had seen that we concluded to stop over still another day and see the wondrous sight once more. We must confess also to a little shame in the matter of not having removed the slide in the camera the day before, and wished to redeem ourselves in the eyes of the friend who had meant so well by us as to lend us the camera, and also in our own eyes. We went once more, and were glad to find the wall nearly free of Chinese. Several foreigners had arrived from Shanghai. (The wonder is that more do not come.) There was the same distant battle of the Bore with the rebound from the sea-wall, the same tremendous rush, the same majestic roar as of a thousand distant waterfalls, the one supreme moment as the wave passed by, the afterflood, and then we turn away, but not until we had taken another "snap," and this time with the slide properly removed. As to whether the picture is good for anything—that is, like many another future event, awaiting "development." But our advice to everyone who can make it possible is to go and see the Bore. Go on the 16th to the 18th, or 2nd to 4th of any moon if you cannot choose, though it is better to go at the time of the spring tides, and there is also an advantage in going at full moon, as one can then witness the sight by moonlight. The hours will remain the same as those given above, or a little earlier should a strong easterly wind be blowing.

For Christ's Sake in Manchuria.

In Memoriam.

Rev. James Allan Wylie, M.A.

OBIIT AUG. XVI., MDCCCXCIV.

IT was sunset on the 16th of August when he left us. We were all there—the three ladies, the doctor and myself, with his best friends among the Chinese standing reverently aside in the presence of our greater grief. And there we silently watched while God took him.

Only a week before he stood the strongest amongst us, and likely to outlive us all. But God willed otherwise and singled out the best for the sacrifice as He did at the first when He removed the ~~deacons'~~ *crown*. We wonder why, but God knows best, nor are we wholly ignorant, for the blood of the martyrs is the seed of the church.

Yet as we stood there in our weakness one could not but for the moment think how untimely it all seemed and how undeserved. He had been a little more than six years in the field. Slow and painstaking he was in his acquirement of the language, and now one would have said he had just reached the beginning of his greatest usefulness. He seemed to think so himself, for he was full of schemes for the extension of the work that had grown up around him. Indeed his last journey, from which he returned but a month before, and in which he had had to fight his way through raging floods, was mainly taken for the purpose of raising the standard in an important Eastern outpost, where China's forces are now concentrating in their march upon Corea. What his full plans were I do not know, but in his desire to have his hands untrammelled he was busily trying to negotiate the transfer of the Liao-yang pastorate. Strange to say the very day he was attacked he was expecting a definite answer from me as to whether I would be willing to take it over. 'Man proposes, God disposes.'

"How undeserved it seemed." Never was man more kind, more gentle, or more peaceably disposed. I do not remember ever seeing him shew sign of temper, though I have often seen him in circumstances that would have driven most men wild. It was due to no harsh word of his that the first blow was struck; one can safely vouch for that. Why then should one so unoffending be the victim of such cruelty?

I cannot go over again in detail the long sickening tale of horror—the quartering of the Manchu soldier mob in the city here, that memorable Friday night, the wreck of the street chapel, the march upon his own compound near by, the abortive message to the Yamên, his own setting out to seek the magistrate's aid, not so much for himself as to avert the threatened destruction of the rest of us at the North Gate a mile away. How he fell in with the soldier mob, and the work of butchery that followed it, is all too ghastly to re-tell, and we feel as we proceed that he was dealing not with men but with fiend brutes. Suffice it to say that they mercifully left him in the end for dead at the street corner where he fell.

There is, true, one bright feature which might redeem it all—the heroic defence of Deacon Liu. He started with his pastor from his compound gates, and right nobly did he stick by him all through. When the blows were falling thickest he made broad his own shoulders to receive them, and even supported his pastor when he was ready to fall. It was only when the two were torn apart that the deacon left the scene creeping on hands and knees to the Yamên where, though he fainted, he gave the first word.

The scene at the hospital that night is stamped indelibly on the minds of some of us. We had had our own mob and our own hour of excitement and anxiety, but they pale into insignificance before the one later. Who could ever forget that disorderly crew with their lanterns and their staves that thrust themselves first in at the hospital gates? And then the steady hurried tramp of the Yamên soldiery and our dispensers bearing the form of him we never loved so much before. But ah, the sight of it! The well known kindly face, one mass of wounds and bruises, battered now beyond all recognition.

For six long weary nights and days he lingered on, still fighting at times with the cruel mob, all unconscious that it was with us who were doing everything to save him. For a few seconds on Monday morning he spoke intelligently after recognising the doctor and me. Said he, "I was beaten last night." "Yes, but you're safe now," we told him. "I was on my way to the Yamên," he said. "What have they done to the Chiang-shu-t'ang?" "Don't trouble about it," we urged, "it's being repaired by Hsu" (the magistrate.) "That's good," he answered with emphasis. A few minutes later he asked where he was, and, when told, wondered how he had got there. But his mind could grasp no more, and he sank back into unconsciousness again.

That evening, before I left him, he said, "I wish I was in heaven. Oh! I wish I was in heaven." I tried the name of Jesus then, but he did not know that any one was speaking to him. It

was the last word I heard him speak. Next morning the doctor asked him how he felt. "Oh blessed, blessed, blessed," was his answer, and he repeated it many times over as if already anticipating that bliss with which God answered his prayer of the night before, only three nights later. So died Manchuria's first martyr, witnessing a good confession. He, at least, looking back from heaven over the finished scene does not look upon it as an untimely fate, nor, gazing on his Saviour's face, does he deem any suffering too hard to endure for His dear sake.

As we stepped out of the death-chamber on to the verandah the sun was setting low in the finest abend glow of the season. But far beyond the glow we, through our tears, saw the glory, the glory of heaven opened, and Christ, as once before, *standing* at the right hand of God, ready to welcome the chariot that bore His loved one home.

G. D.

Liao-yang, Manchuria, Sept., 1894.

Eleventh Annual Meeting of the International Missionary Union.

BY REV. ISAAC PIERSON.

(The American Board's Mission.)

THE eleventh annual meeting of the International Missionary Union has just come to an end, and its members are flying away to the ends and four corners of the earth, and everyone of them carries away the delightful remembrance of a gathering never to be forgotten.

There were in attendance 141 missionaries from twenty-four different fields of labor. From China there were twenty-three and from Japan twenty.

Some were veterans, some were on furlough and some were new recruits, and it was hard to tell which class was the most enthusiastic, either for the separate fields or for the Union. They did not shout "rah! rah! rah!" etc., but they said very warm words and did considerable hand-shaking. And everyone feels that this most unique Union has a reason for being, in the downright good it is doing to the work, as well as the upright pleasure it is giving to the worker. Moreover, it is likely to continue to exist and to grow in numbers, at least as long as Dr. and Mrs. Henry Foster shall live.

This "beloved physician" and his wife have, in the most free-hearted generosity, invited the Union as their guests for these five years, and now they have handed over the whole great sanitarium, with two-thirds of a million of dollars, to the possession and control of a Board of Trustees, with the specified purpose that it shall be a perpetual trust and enterprize to be worked in the interest of the Lord's cause. The profits of this great and beautiful institution, and they are great, are already being utilized in recruiting the health and strength of foreign missionaries, and as the plant expands itself in the completion of all the buildings now planned, the trustees, in the fulfillment of Dr. Foster's design, will extend free treatment and accommodation to three classes—1st foreign missionaries, 2nd disabled ministers, and 3rd disabled teachers.

In entertaining the Union this season they have given us what, at ordinary charges, would have amounted to nearly $2000, and all this with free-hearted and cordial hospitality. Moreover, they have given the Union a permanent home with them, proposing to entertain it yearly in its annual meetings, and they wish foreign missionaries of all lands to know that as missionaries they have a standing invitation to the annual meetings at Clifton Springs.

This Missionary Union, like its home, is utterly unlike any other organization in the world. It is composed of members from all lands and working in all lands, whether in connection with missionary societies or independently, and all creeds and all sects are equally welcomed. Its meetings are annual, and are "for mutual acquaintance and conference and the promotion of the work of foreign missionaries in Christian hearts at home or on the wide field abroad." This involves recreation and social interview and the discussion of any and all questions of minor interest. Nothing is cut and dried. No policy is to be defended or defeated. The topics printed in the programme are such as have been suggested by missionaries in answer to request accompanying the invitation of the Union, and these or others may be discussed at the option of the meeting. Thus it becomes the modicum for drawing forth the richest and best thoughts of men and women, who in all climes and under the most serious circumstances have wrought out those thoughts and conclusions in the presence of a consecrated life struggle with heathen vice and superstition and folly. And with all these discussions there is the sweetest and most devout communion of prayer and song.

The sessions were begun on Wednesday evening, June 13th, and three sessions, beginning at 9, at 2 and at 7, were held each day for a full week.

The Sabbath programme was varied to suit the day. It began with a consecration meeting at 9 o'clock, led by Rev. E. L. Young, D.D., from '68 to '77 missionary to the Indians west of Hudson's Bay. He read the 103rd Ps. and a part of the 17th chap. of John, and then addressed us with a peculiar energy and calmness upon the wonderful union of God's people. He reminded us that at a time when words were precious and must be few and carefully chosen Christ exhorted His followers over and over again to be united in love and confidence and labors. Others took part in quick succession as the spirit gave them utterance, and thus eight brothers and eight sisters contributed advancing thoughts and carried the theme forward into many practical and delightful applications. It was a model prayer meeting.

At 10.30 the morning service began. A passage of Scripture was read by the pastor of the Methodist Church of the village and prayer offered by Rev. F. Ohlinger, of the Korean mission. Proper hymns were interspersed, and then the sermon was delivered by five different missionaries, each taking up a separate head. The text was, "Go ye," etc.; the topic was, "The Great Commission." Rev. G. A. Ford (Syria) gave the "firstly," consisting of a dozen quotations from Scripture. They began with, "Ask of me and I shall give thee the heathen," and ended with, "Woe is me if I preach not the Gospel," and, a "dispensation is committed unto me." Rev. J. M. Leonard (Japan) gave the "secondly," "All the world." "Who is my neighbor?" Rev. W. B. Boggs, D.D. (Telegus of India), gave the "thirdly," The motive for going for Christ's sake. Rev. J. L. Barton (President of Anatolia College, Turkey) gave the "fourthly," "That they all may be one, that they may be perfect in one," and Rev. J. L. Amerman (Japan) gave the "fifthly," *A promise as well as a command*, and closed with the words, "I, even I am he that blotteth out thy transgressions," and we all joined in a hearty, "Praise God from whom all blessing flow."

The session of Friday afternoon was conducted by the ladies, and pertained to women's work. It was introduced by an address of welcome by Mrs. Foster, and then followed addresses and prayers, with hymns in the various languages.

The session of Saturday afternoon was given to the children of the village, and costumes and curios from many countries were shown to an appreciative audience.

On Friday evening, in addition to the regular programme, Rev. T. L. Gulick gave a very clear resumé of the political complications and present situation in Hawaii.

At another time Rev. F. Ohlinger gave a lively account of affairs in Korea, and the veteran missionary, Rev. Cyrus Hamlin, D.D., now

in his 84th year, gave a thrilling account of the course of Turkey as he had observed it for fifty-seven years.

Later on Rev. J. H. Forest, D.D., gave a most interesting account of the present situation in Japan.

On Saturday evening a stereopticon lecture was given in three parts, covering Zenana work in India, sights and scenes in Siam, and thrilling scenes in the far north of America.

The discussions upon schools and higher education in mission work and self-support and native evangelization and the relation of medical work to preaching and other vital topics proved as interesting and helpful to members from Africa and the Hudson Bay as to those from Turkey and China.

The last evening (Tuesday) was given to farewells from over thirty members, who purpose to return to their fields during the year before another meeting.

And those who remained gave Wednesday morning to a business meeting.

A few of the marked figures in the meeting were Dr. and Mrs. Henry Foster, as host and hostess, the venerable Dr. Cyrus Hamlin, the venerable Dr. Wood, Miss Rice, Dr. A. T. Pierson, Bp. Penick (Episco.), Bp. Thoburn (M. E.), Dr. Young, Rev. Ben-Oliel (converted Jew) and the cheerful, kindly, inimitable moderator, our president, Dr. J. T. Gracey.

Hamilton, N. Y., *June* 25, 1894.

Report of the Distribution of Books at the Wu-chang Ku-jin Examination by the Central China Religious Tract Society, 1894.

So important is this work that, although a distribution was made at the grace examination last year, the committee decided that another should be made at the ordinary examination this year.

In consequence of this being the 60th year of the Empress-Dowager's age 15 additional degrees were granted, bringing up the total to 75 full degrees, with some 10 or more "half" degrees. For these over 12,000 men are said to have competed.

The committee prepared no less than 10,000 packets of books, each wrapped up in the approved Chinese style with a complimentary dedication to the ambitious aspirant to the coveted place at the head of the list.

The packets contained :—

(1.) An annotated edition of St. Matthew's Gospel and the two following tracts: one "On Deliverance from Sin" and another on "Rewards and Punishments." These, 30,000 copies in all, were presented by the Central China Religious Tract Society at a total cost of $725.00 (Mexican.)

(2.) An un-annotated edition of the "Acts of the Apostles," presented by the National Bible Society of Scotland.

(3.) 5700 book and sheet tracts, presented by the Shanghai Society for the Promotion of Christian and Useful Knowledge amongst the Chinese.

The gross weight of the books was ..	2000 lbs.
The total cost	$1000
The total number of copies	45,700
The total number of pages.. ..	2,000,000

The books were sent to Wu-chang on the afternoon of Sept. 14th, and were stored as usual in the London Mission Chapel, which is situated conveniently near the three gates of the Examination Hall, and by 4 o'clock all the natives taking part in the distribution were in readiness to commence their work.

They were from the London and Wesleyan Missions and the Scotch Bible Society, Hankow, and the London, Wesleyan and Swedish Missions, Wu-chang. They divided themselves into three bands, each taking duty at one particular gate.

Soon after 5 o'clock it was reported that the first batch of students was about to come out, and the brethren immediately sallied cheerfully forth to their long and tedious task.

Only a few came out, but at 9 o'clock a much larger number streamed forth, and some 2000 packets were disposed of.

The native brethren kept their watch by the gates all night, returning to the chapel at intervals for much needed refreshments. The foreign missionaries were also provided with refreshments, and with long chairs and rugs for an occasional nap.

The missionaries went out two and two at intervals during the night to see the brethren engaged in the distribution. On each visit the officers and soldiers on duty were most civil, and the brethren were found safely esconced under cover by the side of their hampers of books.

On September 16th the gates were opened at 9 and 11 a.m., and again at 2 and 4 p.m., when the last men emerged from their long incarceration in the Hall.

A few men from Ma-cheng (the district in which is situated Sung-pu, the scene of the murder of our Swedish brethren last year) declined to receive the books. With these exceptions almost the

whole of the students were well pleased to receive them, and some asked for extra packets.

It is a noteworthy fact that *the students clearly recognised the books as Christian books*, and, judging from what we have seen of the men since, we are distinctly of opinion that these distributions are doing good, and that at least some of the literati are beginning to have clearer views of the nature of Christianity and of the claims of the foreign missionary. It was also most pleasing to see how cheerfully and zealously the native brethren did their work. As we watched them we could not help feeling that in their devotion during the 24 hours, or more, of watching and working we have ample reason "to thank God" and to "take courage" in the prosecution of our arduous labours in this land.

A few loafers at the gates were inclined to be troublesome, but they were kept in check by the officers and soldiers on duty and, on the whole, the distribution was most easily and peacefully made.

The weather was all that could be desired. For this, and for the gracious guidance and protection all through, our thanks are due to Almighty God.

THOMAS BRAMFITT,
Secretary and Treasurer.

Who are the Heathen?

BY MR. C. F. HOGG.

LACK of respect for context in Biblical quotation and lack of accuracy in the use of terms are chief aids to confusion. Who are the heathen? What peoples do the Scriptures so designate? From the O. T. we learn that *Goüm*, the only word so translated, refers to all nations not Hebrew. In the N. T. the same meaning attaches to ἔθνος, most frequently used to represent *Goüm* in the lxx, and from which *heathen* is derived (Girdlestone, O. T. Synonyms). "This is the general law of the words used, every other being exceptional; λαος the chosen people, ἔθνος (but always in the plural and with the article), the residue of mankind." (Trench Synonyms). Thus it is to the Jew what Barbarian was to the Greek, what foreigner is to the Anglo-Saxon, and what 外國 is to the Chinese. In 1 Cor. x. 32 Paul further limits the term by the exclusion of the Church of God. Girdlestone warns against a disparaging use of the word, "drawing too sharp a distinction between Gentile nations and those we call Christian." That Gentile nation is a term Scriptural and definite we have seen, but for the other who shall give us either definition or Scripture reference?

Had we not better fall back on Paul's division of mankind into Jew, Gentile and Church of God, ignoring entirely national distinction as among Gentiles—for unless Anglo-Israel be a possible combination what is the alternative? Moreover, if this be the Scriptural line of demarcation, if God has commissioned us and instructed us on this basis, how shall we understand His will and purpose if we fail to apprehend the primary distinction He himself has made amongst men?

The Future of Foreign Missions as seen in the Vision of John.

THREE STRIKING FEATURES:

I.—The Restoration of the Jews.

UNDER the round number 144,000.—There were 12,000 of each tribe. This is not intended to indicate an exact number—not one person more or one less—but a full, complete, determinate number, according to the plan and purpose of the covenant-keeping God of Abraham. The four winds that blow on the earth must stand still and hurt neither earth nor sea till the number of that chosen people is made up and all safely sealed in their foreheads.

II.—The Full Harvest of the Gentiles.

"After this I beheld."—Note that it was *after* the sealing of the elect of the ancient people that John saw the multitude—and such a multitude!—it was a great multitude;—no census-taker could count them up—and they were out of all nations—and all kindreds and all peoples and all tongues;—no specially favored nation among the Gentiles—one more than another;—the Chinese and the Zulus have as good a standing as the Anglo-Saxons;—all dressed alike;—all with the same white robes washed in the blood of the lamb;—and all with the same palms in their hands;—and all shouting *Salvation to our God* at the top of their voices.—To this agree the words of James, "after this"—"that the residue of men and all the Gentiles might seek after the Lord."

III.—The Symphony of the whole Host of Heaven.

Of ransomed Jews, and redeemed Gentiles, and elect Angels. The men struck up first and the Angels joined in. The Heaven and the Earth rang with the thunder of praise. *Amen! Blessing, and Glory, and Wisdom, and Thanksgiving, and Honor, and Power, and Might, be unto our God forever and ever, Amen!*

W. A.

Topics suggested for the Week of Universal Prayer, by the Evangelical Alliance.

January, 6-13, 1895.

[Other subjects which may be suggested by national or local circumstances or by special occurrences at the time of meeting will naturally be added in each case by those leading the devotions of the assembled believers. And for other topics, WHICH NO WORDS CAN EXPRESS, moments of silent prayer may helpfully be given. Where it is found impracticable to take up the subjects in detail the general outline for the day should be observed.]

Sunday, Jan. 6. SERMONS.

"They that wait upon the Lord shall renew their strength."—Isa. xl. 31.

Monday, Jan. 7. THANKSGIVING AND HUMILIATION.

Praise and Thanksgiving: For the goodness and mercy which have followed us through the past year; for many answers to prayer and for the continued spread of the Gospel.—Ps. cxxvi. 2—3; Josh. xxiii. 14; 1 Sam. vii. 12.

Humiliation and Confession of grievous sins, of lukewarmness, of unprofitableness in the service of Christ and of conformity to the world.—Ezekiel xxxvi. 31; Daniel ix. 3—19.

Prayer for a deeper realization of the power of the Holy Spirit in the church by Christ dwelling and abiding in us; for greater faithfulness and for consecration to a holier life.—Luke xi. 13; 1 Thes. v. 15—24.

Tuesday, Jan. 8. THE CHURCH UNIVERSAL.

Prayer for the whole Church of Christ; for the manifestation of the Spirit, in order to separation from the world and sanctification unto the Lord; for greater unity among the followers of Christ that the growth of Romanism and superstition, of rationalism and infidelity, may be arrested, and that the hope of the Lord's second coming may stimulate believers both to wait and work for Him.—Eph. iv. 1—16; 1 Cor. ii. 4; Phil. i. 27; 2 Thes. ii. 8; Mat. xxiv. 1—14.

Wednesday, Jan. 9. NATIONS AND THEIR RULERS.

Prayer for national righteousness and peace that the tendency to lawlessness, national discontent and strife may cease; for the putting away of legislative sanction to vice and all immoral traffic; for rulers,

legislators, judges and all in authority; that religious liberty may universally prevail, and that all persecution may be stayed.—Deut. iv. 5—8; 1 Tim. ii. 1—2; Prov. xiv. 34; Ezra vi. 22; Ezra vii. 27—28.

Thursday, Jan. 10. FOREIGN MISSIONS.

Praise to God: For increasing interest in the spread of the Gospel; for offers of personal service; for open doors throughout the world; and for the manifested power of the Holy Ghost in various missions. Acts iv. 29—33; Acts xi. 20—23; Rev. iii. 7—8.

Prayer that all missionaries and Christian workers may be endued with power from on high; that the privilege and duty of evangelizing the world may be fully understood, and that many more labourers may be sent forth into the harvest.—Luke xxiv. 45—49; Mat. ix. 35—38.

Friday, Jan. 11. HOME MISSIONS AND THE JEWS.

Praise: For enlarged interest shown in home mission work, and in missions to the Jews, and for special blessing attending them.—Ps. lxvii.; Isa. lii. 7—8.

Prayer: For all Christian ministers and evangelists; for all efforts to reach special classes of the people and all who live without God; and for the better observance of the Lord's Day.—Col. iv. 2—4; Isa. lviii. 13—14.

Prayer for the Jewish Race: That special blessing may rest upon all those who are seeking to make Christ known among God's ancient people Israel, and that His purposes concerning them may be speedily accomplished.—Ps. li. 18; Ps. cii. 13—21; Is. xl. 1—5; Zech. viii. 7—8.

Saturday, Jan. 12. FAMILIES AND SCHOOLS.

Prayer that husbands and wives, parents and children, masters and servants may, in their mutual relations, follow the Divine teaching; that parents may have grace to train their children in the knowledge of God; for more abundant spiritual fruit from Christian Associations of young men and young women; for Sunday and Day-schools, Colleges and Universities.—Eph. v. 22 to vi. 9; Col. iii. 18 to iv. 1; Prov. iv. 1; 2 Tim. iii. 16—17.

Sunday, Jan. 13. SERMONS.

"Always abounding in the work of the Lord."—1 Cor. xv. 58.

Missionary Work in Korea.

WE remained at Pyong-yang until I received an order from our Consul to bring Mrs. Hall and our little boy to an open port. We felt anxious to remain with our little band of Christians, but under the circumstances were obliged to go and leave them under the care of our great Protector.

We took the last steamer that came from Pyong-yang before the war ; it was filled with soldiers, and upon reaching Chemulpo we found the harbor filled with men-of-war.

On the morning of July 23rd we were awakened at 5 o'clock by the Koreans, who were almost frantic with excitement. Detachments of Japanese soldiers were rushing to guard the city gates, and there was heavy and constant firing of guns on the palace grounds, about a half mile from our home. The Japanese succeeded in taking the palace in about twenty minutes. Since that time they have been assisting the Korean government in adopting measures of reform.

The Chinese and Japanese armies both were now in Korea. They met in their first battle at Asan, about fifty miles from Seoul; shortly after there was a naval engagement near Chemulpo ; the Japanese were successful in both.

China poured her troops in at the north, and soon the city of Pyong-yang, which we had so recently left, was occupied by the Chinese. The Japanese next sent large forces north, and on Sept. 14th the two armies met at Pyong-yang. A heavy battle ensued, and on the 16th the Japanese were victorious, and entered the city. A naval battle was fought near Pyong-yang in which the Japanese were also successful.

Dr. Scranton and I have been very busy, in the hospital since the war commenced. Here many precious lives have been saved, and all have heard the glad tidings of the Gospel. Several have professed saving faith in Christ, and many others have bought our Christian books and have gone away, feeling they wanted to know more about the "Jesus doctrine." The seeds of truth are daily being scattered, and we know they will be cared for by the Holy Spirit and bring forth a rich harvest.

On Sept. 26th we received a letter from Pyong-yang, written by our faithful helper, Kin Chang Sikey,which stated that our Christians were all safe and well, that the Chinese had been defeated, and the Japanese now occupied the city. He was very grateful to God for keeping them through such great danger. He remained at his post, holding our little Christian flock together and caring for our

property during the battle. Chang Sikey was led to Christ through Bro. Ohlinger, and was in his employ until he went to America; since then he has been my helper. He has shown himself a true Christian hero! Last spring he was imprisoned, had his feet wedged in stocks for two days and nights, was stoned and almost beaten to death, but would not give up Christ. I believe there will be many such jewels found in Korea.

Revs. Moffett and Lee and myself start for Pyong-yang overland October 1st.

I have received hundreds of packages of cards and letters in response to my appeal. Many have asked for replies, but as the work here makes such pressing demands upon my time will the dear friends please accept this as my reply. Let me thank you in behalf of the Korean children. I am printing in Korean the text John iii. 16 on the back of each, and I am sure God's blessing will follow each one, and they will be the means of planting the seeds of truth in many a little heart. Papers printed in English cannot be read by Koreans.

It is such a comfort to know that thousands of warm Christian hearts are interested, and are praying for us and the work.

Yours sincerely,

W. J. HALL.

Educational Department.

JOHN FRYER, ESQ., LL.D., REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

Serious Questions for Educators.

IN common, I presume, with all others engaged in school work I have had to contend with many hindrances and to attempt the solution of many problems which I did not clearly foresee. It would be out of place here to attempt the mention of even a majority of these perplexing questions, but perhaps I may, with profit, refer to some of the more important.

1. *Does it pay to take the children of heathen parents as pupils in our boarding-schools?* I have a school of twenty-six boys. Six of these are from Christian homes and four are professing Christ-

ians. The remainder are the sons of non-Christian parents. To say that I have found it next to impossible to keep these Christian boys *working* at their *Christianity* would be stating the difficulty as mildly as possible. It might not be thus were the majority Christians.

Again, notwithstanding these non-Christian parents enter into contract not to hinder their children in our schools becoming Christians, up to this time not a single boy from an non-Christian home has been able to overcome the home influence and come out boldly for Christ. It may be different when we have continued longer, but the fact is very suggestive.

Again, the average non-Christian Chinaman seems to have very little respect for his contracts with the foreign missionary. The consequence is that no small number of the pupils leave the schools without having completed the course, and in the majority of instances there is no recourse. Whether the loss of money expended on these boys is a *total* loss or not is of course an open question. I am inclined to think that in most instances it is even worse than *total* loss of *money*. Their smattering knowledge is in the greater number of cases used against Christianity. I may think differently when I have had more experience. Thus far I have not lost a single boy who came from a Christian home. Taking all these results and want of results into consideration I should hesitate to open a mission boarding-school until I could secure a sufficient number of Christian boys to constitute a good majority of the whole number in the school. I am convinced that it will be to the best interests of any mission to wait with patience until the church is sufficiently strong to furnish the larger proportion of the pupils before opening a boarding-school. More than one mission in the early history of the work has been crippled by giving attention to schools at the expense of evangelistic effort.

2. *Does it pay to teach the Classics in our boarding-schools?* I am prepared to say, after much careful thought and some experience, that as the Classics are taught in most of our schools, my own not excepted, I seriously question the righteousness of the work. I have read much that has been said in favor of this kind of work, and I am quite aware that consensus of opinion is perhaps against me, but, after all, my experience and observation lead me to feel that a change should be made in the curricula of most of our boys' boarding-schools. What have been the results of this kind of work in our best schools? Fully one-half of the students' time from seven to ten years is spent in the study of the Classics. If less is spent it is useless to think of making *scholars* of them. How many scholars, to use the term in the Chinese sense, have been graduated from these schools. If I have been correctly informed not a single

school but can count its Siu-t'sai's on the fingers of one hand, and the Chü-zhen are still less. If it be not the object to make scholars in this sense then why spend so much time and money in such work? Enough study of the Classics to give the student a good command of his own literary language, and that under the instruction of a Christian, not a Christian Confucianist, is the most that should be done in this line with mission money. Men who have the ability to look into the future may discern some greater good *to be* derived from spending decades of time and thousands of money teaching effete systems of ethics and law and religion in a progressive age, and in connection with a progressive religion, but ordinary mortals as most of us are cannot be expected to grasp such incomprehensible ideas.

3. *Does it pay to establish and continue to support free boarding-schools?* This question I consider, if there be any difference, a more important matter than either of the others. A most formidable hindrance to the building up of a spiritual church in China is the cupidity of the people. Any means we may employ in our work which tends to stimulate or respond in any way to this inordinate passion is in no small way dangerous. If there is any one thing in a practical way which practical Christianity emphasizes more than another it is the dignity of labour. If there is anything which the Chinese literary man has entirely overlooked and of which he is consequently entirely ignorant it is this most important doctrine. If our schools can be so ordered as to furnish practical education in this line they will do great things for China. I know it to be difficult to do this in a free boarding-school. You may give your pupils the correct theory with all your power of emphasis, but so long as they eat your rice for nothing and support long finger nails they will never understand your instruction. There are so many disgusting illustrations of this in the experience of every schoolman that I need not mention any here. Just how we shall accomplish the proper ordering of our schools in this regard is by no means an easy problem. I think, however, there is a principle which, if we give it due consideration, will keep us from falling into serious blunders. I can illustrate what I mean by relating part of a conversation between two gentlemen who were discussing this very matter. "Well," said one of them, "What kind of industrial work would you introduce; a hundred things which you might take up for various reasons might be of little or no practical use to your students after leaving school." "I should not seriously consider whether it would be of much use to them after leaving school or not," said the other "if by any means I could teach them to use their hands and convince them that it is

no disgrace to work. If a man gets that much sound doctrine into his head when he is young he will be able to take care of himself." I believe we shall find before many years that the most good is being accomplished in schools which have industrial departments, because the spirit of practical independence is taught in them in a way impossible in other schools. I am sick and tired of Christian teachers, graduates of our best schools, who have no interest in their work nor in Christianity, save for the money in it for them. I believe such results may be largely avoided by introducing means that shall cultivate practically the spirit of Christian independence. I am ready for a new departure. I believe that our schools can be made more nearly self-supporting from the start. I have touched briefly upon three points, not because they are new but because they are old and unanswered questions. Perhaps we shall hear from others of greater experience.

Yours sincerely,

F. E. MEIGS,
Nanking College.

Notes and Items.

We are glad to note the return from a year's furlough in U. S. of Rev. W. M. Hayes, of the Teng-chow College, Shantung. His work in the preparation of some excellent text-books and his interest in general educational work has brought him into a well deserved prominence in our midst. We understand that he has brought with him a new teacher for the College, who will be new strength to their faculty.

There is no better proof of the essential barbarism of even the most civilized nations of the world than is afforded by the comparison of the money they expend for the maintenance of physical supremacy as against the expenditure for mental improvement. Though it be assumed that brain is more important than brawn there is no evidence that statesmen so regard it. In some tables recently compiled the amount per capita expended by various governments for military and educational purposes is set down as follows: —

	Military.	Education.
France	$4.00	$0.70
England	3.72	.62
Holland	3.58	.64

	Military.	Education.
Saxony	2.38	.38
Wurtemberg ..	2.38	.38
Bavaria	2.38	.40
Prussia	2.04	.50
Russia	2.04	.03
Denmark	1.76	.94
Italy	1.52	.36
Belgium	1.38	.46
Austria	1.36	.32
Switzerland	.82	84
United States ..	.30	1.35

.—*Journal of Education.*

The publication of the Descriptive Catalogue of the Educational Society's books has been delayed through the pressure of work at the Mission Press. It will, however, be ready for delivery during the present month, and will be followed by the Educational Directory for China.

A very neatly printed catalogue has recently been issued of nearly 150 Chinese works of an educational character, translated or written by Dr. J. Fryer. It is arranged in five series, viz., The Outline Series, The Hand-book Series, The Temperance Physiology Series, The Magazine Series, and the Imperial Government Series. The Chinese and English titles, names of original work and author, size, price, &c., are all arranged in such a manner as to facilitate reference. Each series is introduced by a few descriptive remarks. This catalogue, published by the Chinese Scientific Book Depôt, 407 Hankow Road, is circulated gratuitously, and may be obtained on application. It cannot fail to be interesting and useful to all who are engaged in missionary school or college work, showing as it does the results of over a quarter of a century of steady individual application and labour. A number of the books were prepared at the special request of the School and Text Book Series Committee, or have been adopted either by that Committee or its successor, the Educational Association of China.

Further Subscriptions to Empress-Dowager Presentation Fund.

			Formerly reported		$1031.46
Sept. 19th	C.I.M., Tung-shin, Chefoo	1	Mrs. Chang...		$0.30
	C.I.M., Kuh-tsing, Yunnan		per Mrs. Curnow...		1.35
	P. M., North, Tong-yiang, Hangchow, with that on July 9th	22	,, Mrs. Garritt		1.50
24th	U. P. M., Hai-cheng, Manchuria	85	,, Rev. J. McIntyre		8.00
Oct. 1st	Basel Mis., Nyen-hang-li, Hongkong	50	,, Mrs. F. Leonhardt		3.60
10th	Chinese Mis., Honolulu, Sandwich Islands ...	22	,, Mrs. Happer Damon ...		14.50
	Macao		,, Miss L. Johnson		.23
16th	C. I. M., Ta-tung... ...		,, Mrs. McKee		.50
	E. P. M., Tai-wan-foo ...		,, Rev. D. Ferguson		3.25
	C.I.M., Yuh-shan, Kiangse	35	,, Marie Guex		3.00
20th	M. E. M., Peking		,, Mrs. Jewell		2.80
21st	M.E.M., South, Sung-kiang		,, Mrs. Burke		1.00
					$1071.49
			Less $2.70 (see note below)		2.70
					$1068.79

NOTE.—C. I. Mission gave $2.70 twice for same station by mistake. See August 4th and 7th. Accordingly $2.70 was returned, and is deducted as above.

ERRATA.—$13.40 reported under date July 9th as from *A. B. C. F. M.*, Foochow, should have been from *Methodist Episcopal Mission*, Foochow.

MARY RICHARD,
Treasurer.

1 Quinsan Road, Shanghai.

Correspondence.

DISTRIBUTION OF BOOKS AT NANKING.

To the Editor of

"THE CHINESE RECORDER."

October 6th, 1894.

DEAR SIR: The Triennial Examination held in Nanking from Sept. 7 to 15 was a memorable event in the history of Bible distribution in China. Some 45,000 Testaments, portions and tracts were distributed among the 17,500 students enrolled as having entered the examinations. Much misgiving was felt as to the propriety of attempting the distribution on account of the strained condition of affairs over the war; then, to make matters worse, a bad feeling existed between the students and soldiers. We counseled together and decided it wise to call on the officials and see if we could get a promise from them of protection. The writer and Rev. F. E. Meigs were appointed to go and see the officials. We reached the examination halls, and the first official we met was an

old acquaintance of the writer, who received us kindly, and without any hesitancy gave us permission to bring our books to his headquarters at the entrance gate to the halls and distribute. We thanked him and returned to report our success to the other brethren. There was joy in our camp for a time, which was soon to be turned into confusion, for later in the day this same official called at the residence of the writer to say that as soon as we left the halls it got out among the soldiers and reached the other officials that he had granted us permission to distribute the books. When they heard this the officials were indignant, and the soldiers made loud threats against our lives in case we attempted to distribute books. He therefore came to beg us not to attempt to distribute the books, as he feared we would be hurt. We counseled together again, when the brethren appointed the writer to act as a diplomat to call on the officials in charge of the examinations and see what could be done. The writer spent three days with the officials, while the other brethren were hard at work packing the books in parcels getting them ready for distribution. No promise of protection could be gotten. We were growing somewhat discouraged, when on Friday, the day of closing the examination—and the students would be coming out that night—we made one more effort with the officials which, thank God, was successful, as my old friend told me to come early the next morning, as all the officials had given their consent. All things ready the writer received a telegram calling him away, so the burden and the pleasure *of one of the most successful, if not the most successful, distribution of books*, that has ever taken place in this city fell to the lot of F. E. Meigs, of the Christian Mission, A. L. Bennett, of the Presbyterian, S. F. Whitehouse, of the N. B. S. and J. B. Stephenson, of the A. B. S., assisted by a good staff of native helpers. These brethren all report a most successful time, and the students anxious to get the books. Never have any of us witnessed the time when the students were so anxious to get the books as at this time. Each day as the writer visited the halls trying to arrange for the distribution the students frequently asked if we had any books for them; they were anxious to get them.

Paul has planted, Apollos watered; may God give the increase.

These noble Bible Societies and Tract Societies, with all lovers of the word of truth, will no doubt rejoice with us over the success of this distribution and join our prayers in praying the Father of truth and life to bless and sanctify His word to the salvation of the souls of those who may read. Pray too for the salvation of that official who stood by us from beginning to end, and assisted in the work of the distribution, and may God abundantly bless these noble Bible and Tract Societies for their liberality in providing the books and tracts for this distribution. Unto God our Father be praise and glory for evermore.

Don W. Nichols,
Methodist Episcopal Mission,
Nanking.

A PROTEST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your "Editorial Comments" of the last RECORDER (p. 510) there occurs a notice of the meeting of American missionaries who framed a petition to the United States government. The writer was present at these meetings, and earnestly besought the brethren, as representatives of the spiritual kingdom, not to make these appeals to the secular power. As the subject is stated at least three different times in this number of the journal with evident approval and satisfaction, and as there are many missionaries in China who take a view of the question wholly opposite to that contained in the petition, it is only fair that the minority should have a hearing. With these few words of justification and with due deference to the opinion of the brethren who formulated the appeal we present briefly the other side of the question by replying to the article just mentioned. If the reader of this number of the RECORDER will digest the statements on page 510 and then turn to page 511 and ponder the glowing accounts of our English brethren Macintyre, McGillivray and Whitehouse, he will wonder how American missionaries could ever desire to make such a petition.

At the outset of the article the question is asked, "Have missionaries a right to live in the interior of China, etc.;" and it is then stated that "with a view to settling this much mooted question some thirty or more American missionaries gathered, etc." Now we believe that the question *was* decided about two thousand years ago when the sceptre of the Cæsars was practically omnipotent in the secular kingdom. When Our Saviour said, "Go ye into all the world and preach the Gospel to every creature," He meant that the command should not be hampered by any decree of man. The messenger of Christ has a divine treaty right and a divine protection guaranteed him by the King of kings and Lord of lords to preach in any place in this world. Of the hundreds of missionaries who have been sent to China in the past decade not one is holding his hands in idleness for want of a place in which to preach. If the Church would send out ten thousand more workers the Lord will find places for them all without the help of heathen powers. Earth and hell cannot frustrate His purpose to have the Gospel proclaimed to the devil-ridden people of the earth.

Again, we are called upon to sign a paper petitioning our government to request China to suppress the "vile and pernicious literature which is being so widely circulated, defaming the missionaries in unmentionable language." Now it seems to us a confession of weakness to ask a heathen government to help along the cause of Christ. Our Saviour did not deign to ask even for His life when He stood before Pilate. These slanders against Christianity were prophesied by the Great Teacher Himself. The fact of their existence to-day is another proof of the truth of Scripture. The apostles made no such appeal to the Roman power against the books of the heathen

writers of their time which were inspired by the same devil that dictates the vile books of to-day. No notice whatever was taken of such coarse caricatures as one mentioned by Tertullian—"a figure with one foot hoofed, wearing a toga, carrying a book, and with long ass ears, under which was written 'The God of the Christians, Onokoites.'"

"But I say unto you that ye resist not evil," are the words of the Master, and it is our privilege, according to commandment, to rejoice and be *exceeding glad* when all manner of evil is said against us falsely for His sake. When the tired worker returns home after a hard day's work and is called *devil* what a blessed comfort it is to know that Jesus was called a devil too.

Let not the reader be misled by the statement that the *paper* is not made "to seek governmental aid," and "pray heartily for the success of the petition," when in the opinion of many we would be asking for something that He has not authorized in His holy word

Against signing this appeal we briefly offer the following objections, each of which seems to be fatal:—

1. It is not in accordance with the teachings and practice of Our Saviour and of His apostles when they were free to act. Christians are at liberty to flee to a place of safety in case of danger, but not to resist.

2. History has proved that the secular power cannot advance the spiritual kingdom by force.

3. The petition contravenes the religious opinions and shocks the moral sense of the Christian people in America who think as many of us in China do on the subject.

4. The circulation of such a paper confirms the heathen in their suspicions that missionaries are agents of a hostile government. It causes the Christian Chinese to doubt whether Christ really meant it when he said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

5. It cannot accomplish the desired end, even if presented to the government. If the paper intimates that force is to be used we may feel assured that our country will not go to war with China in the present crisis. If a simple request is to be made then any missionary can foretell what the result of an interview of Mr. Gresham with Yang Ju, the Chinese Minister, would be, and what the abundant promises of full and universal protection would amount to. God is working out His own plans in China just now. If the missionaries confine their attention solely to preaching the Gospel, He will carry out His purposes in reference to secular matters without our help.

S. I. Woodbridge.

Resuscitation of the Missionary Review (中西教會報.)

To the Editor of

"The Chinese Recorder."

Dear Sir: In consideration of the increasing need of a bond of union for all the missionary societies in China the Society for the Diffusion of Christian and General Knowledge have decided to resuscitate the 中西教會報.

Formerly both the *Wan Kwoh Kung Pao* and the *Chung Shih Kiao*

Hui Pao were under the editorship of Dr. Young J. Allen. We regret that now he finds that other duties prevent his being able to edit both. While he continues to edit the *Wan Kwoh Kung Pao* we are glad to announce that we have secured the able services of the Rev. E. T. Williams, Nanking, as editor of the *Chung Shih Kiao Hui Pao*, and that Drs. Allen, Muirhead, Edkins and others have promised to contribute as before. Its aim will be to give an account of the progress of Christian work in all parts of the world, and also in connection with the different societies in China, so that the native pastors will have valuable information to be a guide and stimulus to them in their great work of evangelizing this vast empire.

The first number will appear on the first of January, 1895. Subscription one dollar per annum. All orders to be sent to the manager, Mission Press, Shanghai; all contributions to the editor, Rev. E. T. Williams, Nanking.

TIMOTHY RICHARD,
Secretary.

NEW PUBLICATIONS OF THE S. D. K.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The following new publications have just been issued by the Society for the Diffusion of Christian and General Knowledge among the Chinese, and are on sale at the Mission Press, Shanghai:—

為道受難記. *Persecutions in Madagascar*, by Mrs. A. Foster. Price 3 cents.

名公三序. *Three Prefaces about Western Knowledge*, by Marquis Tsêng and Li Hung-chang. Price 2 cents.

太平洋島. *Mission Work in the South Seas*, by Mrs. A. Foster. Price 3 cents.

聖經釋義. *A Month's Course of Christian Meditations*, by Mrs. Foster. Price 5 cents.

人心交與上帝. *Communion with God*, by Dr. Muirhead. Price 2 cents.

列國變通. *Reform in Countries bordering on China, Russia, Japan, India, &c.*, by Rev. T. Richard. Price 10 cents.

歐洲八大帝. *Eight Great Emperors of Europe*, by Rev. T. Richard. Price 5 cents.

喻道要旨. *Selection from Krummacher's Parables* (illustrated,) by Rev. T. Richard. Price 12 cents.

百年一覺. *Looking Backward*, by Rev. T. Richard. Price 5 cents.

中西互論. *Intercourse with Foreigners*, by Rev. Young J. Allen, D.D. Price 15 cash.

機器之益. *Advantages of Machinery*, by Dr. Edkins. Price 3 cash.

生利分利之別. *Productive and Unproductive Methods*, by Rev. T. Richard. Price 3 cents.

Special discount is made to reading-rooms and book-depôts, which may be known on application to the secretary.

Yours truly,
TIMOTHY RICHARD,
Secretary.

Our Book Table.

探道本原.—This is a book by the Rev. Francis James on the *Basis of Religion*, in 2 vols., about 100 pp. each, sold at the Mission Press, Shanghai, for 30 cents. The first volume treats of religion as seen in law and conscience and the soul. The second volume treats of the fitness of religion for all men in body, mind, conscience and soul, and for all eternity. The author also speaks of the evidence of religion from number, traces the origin of reverence in the soul and the origin of Divine religion with the perfection of it, and closes with quotations from Confucius to prove this. The aim of the book is to furnish intelligent Confucianists with introductory considerations of the importance and value of religion from facts within their own sphere of knowledge, so as to induce them to a friendly study of religion as presented in Christianity.

ANNUAL REPORTS.

The Thirty-first Annual Report of the Hawaiian Evangelical Association will be specially interesting to workers in China from the particulars it gives of Mr. Damon's work among the Chinese. We are glad to read that "this mission, built up by Mr. F. W. Damon and conducted under the supervision of the Home Committee of the Hawaiian Board has, from the first, had a marked growth. With its enlarged Church building, its numerous congregation, its increased school advantages and outlying mission stations it is a power in the land."

Mr. Damon prefaces his report by the loving and grateful mention of the transformation which was wrought in the life of a Chinese friend—a typical Confucianist, exact, punctilious, courteous—a life which has, during the past year, ceased on earth, but is now finding a fuller development in the Master's presence above.

Mr. Damon has much of interest to report with regard to the Mills Boarding School, the Kindergarten—under whose beneficent influence nearly two hundred little children in the Chinese mission have come during the past two years—the schools in Honolulu, Kohala, Wailuku, Hilo, etc. We notice among what are referred to as the *running expenses*, the leasing of a small lot adjoining the new school building for a play-ground for the boys, where they play base-ball with all the fervor of Anglo-Saxons.

In connection with the Church work among the natives we read :—"The past year has certainly been one in which Hawaiian Christianity has been put to a severe test and proven itself fit to live. Every native Church has borne the strain of a divided political sentiment, every native pastor has had to stand between two political parties.

The fight for righteousness has been waged not only against influences of darkness, which have taken occasion to declare themselves quite openly in these days; it has had also to meet a dissident patriotism.

The great issue of the day which has so divided society, even invading homes to the marring of their peace, has not left the Churches undisturbed. But in the contentions between Royalists and supporters of the government it must be said that there has been

shown on the part of many of both political affiliations an admirable spirit of Christian forbearance."

The published Minutes of the Annual Meeting of the China Mission of the Southern Presbyterian Church, held in Shanghai Sept. 10th to 14th, show faithful discussion of much important business. The reports of personal work from workers in Hangchow, Lingwu, Sinch'ang, Soochow, Wusih, Chinkiang, Ts'ing-kiang-p'u and Sü-ch'ien, show that the Spirit of God has been present in a remarkable degree. At the older stations there has been a quiet, but cheering, work of grace going on all the time, whilst in opening up new work in fresh fields there have been difficulties and discouragements.

The statistics for the year ending 13th August show that in 8 stations, with 46 missionaries, there are 4 churches, 15 chapels, 14 day-schools, 9 dispensaries, 8 unordained preachers, 3 theological students, 7 Bible-women. The total number of communicants is 159; 34 were added on examination. In addition to this we notice there are 31 enquirers, 342 scholars in Sunday-schools, 25 girls and 197 boys in day-schools and 50 girls in boarding-schools. 52,000 books and tracts were distributed, 17,527 persons were aided by medicine, whilst the sum of $138.02 was contributed by the natives.

From the Seventh Report of the Medical Mission at Tai-yüen Fu, Shansi, in connection with the China Inland Mission, we note that the total number of visits of out-patients was 7032; 2258 being new cases. There were 147 in-patients and 236 operations. 9 opium poisoning cases were treated in the dispensary, whilst medicine was given in 53 other opium poisoning cases. We are glad to note that of the 7032 visits of out-patients 1422 were those of women, and Dr. Edwards reports that the efficiency of the work among them has been greatly increased by the addition to the staff of a lady worker who has had a thorough training and much experience as a nurse.

Preaching in Sinim, or The Gospel to the Gentiles. With hints and helps for addressing a heathen audience By Hampden C. DuBose, D.D. Presbyterian Committee of Publication, Richmond, Va., 1893. Price $1.25 paper cover, $2.00 boards. For sale at the Presbyterian Mission Press.

This little volume on preaching in China is the work of one who can speak from experience, the author being for "twenty-one years a missionary at Soochow" and a zealous, indefatigable preacher. The author's aim, as stated in the preface, is to offer aid to newly-arrived missionaries and to present hints on preaching, which may be useful to ministers in other lands. The book is divided into seventeen chapters, and while rather discursive contains much interesting and helpful matter. Its tone is admirable, being thoroughly earnest and evangelical. The enthusiasm and cheerfulness everywhere noticeable in its pages are unmistakeable characteristics of the author. The key-note of the book is set in the first chapter on "The Grandeur of the Pulpit," in words worthy of remembrance: "We often speak of the duty of obedience; there is no keener joy in the Christian life than obedience to God. In a heathen land we experience the preciousness of a nearness to God; the darkness around makes the light of the soul more appreciated. We talk of luxury, but is there any luxury like that of doing good! Philanthropy! the noblest form of oriental luxury?" Similar in tone is a parody, which if not exactly Tennysonian, has the right ring:

"Sweet hour to preach, sweet hour to preach.

May I thy grace and glory reach,
. . . . . .
And shout, while I can daily teach,
Welcome, welcome, sweet hour to preach!"

Chapter II, on Sinim's Call, presents the needs and claims of China for the Gospel. Chapter IV, on the Street Chapel, is the subject nearest to the author's heart, and is full of interest. While some may not agree altogether with VI on the Spiritual Kingdom, the paramount importance of preaching the Gospel as compared with other branches of work is well set forth. Chapters VIII and IX, on Literary Preparation and the Style of Preaching, bristle with good points. In answer to the question, How early ought the new missionary to begin to preach? the author replies: "After six months. Start with a sermonette or baby sermon; day by day add to it, and if kept in motion it will grow like a snow ball rolled over the common. The best way of learning to preach is to preach." The author's lively powers of observation and his intimate acquaintance with the daily life of the people render this part of the book very interesting. Chapters XII—XV present the great theme of preaching, the preacher's model, and the only source of strength and blessing. Chapters XVI and XVII treat briefly of the wonders of the Last Days and the Reaper and His Rewards. Perhaps their connection with the rest of the work might have been more clearly indicated. As a whole the book is simple and practical, and is calculated to do good to the great cause the author loves so well.

Problems of the Far East, Japan, Korea and China. By Hon. G. Curzon. M. P. Longmans, Green & Co., London, 1894. Price 21 shillings. May be had at Kelly and Walsh, Lt., Shanghai.

This is a well-written, well illustrated and beautifully printed work of 436 octavo pages. Coming as it does at the beginning of the war between China and Japan over Korea it is specially timely, and we have perused its pages with more than usual interest. (Some of the last pages left the author's hands no later than July 30th). To be sure Mr. Curzon has not had the advantage of a residence in any one of these three countries, and he candidly admits that his conclusions may be accordingly faulty. On the other hand, they are not crude first impressions but the outcome of two journeys round the world—one taken in 1887-8 and the other in 1892-3—and by one who had eyes to see and a mind to grasp.

The work, he tells us, "does not pretend to be a book of travel. Rather it is an attempt to examine, in a comparative light, the political, social and economic conditions of the kingdoms and principalities of the Far East." It is this which gives additional interest to the book at this time.

For Japan Mr. Curzon has little but admiration and wonder at the rapid strides made during the past two decades, not only in the organization and equipment of an army and navy but in the development of schools, postal facilities, railroads, steam navigation, etc., as well as the manner in which she has handled many of the complex and difficult political and financial problems, which, some of them at least, have been sprung upon her with great suddenness.

As regards Korea he thinks there is little hope for the country from the Koreans themselves. Though, as a race, they are not wanting in capabilities, yet the government is so corrupt and imbecile that only under the fostering wing of some stronger power is continued existence possible. Referring to the position occupied by Korea in regard to the Treaty

Powers Mr. Curzon says: "A more anomalous political condition certainly does not exist in the world than that of a country which itself claims to be both independent and dependent, and can produce powerful evidence in support of either hypothesis; and as to which outside Powers advance pretensions of suzerainty, control, protection, alliance, most favored nation treatment, or technical equality, for all of which there is considerable show of justification."

Turning now to China we find what seems to us a fair, though not at all flattering, estimate of both government and people. As regards "China's Awakening" he writes: "It may be worth our while, who are neither, like the Marquis Tsêng, diplomats whose interest it is to conciliate, nor prophets who are ahead of our times, to examine how far it is true that China has really awakened from her ancestral sleep, or whether she may not merely have arisen to stop the rattling of a window sash, or the creaking of a shutter, that interferes with her quietude, with the fixed determination of settling down once more to the enjoyment of an unabashed repose."

Interesting, also, in the light of present events is his opinion of the Chinese army, in which he quotes with approval and as corroborating his own judgment the statement of the late General Prjevalski, who had made a profound study of the China's military resources. "Let Europeans supply the Chinese with as many arms as they please, let them strive to train the Chinese soldiers, let them supply them with leaders, and the Chinese army will nevertheless never be more than an artificially created, mechanically united, unstable organization. Subject it but once to the serious trial of war, and speedy dissolution will overtake it."

As a missionary we were specially interested in what Mr. Curzon has to say on the missionary problem in China, and we are sorry we cannot accord to him the same candour and good judgment here that he exercises elsewhere. It is only fair to presume that he was misinformed, though this is no excuse. As to the sources from which he records that he received his information we find, as is usual in such cases, that he went everywhere, but to the missionaries themselves. True he does mention "the writings and speeches of the missionaries," but we submit that no man is capable of pronouncing judgment upon the missionaries and their work unless he takes the pains to *see* their work and come into personal contact with the missionaries, and especially away from the treaty ports. No amount of flitting from treaty port to treaty port, or questions asked of those who not only have no sympathy with missionary work but actually *know* no more about it than of what is going on in the heart of Africa, will suffice. A few quotations from Mr. Curzon's book will suffice to show how wide of the mark he comes in some of his generalizations. Referring to the different denominations which are at work in China he says, page 312: "Still less do the foreign teachers coincide upon the form of religion itself, which is promulgated by the divines of a score of schools, each claiming sole custody of the oracles of God." Such expressions are scarcely worth noticing, except that they represent a sort of stock-in-trade of opinions held by many who see that there are a goodly number of denominations at work in China, and infer—gratuitously—that each constitutes itself as having "sole custody" of the truth, and that each and all are exclusive and mutually antagonistic. To what-

ever extent this may be the case as between Roman Catholics and Protestants, as between Protestants and Protestants there is scarce a shadow of truth in it. This will be abundantly evident to any one who will take the trouble to acquaint himself with the real status of the fellowship and interdenominational courtesy which exists between the missionaries everywhere. We doubt if either in England or America there is anything to equal it.

Again, page 313, he says: "Another cause of stumbling is supplied by the unedited and ill-revised translations of the Bible, and particularly of the Old Testament, that are printed off *by the million* and scattered broadcast through the country." We might ask, And how does Mr. Curzon *know* that they are "unedited and ill-revised?" That assertion probably rests on the same authority as the other, "printed by the million and scattered broadcast," which is simply a pure fabrication.

If he had but referred to the last Annual Report of the British and Foreign Bible Society (1893) he would have found as follows: Total sales of Bibles and Old Testaments (for the year), 2502. Free grants, 54. As the former were all sold, only the 54 copies can come under the head of "scattered broadcast" of this Society.

For the American Bible Society we find a total of sales of 873 Bibles and donations of 105. We haven't at hand the figures of the Scotch Bible Society (of Hankow), but we presume they would make a similar showing. We do not now know and have never known a missionary that believed in the indiscriminate circulation of Bibles or Old Testaments, or that would not, on the contrary, condemn it as a piece of unwisdom.*

Again, Mr. Curzon says, page 321: "The Chinese who dislike all foreigners regard the missionaries in particular with intense aversion." While this may be true of a few Chinese, or in particular cases, it certainly is not true of the people as a class. On the contrary, we believe that the missionaries are held in better esteem by the majority of Chinese than any other class of foreigners. As this assertion however rests upon the authority of a missionary, and as Mr. Curzon will never be able to verify it unless he becomes a missionary or believes what a missionary says, he will have to take it for what it is worth.

These are some of the "dead flies" which we could wish Mr. Curzon had left out of his "ointment," for we give him credit for having intended to write the truth, and the more's the pity that along with so much that is good, when treating upon other subjects, he should have so misrepresented this one. We hope Mr. Curzon may come to China again some time, and, if so, that he will go a little out of the beaten paths and *see* mission work as it is, and for which the missionaries will ever be glad to welcome him, and not write of it as it is *misrepresented.*

* Since writing the above we have ascertained the following facts from the Agents of the British and Foreign, and American Bible Societies. The total number of Bibles published by the latter (American) in thirty years was 20,918, and of Old Testaments 13,400, or an average total of about 1000 a year. The figures for the British and Foreign are 17,700 for seventeen years, or about the same proportion. These are what have been *printed*; not all are yet in circulation.

As a rule only portions of Scriptures are circulated.

G. F. F.

Editorial Comment.

In April last the editor of the Recorder sent out some 600 circulars to the missionaries in China, asking them to please indicate what term or terms they used for God in Chinese, and what for Holy Spirit. Up to the present three hundred and fifty-one answers have been received, coming from all parts of China and representing quite generally all the different missions.

The results are as follows:—

173 use Shang-ti for God.
65 „ Shin.
36 „ T'ien-chu.
42 „ both Shang-ti and Shin.
8 „ „ Shin and T'ien-chu.
6 „ „ Shang-ti and T'ien-chu.
3 „ Shang-chu.
22 „ all.

For Holy Spirit.

179 use Sheng-ling.
147 „ Sheng-shen.
25 „ both.

These figures certainly furnish food for reflection, but we offer no comment, merely surmising that it would be well if the term question could be settled upon some such lines as the above figures would seem to indicate, which show very clearly the trend of usage and general opinion upon the subject.

* * *

The presentation copy of the New Testament for the Empress-Dowager was sent to Pekin on Monday, Oct. 29th, under the care of a party of missionaries going north. The British and American Ministers had already been communicated with, and signified their willingness to extend their good offices in getting the book to the Empress-Dowager when it should arrive. The book, casket and box were displayed in the M. E. Church, Shanghai, on Monday afternoon, so that the native Christians and others might have an opportunity of seeing it. Many hundreds came, and were much pleased. The book has solid silver covers beautifully embossed with bamboo designs, and is enclosed in a handsome silver casket lined with old gold plush, and the whole is enclosed in a teak wood box. On the left hand upper corner of the cover are the characters 新約全書, "Complete New Testament," in raised gold, and in the middle is an oval plate of gold, on which are inscribed the characters 救世聖經, "Scriptures for the Salvation of the World." A congratulatory sentence, stating that the book is the gift of the Christian women of China, is engraved on a gold plate on the cover of the casket. The total amount of silver used is twelve pounds. The size of the book is 10 × 13 × 2 inches, and costs altogether some $1,100.00. Many prayers have preceded and will follow this book, that it may be blessed of God to the comfort and salvation, not only of the Empress-Dowager but through her to many more in this nation, now in the hour of their great need.

From an article in one of the home papers we see that Rev. Gilbert Reid intended leaving the United States for China in October. During his absence Mr. Reid has been engaged in various ways in the interests of peace between China and the United States, and latterly had outlined a plan—"to reach the higher classes of China, and through them to aid and save the masses of the people and the nation itself." To accomplish this Mr. Reid was to raise a special fund of, say, ten thousand dollars (gold) and enlist the services of a number of new missionaries (or so we understand) who should give themselves specially to this work, under the guidance of Mr. Reid.

Mr. Reid now writes:—I have decided to delay special efforts to raise the full amount of money already specified, to at once seize the new opportunities of the present emergency in China, and to aid in every possible way on the basis of past acquaintance, friendship and experience, to promote feelings of accord, conciliation and friendliness, whether between the missionaries and the Chinese people, between native converts and their heathen neighbors, between the whole missionary organization and the upper classes, between the Chinese as a nation and foreigners as a whole, or between the people of China and the people of Japan, who should unite rather than divide their forces in maintaining their independence and power in the East. In an unofficial capacity, avoiding all political complications, it will simply be my aim to act as a friend, and to urge friendliness, peace and good-will. Wherever missionaries are in danger—and incidents of disturbance, assault and persecution have already been announced—I will do personally all that under the circumstances would seem advisable, with such sanction as the Chinese authorities and the United States Minister may deem wise to grant.

* * *

The latest war news recorded in our "Diary of Events" indicate that the outlook is a grave one. We believe, however, that the ultimate outcome will be for the best good of China. Attention is being directed, as never before, to the rapacity, unscrupulousness, selfishness and want of patriotism of officials. The editor of the *St. John's Echo*, however, points out that the official system is, after all, one of the shoots from a deeply hidden root, "and no reform is possible among the rulers until this root has been torn up and cast away. The *mort main* of China is deadly self-satisfaction with her own condition." If disasters follow one another rapidly China may be awakened from her complacency with her present condition and her deeply rooted worship of the past.

In this crisis we ought to remember prayerfully our native brethren. We notice that a delegation of native converts waited upon the Shantung correspondent of the *N.-C. Daily News* to obtain an opinion as to whether they ought to submit to the conscription, being made in that region, of able-bodied men to recruit the army. They were gently but plainly reminded of their duty towards their country and emperor, and were exhorted to act

as loyal subjects of the Middle Kingdom.

In these present troubles, when the native Christians can study God's dealings with the nations, and see His finger in passing events, they can be led to greater definiteness in prayer for their country and their rulers, study more intelligently God's judgments on His ancient people, and have enlarged and higher ideas regarding God in history.

* * *

A CORRESPONDENT in the September No. of the *Missionary Review of the World* writes :—

"It will be conceded that it is of the utmost importance that the Scriptures be placed in the hands of the heathen. There is the great difficulty connected with the case. In the first place, the great mass of the people of Asia and most European countries are illiterate and unable to read their own language. Then there are languages and dialects that have no written character. The result is that the missionaries in some instances will have to invent an alphabet, translate the Scriptures into it, and then teach the people to read it. Of course this will entail a great work and will delay the evangelization of the world.

"Science has right here given us a means of overcoming this difficulty. Though it takes long study for a person to learn a written language, any one, however ignorant, can understand his own tongue by hearing it spoken. This, science has enabled us to produce. I refer to the phonograph. If missionaries or heathen converts were to speak the Scriptures into a machine it would repeat it right back, and the most ignorant could understand. Many would listen to a talking machine who would not hear a person read. Then in many Eastern countries women are kept secluded from the gaze of men, and it is not considered reputable for women and men to be together, or women to be seen in the presence of men. The phonograph would come in right here. It could be taken into the privacy of the Asiatic home, where a man could not. Then it would no doubt be cheaper than sending a person to a place for the purpose, and would receive attention where a person would not."

Seeing that this advocate of the use of the phonograph in evangelizing the world has referred to woman's seclusion in Eastern lands we would strongly recommend our scientific friend to carefully peruse the November number of *Woman's Work in the Far East*, which has just come out ahead of us, and we are sure he will be thankful to find how the sweet tones of many living phonographs are finding echoes in many dark corners in the East, where hitherto the Gospel has not been spoken.

Without going into the cost of phonographs or the necessary wax tablets, or the fear that many Chinese would look upon the apparatus as a Buddhistic prayer wheel, or the difficulties in the way of carrying out our friend's idea that "two or three families could listen from one phonograph, or a few could be kept in a church or chapel for anyone to come and listen to,"

we would simply quote two sentences from Rev. A. H. Smith's paper in the previous number of the same review: "The plain truth is that as yet the Christian Church at home has no adequate conception of what is meant by the evangelization of a heathen nation or tribe, and this despite the experience of an hundred years of modern missions. The nature of the work to be done is indeed understood, for it is clearly pointed out in the New Testament, but the true character of the obstructions can only be known by those who meet them face to face."

Missionary News.

—Revs. James Ware, Shanghai, and Thomas Arnold, Wuhu, of the Foreign Christian Missionary Society, were ordained, June last, at Nanking.

—The work of the various missions to the Chinese in this province of British Columbia is making progress, slowly it is true, but really.

The Methodists, Episcopalians, and the Canadian Presbyterian Churches have missions in Victoria, Vancouver and New Westminster; the Methodists have also some work in Kamloops, and the Presbyterians in Nelson, B. C.

Our school, the Presbyterian, has been better attended this year than at any time since it was first opened, June 9, 1892, but thus far we have not seen any of our pupils confessing Christ.

The Methodist Church, Rev. J. E. Gardner, missionary, with four Chinese workers, has nearly two hundred baptised members. The Episcopal Church has about ten, perhaps more, with two Chinese helpers; the other workers speaking only English. All the teachers are volunteers, excepting one in Vancouver; the teaching is largely individual, but each teacher has five, six, sometimes more pupils. The Presbyterian schools in Vancouver and New Westminster are supported and carried on wholly by the C. E. Societies in those two cities.

On the whole the feeling against the Chinese is not so bitter as formerly, at least it is not so open, and Christians are waking up to a sense of their responsibility to give the Gospel to these strangers. We are thanking God and taking courage.

Yours in the Master's service,

C. A. Colman.

BRITISH MISSIONARIES IN THE INTERIOR.

In reply to a letter from the Shanghai Branch of the Evangelical Alliance on the death of the Rev. James Wylie Mr. O'Conor, British Minister, writes to Dr. Edkins:—

"In reply to your letter of the 28th ult. I beg to request you to be good enough to inform the

committee of the Shanghai Branch of the Evangelical Alliance that the importance of the points to which they draw my attention has been strongly before me since the amentable and most deplorable assault upon the Rev. James Wylie, which resulted in his death.

"Throughout the negotiations I have insisted upon the immediate carrying out of the sentences passed upon the criminals so as to connect in the popular mind the punishment with the crime. The chief criminal has already been executed; proclamations have been issued throughout the country and in all places indicated by Her Majesty's Consul, Mr. Bullock, and I am expecting daily to hear that the accomplices of the crime have received the severe punishment of exile with hard labour, and that the officers concerned have been cashiered in accordance with the sentence passed upon them.

"I am bound to admit, however, that the Chinese government has shown the most praiseworthy desire to take all the measures suggested to them for the prevention of similar outrages in the future, but in the ferment and popular excitement caused by war it is beyond doubt that foreigners, especially those who reside in the interior, will be exposed to unusual risks and dangers, and I consider that it is incumbent upon missionaries to exercise the greatest prudence during the continuance of hostilities, and above all not to expose their families to the dangers consequent upon the present state of things."

THE SHANGHAI SEAMEN'S MISSION.

Committee's Report for 1893-1894.

As particulars of the work carried on by the Shanghai Seamen's Mission, for the past twenty years, appeared in the July number of the *Messenger* the committee consider it hardly necessary to go much into detail in this annual report. During the year about 200 meetings have been held, with a total attendance of about 3700. The Sunday evening meetings have been the best attended (there being frequently forty to fifty present), but many of the week-night meetings, in spite of sparse attendance, have been of special interest and attended by cheering practical results.

At many of the meetings addresses were delivered in the German, Swedish and Norwegian languages for the benefit of seamen of these nationalities.

Twelve meetings were held on board the U. S. gunboat *Monocacy*, nine meetings on the sailing ship *Bidston Hill* (not including Bible readings conducted on board on Sunday afternoons), seven meetings were held on board the sailing ship *Matterhorn*, whilst services were conducted on board several Norwegian steamers and sailing vessels.

Special thanks are due to Mr. Viloudaki for his persevering efforts in connection with the meetings on board ship, and the committee would take this opportunity of thanking the missionary and other friends who so cheerfully and frequently have conducted the week-night and Sunday evening

meetings. To Miss Anderson the committee are also indebted for her many voluntary labours, and the cheerful hospitality which, in winning the hearts of many besides her own fellow-countrymen, has prepared the way for deep and lasting impressions. To those who provided books and tracts for distribution, as well as the varied entertainment for the annual Christmas festival, hearty thanks are due and most gratefully rendered.

The foregoing expressions of gratitude on the part of the committee to the friends who have thus helped, as well as to the subscribers, is an indication of the manner in which help may be accorded the Shanghai Seamen's Mission. An increased list of subscriptions, as well as further gifts of books, papers and tracts, and such aid as a fuller and much to be desired acquaintance with the work might suggest, would enable the committee to develop old work and utilise fresh opportunities.

The committee, with a profound recognition of their dependence on the Holy Spirit for guidance in, and blessing on, the organization, with heartfelt thanks to God for all that makes the retrospect of the past year a thankful one, and being deeply conscious how little has been attempted, would earnestly crave the prayers and practical sympathy of all old and new friends of the Shanghai Seamen's Mission.

G. McIntosh,
Hon. Secretary.

Shanghai, 26th September, 1894.

THE DOUBLE CURE.

Here is an instance of the double work going on in the mission hospitals of China. It occurs in a recent speech of Rev. Dr. Swanson:—"An old woman came to one of our hospitals lately and asked to see the doctor, and she told the doctor what she wanted. She said: 'The head man of our town was with you here, and he was an extremely bad man. He thrashed his wife and made his children miserable; he gambled away his money, and his mouth was so foul all the waters of the rivers would not wash it clean. He came here, and he has returned home, but the tiger is changed into a lamb, and his wife is astonished at the change. He has ceased thrashing her; they are now quite comfortable, and he never says a bad word.'

'Well,' asked the doctor, 'What do you want?' 'Well,' she replied, 'Don't tell anyone, but I have a foul mouth; I do a little grumbling, and I fear very much my daughters-in-law are not as comfortable as they should be, for I am not a good woman, and I have come here for some of the medicine that has cured that old man, so that I may be what I ought to be.'"—*Selected.*

THE WIDE INFLUENCE OF MEDICAL MISSION WORK.

By Rev. William Lane, of Chi-ning-chow, China.

On Sabbath, May 27, 1894, at Chin-hsiang city I met with remarkable evidence of the wide and

good influence of medical mission work. I was out on an itinerating tour, having with me a Mr. Lu, one of the best all-round Chinamen I have met, really a fine man, and an efficient evangelist. This man came to our hospital with his consumptive wife. The doctor could not cure her. But the doctor's wife gave her a better medicine and an everlasting cure through the Gospel. Mr. Lu is of the class which is most bitterly hostile to the foreigners and the Gospel, the literary class. This class is at the same time the most influential class in China. So that it has been said: "Win the literati and you have won China." Mr. Lu was won first to friendship and respectful attention, and at last to acceptance of the Gospel through the kindness of Dr. and Mrs. Van Schoick of our station.

On the day above mentioned, while I was passing along the street, some one behind me called out "foreign devil." I turned just in time to see and hear a young boy reprove the reviler sharply, saying that was bad talk, and that I was not a devil, but a foreign teacher who did good. He came along by me presently, carrying the basket of cakes which he was selling. I gave him my best smile, and he remarked: "I was cured by the foreign doctor at Chinkiang." He also opened his clothes, showing a great scar of the tumor or ulcer of which he had been cured.

In the evening, at the inn, a Mr. Chao, who is a school teacher in that city, and of the literati, of course, came in to see me. He is a devout student of the Gospel, and accepts it as far as he understands it. He also began to "study the doctrine" at our hospital while recovering from a surgical operation.

While the above-mentioned two hopeful converts were conversing about their new-found hope a young man from one of the shops in the city came in, who had been in a hospital at Tientsin, had been cured and had learned a good deal of doctrine. He had his Gospel of Matthew and his catechism, and said he read them and prayed. He seemed very glad to see and hear us.

So here in one place, and on one day, were gathered together four people who had either been actually converted or had been made very friendly to us and our message by the medical work. One had been treated at Chinkiang, four hundred miles to the south; one at Tientsin, four hundred miles to the north; and two at our station, thirty-five miles away. None of them belonged to this place where I met them. Besides the above several had come to us during the day asking for medicine and getting the Gospel instead, for, I'm sorry to say, I am not a doctor.—*Herald and Presbyter.*

Diary of Events in the Far East.

September, 1894.

26*th.*—The second Japanese army, being formed at Hiroshima, and composed of about 30,000 men, has begun to embark, after inspection by the emperor, for a secret destination.

—The Shantung correspondent of the *N.-C. Daily News* reports that in the region south of the Yellow River mouth, some thousand square miles or so have been completely devastated by the phenomenally heavy rains of July and August. Appeals have been made to the government for aid, but with a war on her hands it is doubtful whether China can do much toward relieving the distress. Fortunately the region is not densely populated, the native estimate being about two hundred villages, aggregating perhaps fifteen thousand people. He has just returned from this famine-stricken district, and reports the situation deplorable, to say the least. All the autumn crops have been destroyed, and the people are thrashing wild grass seed as their last hope of sustenance from the soil.

30*th.*—According to a telegram from Peking Prince Kung, sixth uncle of the emperor, for many years retired from active service, owing to disgrace, was appointed by an Imperial decree, on Saturday, to be President of the Tsung-li Yamên, President of the Admiralty and Co-Director (probably with Li Hung-chang) of War Operations. Prince Kung has also been given the privilege of entering the palace at all times. The above decree was promulgated at the special request of the Empress-Dowager.

—Hongkong papers bring news of the capture by dacoits in Tongking of Mr. Th. Chesnay, one of the proprietors of the *Avenir du Tonkin* and also contractor on the Langson Railway. At the same time a construction train was stopped, and the Chinese engine driver and four coolies killed.

October, 1894.

5*th.*—Great fire in Tientsin. Three large godowns and twelve minor houses were in the course of five hours completely gutted, all their contents being destroyed. The latter consisted of bristles, braid, cotton, wool and paper with miscellaneous cargo. The damage is estimated at Tls. 100,000, of which Tls. 28,000 up to date is known to be insured.

6*th.*—Martial law proclaimed at the Japanese imperial head-quarters, Hiroshima, and at Ujina, the port of Hiroshima.

8*th.*—Execution at Nanking of two supposed Japanese spies who were arrested some time ago in Shanghai.

10*th.*—As a precautionary measure the Foochow provincial authorities have closed the River Min to shipping.

12*th.*—An Imperial edict published for the information of the officials and people of Peking runs as follows :—

"Churches and chapels of various nationalities have been in existence in the capital for many years, where those in charge have pursued their avocations peaceably, and it is necessary, therefore, that they should be properly protected in accordance with our treaties. As a matter of fact our war now with Japan has nothing whatever to do with the various nations of the West, but owing to the great influx of people from the various provinces, who are coming to Peking, there are fears that ignorant persons may hold unreasonable suspicions, and, what is more, savage rowdies, anxious to create riot out of little or no pretext at all may try to "raise the wind" to the detriment of the peace of the capital. It is against such, therefore, that proper precautions must indeed be taken. Hence we order the Commander of the Peking Gendarmerie and the Police Censors of the "five cities"

of the capital to give the necessary instructions to their subordinate *yamêns*, to be earnest and vigilant in their duties, to keep the peace and to use extra precautions to protect the churches and chapels of the various countries in the capital and vicinity against the lawless among the populace. Should such be found endeavouring to create disturbance we command that they be arrested on the spot and most severely punished, and on no account shall leniency and light punishment be allowed."

—According to an Imperial decree Shao Yü-lien, Governor of Formosa, is appointed Acting Governor of Hunan *vice* Wu Ta-chêng, who has volunteered for active service. The Acting Governor of Formosa is to be treasurer of the island, Tang Chin-sung, owing, apparently, to his former experience with the army in Tongking in 1883-4.

20*th.*—A London telegram states that "it is stated officially that the British government has informed China that it is prepared re-open negotiations. Overtures have been made to the Powers to arrange joint representations to Japan, and Japan has also been asked whether the terms are likely to form a basis for parleying. No definite reply has been received from Japan, but it is believed that the proposed basis of negotiations will be acceptable both to China and Japan. The majority of the Powers are in accord with Great Britain, and it is hoped that the remaining Powers will give their assent."

—The *Hongkong Telegraph* says:—Upwards of 2000 natives, chiefly fishermen, were drowned, and their junks totally lost on the south coast of Hainan during the typhoon that raged here on the 5th instant. None of the bodies were recovered, all being washed out to sea as soon as their frail craft were hurled against the rock-bound coast.

23*rd.*—The emperor, realising the importance of the naval action at the Yaloo, by which an invasion of China by sea was prevented, has issued a decree awarding honours to the foreign officers of the fleet, and posthumous honours to Mr. Purvis and Mr. Nicholls, with three years' pay to the family of each of them.

—Admiral Cheng, Naval Commander-in-Chief of Kuangtung, in addition to expressing his willingness to equip four battalions, or 2000 men, at his own expense, to reinforce the local forces of Canton, has offered to contribute $300,000 towards the general war fund of the empire against the Japanese.

26*th.*—Reported fighting near Port Arthur between Chinese and Japanese troops.

—Negotiations for peace at Seoul denied from home.

—Kum Ah-lum, British subject, fined nominal penalty of $10 at H. B. M.'s Police Court for conducting a lottery in Shanghai.

29*th.*—A telegram from the native correspondent of the *N.-C. Daily News* says: "General von Hanneken, having received a secret edict, has started for an audience with the Throne, as his Imperial Majesty is anxious to learn from the General's own lips the actual state of the army and navy of the Pei-yang defences. General von Hanneken will also take this opportunity to present for His Majesty's consideration a memorial advising a number of urgently needed reforms in the armies and navies of the whole empire."

"We are informed," says the *N.-C. Daily News*, "that the death of the Empress of China took place in July last, but was kept secret in order that it might not interfere with the celebration of the Empress-Dowager's 60th birthday."

—A telegram from Kobe says that the Chinese and Japanese armies came into collision at the Yaloo on the 24th and 25th instant, the Chinese withdrawing after some fighting. Chiu-lien-cheng was occupied on the 26th, thirty-four guns being captured. The Second Army, under Count Oyama, landed at Kinchou on the Regent's Sword, in Society Bay, 35 miles N. E. of Port Arthur, meeting with no opposition, on the 24th instant.

From telegraphic news from home we learn that the panic flight of the Chinese army from the Yaloo has dismayed the Chinese, and the roads to Moukden and Peking are quite open.

Missionary Journal.

BIRTHS.

At Swatow, on Sept. the 18th, the wife of Dr. P. B. Cousland, of the English Presbyterian Mission, of a son.

At Chi-nan-fu, on Oct. 3rd, the wife of the Rev. J. A. Fitch, of the American Presbyterian Mission, of a son (Hugh Fitch).

At Kiukiang, on Oct. the 10th, the wife of the Rev. James J. Banbury, of the Methodist Episcopal Mission, of a son.

At Wuhu, on the 20th Oct., the wife of T. J. Arnold, of the Foreign Christian Mission, of a son.

At T'ungchow, near Pekin, Mrs. Chauncey Goodrich, of the American Board's Mission, of a son.

MARRIAGES.

At Chung-king, Sept. 12th, Mr. F. J. Dymond, to Miss M. Cannon, both of the C. I. M.

At Hankow, Sept. 17th, Mr. D. Tornvall, to Miss T. Pederson, both of the C. I. M.

At the Cathedral, Shanghai, Oct. 3rd, Mr. Ed. Hunt, to Miss A. Whitford, both of the C. I. M.

At the Cathedral, Shanghai, Oct. 6th, 1894, by the Rev. H. C. Hodges, Ernest Whitby Burt, of English Baptist Mission, Shantung, eldest son of William Burt, Esq., Yeovil, England, to Nellie, eldest daughter of Rev. John P. Tetley, Taunton, England.

At Newchwang, Oct. 9th, 1894, by the Rev. Jas. Webster, R. J. Gordon, M.A., M.B., of the Irish Presbyterian Church Mission, to Jessie J. Westwater, of the United Presbyterian Church of Scotland Mission.

At the Cathedral, Shanghai, Oct. 18th, Mr. A. Berg, to Miss A. Hulander, both of the C. I. M.

At the Cathedral, Shanghai, Oct. 18th, Mr. C. Tjader, to Miss H. A. Blomberg, both of the C. I. M.

DEATHS.

At Darlington, England, Sept. 16th, the Rev. W. Scarborough, late of the Wesleyan Mission, Hankow.

At Chefoo, Oct. 3rd, Mr. Thomas Eyres, of the C. I. M.

At Tientsin, Oct. 13th, Lucinda Graham, M.D., of the Canadian Presbyterian Mission, of Asiatic Cholera.

At Shanghai, on Oct. 13th, in the 27th year of his age, Robert Woo, only son of the Rev. H. N. Woo, of the American Episcopal Mission.

ARRIVALS.

October 1st, Rev. and Mrs. E. Folke and 2 children (returned), Misses E. A. E. Buren and E. C. Sandberg, from Sweden.

October 7th, Dr. W. E. Macklin, wife and 3 children, of Foreign Christian Mission (returning to Nankin); Miss H. L. Corbin (returned), of the American Baptist Mission, Ningpo; Misses M. Peters and M. Allen, for Methodist Episcopal Mission, Foochow; Miss E. Butler (returned) and Miss M. A. Holmes, for Friend's Mission, Nankin; Miss E. C. Shaw (returned), Methodist Episcopal Mission, Nankin; Mr. A. S. Annand, of National Bible Society (returned).

October 11th, Messrs. O. Bengtsson and S. Bergström, Misses H. Lundwall, C. Wallenburgh and L. M. Hedman, from U. S. A., for C. I. M.

October 14th, Messrs. A. G. Nicholls and C. B. Barnett, from Australia, for C. I. M.

October 21st, Rev. H. KINGMAN, wife and child and Miss M. H. PORTER, the American Board's Mission, Tientsin, Rev. and Mrs. JONATHAN LEES and Miss WINTERBOTHAM (returned), L. M. S., Tientsin.

October 26th, Rev. P. D. BERGEN, wife and child, of American Presbyterian Mission, Weihien (returned); Miss ROLLESTONE, American Presbyterian Mission, Ningpo; Rev. J. R. GODDARD and wife, American Baptist Mission, Ningpo (returned).

October 26th, Messrs. R. WILLIAMS, C. W. BENTLEY, A. MILLER, H. H. CURTIS, W. RICHARDSON, W. B. MOSES, T. A. S. ROBINSON, F. HISCOCK, J. R. F. PLEDGER, J. WRIGLEY, W. J. DOHERTY and J. HUTSON, from England, for C. I. M.

October 31st, ESTHER L. BECKWITH, of F. Friends' M. A., Chung-king.

DEPARTURES.

Sept. 21st, Messrs. F. YOUNG and BAVIN, C. I. M., for Australia.

Oct. 5th, Mrs. F. W. BALLER, Mr. and Mrs. A. H. HUNTLEY and 2 children, Mr. and Mrs. JAS. SIMPSON, Mr. J. A. STOOKE and Master HOWARD STOOKE and Miss A. GIBSON, all of the C. I M., for England.

October 6th, Rev. and Mrs. HOWARD NICHOLS, of the International Missionary Alliance, for home.

October 9th, Rev. and Mrs. GEO. S. HAYS and 4 children, of the American Presbyterian Mission, Chefoo, for Pittsburg, U. S. A.; Rev. and Mrs. A. C. WRIGHT and child, of the Methodist Episcopal Mission, for San Francisco.

VISITOR.

Mrs. MARY C. NIND (mother of Mrs. Lacy, of Foochow), visiting M. E. Missions in the East.

THE

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AND

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The Worship of Earth.

BY REV. H. BLODGET, D.D., PEKING.

[The American Board's Mission.]

THE 21st of June has brought around once more the summer solstice, and with it the annual worship of the earth. In accordance with the statutes of the empire the emperor went this morning in person, attended by princes and magistrates of the highest grade, and with a large retinue of soldiers and servants, to offer sacrifices and worship on the Altar to Earth.

This worship of earth at the summer solstice, and of heaven at the winter solstice, has been handed down from the earliest periods of Chinese history. If in any respect it differs from the worship of the earliest emperors of China the difference is in matters of detail and outward form, not in the inner significance of the worship. The literati of China would with one voice affirm that the state worship at the present day of Heaven, Earth, the Sun, the Moon, the Stars, Wind, Rain, Clouds, Thunder, Mountains, Rivers and Seas, differs in no essential respect from the worship of the earliest Emperors Yao and Shun.

The Altar to Earth is on the north side of the Manchu city, within half a mile from the city wall, while the Altar to Heaven is on the south side of the same city, at a distance somewhat greater from the wall. Why is the Altar to Earth on the north side of the city? Because the earth belongs to the dark, or *Yin* principle, while the Altar to Heaven is on the south side of the city, because the south belongs to the light, or *Yang* principle, this dual principle pervading Chinese philosophy, religion and literature. It is "Father Heaven, Mother Earth," the dual deity worshipped at weddings by every married couple.

The outer wall of the enclosure of the Altar to Earth is not far from two miles in circumference, and the altar itself, with the buildings near it, are all of proportional magnificence. They are second only to the Altar to Heaven and the corresponding buildings, as the place which the worship of earth has in the Imperial cult, and in the statutes of the empire, is second only to that of the worship of heaven.

The altar is square, while the Altar to Heaven is round, since 'the earth is square and the heaven round.' The altar is made of dark colored marble, since the earth belongs to the *Yin*, or dark principle, while the Altar to Heaven on the contrary is of white marble, since heaven belongs to the *Yang*, or light principle.

The tablet to be worshipped is brought out on the appointed day and placed on the south side of the Altar to Earth, facing the north, or *Yin* principle, while the emperor ascends the altar from the north and prostrates himself toward the south before the tablet. The reverse of all this is true of the worship at the Altar to Heaven. There the tablet stands on the *north*, while the emperor ascends the altar from the *south* and prostrates himself toward the north, the tablet facing the south, or *Yang* quarter of the world.

In worshipping earth the emperor is clad in robes of yellow, as befits the color of the earth (at least in North China) for the greater part of the year. When he worships heaven he is clad in robes of azure, as befits the color of heaven.

The tablet before which the emperor worships bears the inscription, "The August Earth Spirit," "*Hwong Ti Chi*," or "*The Spirit, August Earth.*" So in worshipping at the Altar to Heaven the tablet reads, "August Heaven, the Ruler Above," *Hwang Tien Shang Ti.*

By the side of this tablet to earth are arranged, as associated or equal tablets, the tablets to all the preceding emperors of this dynasty, and lower down, in a secondary position, tablets to the Five Great Mountains, the Three Lesser Mountains, the Two Lofty Hills, the Four Seas and Four Great Rivers, that is, to prominent parts of the earth.

With heaven are worshipped the same associated or equal tablets, as those mentioned above, to emperors of the present dynasty. But the secondary tablets in the worship of heaven are those to the Sun, the Moon, the Constellation Great Bear, the Five Planets, the Twenty-Eight Constellations, all the Stars of Heaven, the Clouds, the Rain, the Wind, the Thunder, that is, parts and powers of heaven.

The offerings set forth to earth are the same as those set forth to heaven, consisting of the libation of wine, the young heifer, the jade and silk and the various viands. The offerings also to the

associated tablets and to the secondary tablets correspond to those on the altar to heaven.

In worshipping earth as in worshipping heaven the emperor goes out of the palace in the night time, in great state, as above described. He enters the hall of abstinence and prepares for the ceremony. At the earliest dawn of day he ascends the magnificent altar of dark colored marble, and there without any image, under the open sky, before the tablet to august earth, he performs his "three kneelings and nine prostrations," bringing his head quite down to the pavement at each prostration, offers his prayer and his sacrifices, all with the greatest care according to the prescribed ritual.

The grey dawn, the silence of the multitude in attendance, the swell of music, the absence of any image, all conspire to make the scene very impressive.

Confucius says, "By the ceremonies of the sacrifices to heaven and earth they served Shang-ti." Is this dual worship of heaven and earth to be identified with the worship of the true God, as taught in the Scriptures of the Old and New Testaments? This is the question which vexed the Roman Church, and now presses upon the Protestant missionaries of the present day.

It is very noticeable that visitors to the city of Peking and some writers on the temples and altars of this city *give a very prominent place to the Altar to Heaven, and say very little in regard to the Altar to Earth; little also in regard to the Altar to the Sun on the east side of the city and to the Altar to the Moon on the west, and to the other altars.* It would seem that they regard the Altar to Heaven as somewhat by itself, standing out from the other worship in this city, solitary and alone, a tradition of prehistoric monotheism handed down to the present day.

It has even been the case that pious and well educated Christians from Western lands have taken off their shoes from their feet in ascending this altar, and sung the doxology, standing upon its marble pavement, recognizing there the worship of the true God as having been handed down for four thousand years.

Is this the real state of the case? Men will not long be satisfied with partial and one-sided representations. They will *wish to know the whole truth.* If the worship of earth is as much a part of the national cult as the worship of heaven men will wish to know it. If the joint worship of heaven and earth stands at the head of all worship and sacrifices in the national ritual, if they are worshipped with equal honors, and according to the dual principle of Chinese philosophy, and if this is the true and lawful interpretation of the worship of *Shang-ti,* as it stands in the minds of the learned men of

China, the scholars of the nation, then the real state of the case should be known to all. If this worship is part of one whole, including the worship of the sun, the moon, the stars, all the parts and powers of heaven, all the parts and powers of earth, the worship of deceased emperors, sages and heroes, and of all the gods known to the Chinese state religion, scholars will wish to know the whole truth in regard to it, and in view of the facts of the case they will judge whether the *Shang-ti* of China is to be identified with Jehovah, the true God, as the knowledge of Him is taught in the Sacred Scriptures, or is not.

The Status of Japan among the Nations, and her Position in regard to Korea.

BY REV. H. LOOMIS, YOKOHAMA.

ALTHOUGH for many years past Japan has been demanding a place among the civilized and enlightened nations of the earth, it has been denied to her by Christian countries, and consequently instead of the friendly and confiding spirit of former years there has arisen a feeling of bitterness and mistrust in the minds of many Japanese, which seemed likely to continue, and perhaps increase.

But a treaty has recently been made with England which grants to Japan what has been desired; and it is quite certain that other nations will soon follow in the same line.

And now to the surprise of many, and the gratification of every friend of Japan, she is proving to the world that her demand for a higher place than hitherto accorded her is not unreasonable but fitting and just; and that the progress made is not to be measured by her material improvements alone, or the recently demonstrated strength and efficiency of her army and navy, as manifest in the struggle now going on with China.

To show how the Japan of to-day has changed from that of the past we need but refer to the fact that 300 years ago the armies of Japan swept over Korea in a war that was instituted without just cause and prosecuted without mercy. The spirit of carnage and plunder was unrestrained: and besides a heritage of poverty and suffering to those who were left, the ears of 3600 victims, slaughtered in a single battle, were brought back and exhibited as trophies of the cruel and bloody conflict.

Contrast the origin and conduct of the present conflict with China. For years past Japan has been watching with intense interest and anxiety the sad and hopeless state of the poor Koreans who were being crushed and impoverished to the lowest degree. As the result of the Chinese policy the Korean government was controlled to such an extent that every measure looking towards progress was defeated. Again and again did the king and his friends attempt to institute reforms, but always without success. Judge Denny published the statement that a plot was formed by the Chinese to assassinate the Korean king, in order to prevent his interference with their plans. China has also taken the money of the Koreans for their own use, and left the country bankrupt and wretched to the last degree.

When a revolt took place in one of the southern provinces against the cruelties and exactions of unscrupulous officials, and the few and inefficient Korean soldiers were unable to suppress it, a request was sent by the authorities in Seoul, who were in league with China, for the assistance of Chinese soldiers.

The sending of such troops, in violation of the treaty made with Japan in 1885, was the signal and cause of such an uprising among the Japanese that it was impossible to prevent a war. It was felt that the time had come to demand that Korea should be left to govern herself, and go forward in the same path of progress that has been followed so successfully in Japan, and to secure this object the Japanese were ready, and eager, to make every needed sacrifice.

It seemed at first to some minds that to secure the independence and advancement of Korea was not Japan's only motive in sending an army to that country. And so it has been frequently stated, and believed by many, that this war was undertaken for conquest.

But it is a pleasure to say that the course of Japan in Korea, so far as it has been made known, has been considerate and honorable to the highest degree, and apparently an honest attempt to secure to the Koreans their just rights. To accomplish this efforts have been made to secure a new and more competent, as well as honest, class of officials, who will labor for the highest and best interests of the people.

It is not true that the king has been made a prisoner by the Japanese authorities. On the contrary he has called the soldiers of Japan to protect the palace and his person. There was a feeble resistance on the part of some of those who were in sympathy with China, but the result has been that the officials who were in league with China have been removed, and new and progressive

men appointed to fill their places. There is also a High Commission of seventeen persons, who are appointed to arrange the programme for the inauguration of a new and better state of affairs. The king has published a decree announcing that they are henceforth to be an independent power, and a compact has been formed with Japan in the prosecution of the war against China.

But what is of special interest to the world at large is the immense change that has taken place in Japan in the conduct of both the government and the army and navy in time of war. The coming of the Japanese soldiers into Korea was regarded with intense horror by the people who had never forgotten the inhumanities of former years, and fear lest they should be called to suffer in a similar way.

To the surprise and gratification of all, the soldiers of Japan have shown a spirit of restraint and a measure of discipline that has changed their enemies into friends, and won for them the highest praise. From many and various sources come reports of the care that has been exercised to prevent any harm or inconvenience to the people, and so severe has been the punishment for even the smallest breach of propriety that it is evident that the authorities are determined to prevent everything of the kind in the future. A countryman in Korea recently made the remark, "The Japanese pay for everything, even their water carriers." And more than this the Japanese Minister at Seoul has recently made a liberal donation in behalf of his country to the poor and suffering residents of that city.

The Japanese army has a well equipped Commissary and Medical Department.

One of the best steamers of the recently imported and English built commercial fleet (the *Yokohama Maru*) has been devoted to the special use of the Red Cross Society; and thus in every particular are the wants of the soldiers being provided for.

Not only do the Japanese provide for their own, but it is reported that they have ministered in a similar way to the wants of the Chinese who have been wounded in battle and left without any care. At the same time the prisoners taken in battle have been treated in the same way as is customary with civilized and Christian nations.

The emperor of Japan also issued an edict to the purport that Chinese residents of the country, who were here for commercial purposes, should not be disturbed in their business; and, as far as is known, this has been faithfully observed.

A missionary from China, who recently came to Japan for his health, told me a few days ago that although he wore the Chinese

costume, and was everywhere taken for a Chinaman, he had suffered no rudeness on the part of the Japanese, but had travelled freely and safely wherever he wished.

In keeping with the avowed policy of Japan to aid Korea in promoting the best interests of the people it has been announced that the Reforms Committee at Seoul have elaborated a number of changes which are certainly commendable, and if once carried out will greatly benefit the country.

Among the proposed reforms are the substitution of the modern method of reckoning time in place of the old Chinese style; the appointment of men to office on account of fitness and merit, and not as heretofore on account of rank; criminal punishments are to be limited to the perpetrators of the crime, and are not to include the relatives; abolition of early marriages, and fixing the age of both parties at a proper period, as well as leaving them free in their choice; abolition of service for a fixed period, and all sale of human beings; abolition of the law forbidding priests and nuns entering the capital; determination of the number and salary of all officials. It is understood also that there is to be a system of general education, similar to that in Japan; and that all laws that interfere with religious freedom are to be abolished.

These are some of the most important changes, but are sufficient to give a good idea of the tendency and scope of the reforms proposed.

The news has just been received that already a police system has been established in Seoul and a new silver coinage is taking the place of the cumbersome cash which have been such a serious hindrance to every business, and a burden to all.

The following extracts are from a notification which has just been issued by Count Oyama, Minister of State for War :—

"Belligerent operations being properly confined to the military and naval forces actually engaged, and there being no reason whatever for enmity between individuals because their countries are at war, the common principles of humanity dictate that succour and rescue should be extended even to those enemies who are disabled by wounds or disease.

The Japanese troops must never forget that however cruel and vindictive the foe may show himself, he must nevertheless be treated in accordance with the acknowledged rules of civilization, his disabled succoured, his captured kindly and considerately protected. Even the body of a dead enemy should be treated with respect. Japanese soldiers should always bear in mind the gracious benevolence of their august sovereign, and should not be more anxious to display courage than charity."

It seems plain that when this is all taken together it is an indisputable evidence that Japan is actuated by a high and noble purpose in this conflict with an enemy that is the foe of progress and the embodiment of conservatism. What she seeks is in the interest of humanity and civilization. Is she not worthy therefore of the respect, confidence and sympathy of other and Christian nations, and entitled to a place among the civilized and enlightened governments of the earth?

*The Relation of the Missionary to the Churches at Home.**

BY REV. G. W. GREEN.

[Southern Baptist Mission.]

I DO not mean the relation of the missionary to the Board that appoints him and supervises his work; nor yet his relation to the Conference, or Synod, or Presbytery, or Convention, or organization of whatever name which is behind the Board; his relation to this Board, or to this larger organization, will vary somewhat with the form of Church polity which prevails in his particular denomination. Nor yet do I mean his relation to the whole denomination to which he belongs, and of which he is a representative in heathen lands. But rather I wish to discuss the relation of the missionary to the individual local Churches, or still more specifically to the individual Christians, the men and women who make up these Churches and contribute to sustain the missionary in foreign lands.

With this explanation I proceed to remark that

I. The Relation is one of Manly Independence.

By becoming a missionary he does not surrender his rights as a man, those rights which, according to Anglo-Saxon ideas, belong to us as human beings, and which, according to the example of an apostle, belong to us as Christian men. The missionary does not give up his *Christian manhood.*

1. *As to his support* he receives that to which he is entitled. The missionary is not an object of charity; he is not a beggar. He receives a *salary.* There is a contract, more or less explicit, between him and his supporters that he is to do a certain definite work in their name and as their representative, and they, in their turn, are to provide for him a living. So far as he is concerned,

* Read before the Canton Missionary Conference.

the salary he receives is not charity but simple justice, that which the people have promised as their part of the contract. It does not affect the truth of this statement that some receive more than they would probably receive at home, while others receive vastly less. He gives a *quid pro quo*, an equivalent for what he receives, as nearly a full equivalent as the average pastor, college professor, or salaried employé in business or official life.

2. *As to his private life*, he is under bondage to no one. Whatever control is exercised over the minister at home by ecclesiastical authority the like control would seem appropriate in the case of the missionary, but no more. Having received his salary it is his right to spend it for the supply of his wants, or to lay up part of it for a rainy day, and no one has a right to forbid.

If he wishes to marry he has a perfect right to do so when he pleases and whom he pleases, and no one has a right to say "No," except the woman whom he wishes to marry.

3. *As to methods of work*, he is entitled to the same liberty enjoyed by his brother who labors in the home field. The Board may exercise oversight, direction and control to a greater or less extent, in accordance with the form of polity prevalent in each particular denomination. Receiving a salary implies that he is expected to do work acceptable to those who pay the salary. But there is this difference in the case of the missionary: he is on the ground, and is presumed to know more of the work and its needs than any one at a distance. So he should have large liberty in the prosecution of his work to exercise his judgment as to means and methods. There are differences in men and differences in fields of labor. The methods which are best for one field may he unsuited to another. Means which, in the hands of one man, may bring eminent success, in the hands of another may bring inglorious failure. What is best in a pagan field may not be best in a papal field. What is expedient in China may not be expedient in Africa. The plans followed by Carey in India may be unwise for Judson in Burmah, or for Morrison in China, or for Livingstone in Africa, or for Paton in New Hebrides. The same is true of fields and men among the Churches. Beecher and Spurgeon were great preachers, and accomplished wonders, but neither could have followed the methods of the other with hope of success. So of the missionary; he must be allowed large liberty to adopt such plans as fall in with the bent of his own mind and as seem to him best suited to the peculiar circumstances of his field; provided, always, that these methods are not contrary to the spirit and teachings of the Scriptures. We claim liberty as concerns the dictation of men, but we are under bondage as concerns the word of God. If he thinks it

expedient to circumcise Timothy he is at liberty to do so, but his brother who thinks otherwise has equal liberty to take an uncircumcised associate. If he thinks it best for him to adopt native style of dress and living let no man forbid, but his brother, who sees no sufficient reason for doing so, is free to do what seems to him to suit best the circumstances of his field. If he wishes to take Mark with him he can sail away to Cyprus, and he who fears Mark will not make a suitable laborer will find a large field of labor in "Syria and Cilicia" and in the regions beyond. One man thinks there is no place for the employment of native Christians to do mission work, and for him it may be true, whether because he does not know how to use them, or because the men he uses are unsuitable, or because this method is not suited to the requirements of his field, and he ought to have perfect liberty to follow his views on this question. Another man thinks such laborers are profitable, finds suitable men and finds them suited to the work in his field; this man ought to have liberty to follow his views. These are questions of expediency that must be decided for each particular case, and the missionary ought to have a large measure of liberty to decide for himself according to all the lights afforded him. And having done so he may claim immunity from captious criticism and fault finding on the part of those who know next to nothing about the peculiar circumstances of the case.

4. *As to his continuance in the work*, the missionary is not under bondage to men. Like every other Christian he must go where his Master sends him. If the Lord, by His providence or by His spirit, indicates that this man's work in a certain field is done no man can undertake to decide otherwise; it is a matter between him and his Master. If the Churches feel that he is not carrying out the terms of the contract, expressed or implied, if they feel that he is not doing the work he was sent out to do they may withdraw their support, and through the proper authority they may ask for his resignation as they would in the case of their own pastor. But if he feels that his work is done no man has a right to say that he must keep on working. That may be said only by his Master.

The point I insist upon is that the missionary is a man, a brother, a Christian, and should have such treatment as is bestowed upon his brother doing Christian work in a Christian land.

II. But, secondly, the Relation is one of Fraternal Dependence.

These and similar rights belong to him as a Christian man, and he may upon occasion insist upon them. But there may arise occasions when it is not only proper, but his Christian duty to waive

some of these rights, or to hold them in abeyance for the time, and especially to remember that others have corresponding rights.

1. The work of preaching the Gospel to the heathen has two *separate departments*. There is the work to be done on the field among the heathen and the work to be done at home among the Churches. These departments are widely different and equally important. In the prosecution of a war not only must there be soldiers, and they well equipped, drilled, disciplined and officered, but there must also be sources from which to draw supplies of food, clothing, ammunition and recruits. A well organized war department is as much concerned with this basis of supplies as with operations in the field. Even so the home work which concerns the basis of supplies is no less necessary to the preaching of the Gospel to the heathen than the more direct work on the field. Indeed, permanent and long continued work among the heathen, work which is planned for the accomplishment of far-reaching results, is impossible without careful attention to this home department. The Churches must be built up, each generation of members trained, that support for the work may not fail, lest the forces on the field be curtailed. Old Churches must be developed and new ones planted, that support may be increased and the work enlarged. Hence the missionary is dependent upon the success of home missions. The boys and girls, the young people, must be trained and taught their duty, that new men and women may be ready to take up the work as others lay it down, and that the forces may be steadily enlarged. Thus the work of foreign missions is largely dependent upon the success of the Sunday school work. In like manner Christian education must be fostered, that new laborers may be thoroughly trained and equipped for the work to be done.

These are self-evident truths, needing only to be stated to be accepted, but it is not difficult to see that missionaries sometimes overlook them.

2. *This home work must be done by others than the missionary.* He cannot do it. He has enough and more than enough of his own work to do. He is constantly appalled at the amount of work to be done and the scarcity of laborers to do it. He has no time to devote to the management of the home work. He is too far away from it, if he had the time. The man on the ground can do it much better. The missionary may be much wiser than the average pastor, but the pastor and his co-laborers can do the work in the Churches much better than the man on the opposite side of the earth, be he never so wise. The missionary is too far away "to keep the run of things." He should be chary of expressing his opinion too boldly about matters pertaining to the home work.

Just as he may claim exemption from captious criticism on the part of those at home, because they are not acquainted with all the details and circumstances of his work, so he ought to refrain from criticising his brethren, because they are doing their work under circumstances which he may not fully understand.

3. Moreover, *the brethren at home are doing their work well.* It is probably true that very few come up to the full measure of their duty, but probably the same might be said of the missionaries on the field. And if you and I were there, and they were here, could we do the work any better than they are doing it? In estimating the growth of the mission work in 100 years the growth in the Churches is found to be no less remarkable than the growth among the heathen.

4. *They are making sacrifices to do their part of the work.* Much has been said of the sacrifices of the missionary, and they are real and have their proper place in a full discussion of his life and work. But each year the need for these sacrifices is steadily diminishing. At this we ought heartily to rejoice. But sacrifices for the Gospel are not confined to the missionary. Many times it is the home missionary or the missionary pastor who is making greatest sacrifices for the Gospel at home and to help the preaching of the Gospel to the heathen. I have known some of them; I have been in their homes and their Churches; I have seen some of the sacrifices which they very quietly and without complaint make for the cause we love. They are among the warmest friends and most liberal supporters of foreign missions. They are ever ready to contribute of their meagre salaries, and they are teaching their feeble and struggling Churches to help more and more in this work. Along with these should be mentioned the thousands of poor people whose "deep poverty abounds to the riches of their liberality." Not often is the "widow's mite" given, "even all her living," but there are thousands of poor widows who make greater sacrifices for the spread of the Gospel than many who leave home to preach it among the heathen.

I would not intimate that the missionary ought to seek sacrifices simply for the sake of bearing them. Privations and toils are not a good in themselves to be sought for their own sake, but an evil to be avoided, if possible. God often overrules these evils to the good of His people, and He will permit as much of them to come to us as is good for us, without any seeking on our part. If they lie in the way to the performance of our duty then they are to be met in the spirit of the Master and borne with patience and thanksgiving. But if we can do our whole duty and still avoid them it is occasion for devout gratitude. But I would that we should remem-

ber, while we are enjoying those comforts which are here so necessary to the continued prosecution of our work, that there are many who have not these comforts, but who are making sacrifices that we may have them.

When David longed for water from the well of Bethlehem, from which perhaps he had drunk in his boyhood, three of his mighty men broke through the lines of the Philistines and brought him water, but he poured it out to the Lord, saying, "The blood of the men that went in jeopardy of their lives!" When we receive our salaries, so promptly paid, and enjoy the consequent comforts we may well say, "The sweat of our brethren who have toiled that we might enjoy these comforts!" It is not the thousands of the rich few but the dimes and the pennies of the many poor that keep the missionaries among the heathen.

I have insisted that the missionary receives a salary according to implied contract, and that if he fulfils his part of the contract, he returns an equivalent. And yet there is a difference which the people can feel and which the missionary ought to feel. He occupies a position of manly independence and receives his salary, but he is also dependent on the toils and sacrifices of his brethren and sisters for the payment of that salary. He is free, and yet he is bound by the law of expediency and love, and many things which might be lawful would be inexpedient in consequence of these relations. I do not plead so much for a change in his conduct as for the recognition in his heart of these facts, so I remark

III. This Relation should be recognized, acted upon, and the Appropriate Feelings intensified.

1. Thus we may *avoid doing injustice* to our brethren. Some years ago a distinguished missionary, who had begun his work when real sacrifices were required, charged that the Churches were simply "playing at foreign missions," and that expression has, ever since, been part of the stock-in-trade of missionary speakers. I felt then that the remark was unwise, and I think now that it was unfair. It is not wise for the missionary to fill his communications to the Churches with complaints and reproof. That should be left for some one nearer home. Besides, it is not true that the Churches are simply "playing at foreign missions." True, many Church members are doing nothing, not even "playing;" many whole Churches are doing nothing, but many others are doing earnest and effective work for the spread of the Gospel among the heathen, and at the same time pressing the work of home missions, busy in the Sunday school, fostering Christian education and caring for the widows and orphans and the disabled preachers. Many are coming as near

to the performance of their whole duty as the missionary on the field who takes occasion to reprove them.

Most men are in danger of thinking their own special work the most important of all. To most of us our kingdom is the "middle kingdom;" the centre of the sky is just over our heads, and whatever is beyond our horizon is of little consequence. So the missionary often speaks and writes as if foreign missions were the only important work before the Churches. He sees the millions around him and knows their need of the Gospel, and he forgets the needs of other departments of the work which lie beyond his own horizon, and that the successful evangelizing of the heathen depends largely upon the success of these other departments of the work.

2. Therefore we should try to *sympathize with the Churches in their work.* The work which they have in hand is a co-ordinate department of the one great work of giving the Gospel to the world. Ours is important, and so is theirs; besides its own intrinsic importance it is the hope of ours; ours is dependent upon theirs. We need to keep in sympathy with their work, to feel its importance, to know what they are doing, how they are doing it and how they are succeeding. We need to keep in touch with the Churches and their interests, the brethren and sisters in the Churches, the laborers at home, their fields of labor, their successes and discouragements. We are accustomed to the exhortation to the Churches to keep in spmpathy with the missionary and his work, but it is equally important for us to keep in touch with them. The missionary sometimes charges the brethren at home with being narrow in their views, but often their view is really wider than his. To them "the field is the *world*;" to him the field is China, or that particular corner of China where he labors. In his mind broadness of view means a thorough appreciation of the importance of his work, and counting the rest of the world of little consequence. Sometimes they openly argue that foreign missions is the only work of great importance before the Churches; sometimes they go further and say that the work in pagan lands is of much more consequence than that in papal lands; often they make it evident by their speeches and letters that what they have in hand is the work of supreme importance, not only to them but to all the rest of the world. Such men can ill afford to charge others with narrowness. Avoiding such contracted views we ought to write to our brethren, not only to tell them about our work but also to find out about theirs. Letters of interest and sympathy in their toils and sacrifices and discouragements will do much to strengthen the bond between them and us, as well as help them to battle with their own difficul-

ties. And not only words but tangible manifestations of interest in the shape of occasional contributions to various departments of the home work will often do great good, both to giver and receiver. I have known great enthusiasm to be kindled by such contributions.

3. We should *tell them about our work.* Give them information, and they will give money. Tell them of the work to be done, the people and their needs. Tell them of the difficulties already met and conquered, the difficulties yet to be met in the strength which our Master supplies. Tell them of the success already attained and the hopes for the future. Tell them the work needs men and women and money. Do not hesitate to ask the Lord's people for money. Some make much of the fact that they never ask for money. But they manage to keep themselves and their work before the people who have money. But why should we object to asking for money, both publicly and privately, when we have the example of the great apostle to the heathen for doing so? We preach the Gospel, tell men that it is their duty to repent, and then we *persuade* them to repent. And we do this not simply by public exhortations but we sit down by them, and urge them, one by one, to immediate repentance. Even so we ought to make known the need of money in our work, show men their duty to give of their means, and then exhort them to do their duty. The raising of money for the Lord's cause is a great work, not to be ashamed of or apologised for but to be pressed upon the people that they may know their duty and be ready to do it.

Missionaries can do much in this direction, both by letters to friends and by letters in the papers. Certainly work is pressing and time is scarce, and to many writing is irksome. But we cannot complain of our brethren for forgetting us when we do nothing to keep ourselves and our work before them. This is the way in which to keep in touch with them and to keep them in touch with us. A letter to the religious paper will be read by a large circle of people. Everyone reads the letter from the missionary. A letter to the local paper that circulates among friends of our boyhood will reach a smaller circle, but will come nearer to the heart and will be read by some who will not see the religious paper. A letter to a missionary society or to a Church will gladden the hearts of many and give them new zeal in the work. But most of all a letter to an acquaintance will work wonders in bringing the cause of missions near to his heart. And after he has read it he passes it on to another and another to tell its message from the friend and the work in the far off land.

This, then, is the substance of my exhortation:

That while we recognize our rights as Christian men and women, and "knowing dare maintain them," we also remember that our brethren and sisters in the Churches are our co-workers and supporters, who are interested in the Lord's work and are earnestly striving to do it, and therefore that we try to keep ourselves in sympathy with them and the work they are trying to do, becoming with them "fellow-helpers for the truth."

The Fukien Mission.

BY THE VEN. ARCHDEACON WOLFE.

[Church Missionary Society.]

THE Fukien Mission was commenced by the C. M. S in the year 1850, but my acquaintance with it did not begin till the spring of 1862, when I arrived at Foochow from England, after a voyage of over four months round the Cape of Good Hope. On my arrival I found the solitary C. M. S. missionary and his family absent from the station on sick leave. I had great difficulty in finding out a missionary's residence in Foochow. After walking about for several hours round the settlement, led by a Chinaman to whom I could make myself understood only by dumb signs, I gave up in despair, and tried to retrace my steps back to the wharf from whence I had started, but alas! I could not make my guide understand what I wanted, and he only led me further away, wandering through narrow and unsavoury streets, till, by mere chance, I met the late Dr. Beaumont, who kindly directed me to the house of the late Dr. Gibson, of the American Methodist Episcopal Mission, where I was hospitably entertained till my colleague, the late Rev. George Smith, returned to the C. M. S. station. Here, also, I met the late Rev. William Burns, who at once treated me as a brother, and then and there gave me my new Chinese name, which I have borne ever since! It is to me a very solemn thought that every Englishman and American whom I met with on this memorable first day of my arrival at Foochow, among whom was the late Bishop Smith, have all long since passed away to their eternal rest.

The C. M. S. residences were then inside the walls of Foochow city, which is about three English miles from the foreign settlement. These residences consisted of two mud-walled houses, and were erected by the Revs. Mr. Fearnley and Mr. Smith, my predecessors, on the U-sioh-sang, a hill commanding a view of the entire city

and the surrounding plain, in the middle of which the city of Foochow stands. These two buildings were the only property owned by the C. M. S. in the entire province at the time of my arrival. About this time my predecessor, Mr. Smith, had contrived to rent a small room in the city for preaching purposes, but the opposition offered by the gentry and literati and officials to this was so very great that the landlord and middleman in the transaction were both beaten and thrown into prison by the authorities for having rented the room to the foreign devil, and it was only by the determined action of H. M. Consul, the Consul Medhurst, that these poor men were released, and the right of the missionaries to rent the place conceded. About this time, also, it was quite dangerous for foreigners, on account of the official opposition to their presence, to go any distance beyond the settlement. Not long before I came, a few foreigners, who ventured as far as the Bridge of the Cloudy Hills, a distance of about an hour's walk from their homes, were stoned by the roughs and driven back.

There were no country out-stations at this period, if we except a small native house in a small hamlet among the hills, a few miles above Foochow, and occupied by a native catechist belonging to the Methodist Mission. Here I spent some time alone with my teacher soon after my arrival. Here, too, I met, thirty-two years ago, one of the first and ablest and holiest of the native Christians belonging to the American Methodist Mission, and who, after thirty-three years of earnest and devoted labours as a minister of the Gospel among his countrymen, was last year called away to his heavenly reward. I had the pleasure and privilege of seeing him a short time before his death and conversing with him of the heavenly home.

But what a change has come over the scene, from a missionary point of view, in this Fukien Mission during the interval between my first meeting with this dear native brother and my last interview with him last year before his death! The Christians could then be counted on one's fingers. The C. M. S. had then no out-stations or country work, no Church or preaching place in any part of this province, if we except a small room in the house of the Rev. G. Smith, where Sunday service was conducted for any one who might be inclined to come. There were no catechists or native agents connected with the Mission at this period, and only one solitary English missionary, weak in health, though vigorous in heart and will, holding the fort in spite of much depression and discouragement. The committee at home also grew discouraged and purposed to abandon the Mission, which after ten or eleven long years of occupation gave no sign

of encouragement. Happily, however, this purpose was not carried out, and the weary and solitary labourer was called away to his rest in heaven, after he had been permitted to labour about five years in this Mission, and soon after he had been given the honour to reap the first-fruits.

When I arrived in the Mission in 1862 there had been three men recently baptized. Soon after this Mr. Smith was taken ill and died in Amoy, where he had been sent for a change, and is buried there by the side of other worthies who fell in this missionary battle-field before his time and since! Of the three men who, after ten years or more of weary waiting, seemed to have been given as the first-fruits to the Mission, and as an encouragement to the tried and weary labourer, one was Mr. Smith's personal teacher. It is indeed one of the deep mysteries of Providence, and one of the greatest trials of missionary work, that converts thus long prayed for and granted after long waiting should so often turn out unsatisfactory, and prove to be men who, apparently, never had any faith at all. This, unhappily, was the case with these three first converts in the Fukien Mission. Mr. Smith's teacher was discovered to have been all the while false and an inveterate opium smoker, and was expelled from the infant Church. The second was found to have cheated the missionary in the purchase of some property for the Mission, and disappeared, and we have never seen him since. The third for a time was employed as schoolmaster, but relapsed, and died with all the idolatrous ceremonies performed at his request. All this was indeed a sore and bitter trial, but it was most mercifully hidden from the already sufficiently tried labourer, who rejoiced so much over the three when he admitted them, by baptism, into the visible Church.

The next four converts were baptized by Mr. Smith soon *after* my arrival. One of these also, after a few years' connection with the Mission, disgraced his profession, and was expelled from the Church. The second of these four, on account of some infamous charge brought against him, according to a Chinese custom, cut off his right hand to show his innocency, and soon after joined the American Mission, in connection with which he laboured as a catechist for some years, when he suddenly and mysteriously disappeared one day as he was on a visit to Foochow from his station, and was never heard of since by any members of the Missions here. The last two of the four remained faithful and died some years ago; but their *sons* are still with us, earnestly labouring in this hardened city of Foochow, one as an agent of the C. M. S. and now a candidate for Holy Orders, the other a church-warden and voluntary helper on every occasion that he can

spare from his business, and is probably the ablest evangelistic preacher in connection with this Mission.

I was about nine months in the Mission when Mr. Smith died. In a few weeks after I was taken ill, and my life despaired of by all. Recovering from this severe illness I was ordered away to Hongkong, and it was thought likely I would have to embark thence to England, and probably never return to Foochow, and the Mission be broken up. The Foochow Mission (it was not yet known as the Fukien Mission) was left without a human guide or teacher. It was at this crisis, when there was no missionary present at the station, that the severest trial yet experienced fell upon the already sorely-tried Mission. An infuriated Chinese mob attacked the Mission premises on the hill, and the recently acquired property in the South Street and Back Street of the city were burned and destroyed. So that all the progress which had been made in the way of buildings, etc., seemed to have been annihilated in one night, and it looked as if the Mission itself had been crushed out of existence without a hope of its being again revived.

Such was the discouraging condition to which the Mission was reduced about the end of 1862. It was apparently ruined, but out of this apparent ruin, thank God, it sprang into new life and fresh vigour and, Phœnix-like, arose, as it were, out of its ashes, and, by the help of God, has continued to flourish ever since, and year by year has advanced from strength to strength. By God's great grace and mercy I was permitted to recover strength and return to Foochow. The few Christians gathered round me, and we at once set to work, like Nehemiah of old, to repair the ruins of our little Zion, though under much more discouraging and disadvantageous circumstances than in his case, but the same good hand of our God was upon us, and in a couple of months a few more joined us. Every member, however weak, was at once set to work; preaching recommenced, and the very trial which was meant to crush us was actually overruled as the means of helping and strengthening us. Attention was directed towards us and the object we had in view, and the majority of our little flock were made more bold to confess Christ and speak of Him to others. Tours and reconnoitering trips were now taken into various parts of the province, and the most experienced of the converts were thrust into the country hiens and prefectures to speak as well as they could of what they themselves had experienced of the saving grace of God, and to tell their countrymen in their own language the simple message of redeeming love; and, thanks be to God, their labours and ours have not been in vain!

At the beginning of 1862, as we have seen, the C. M. S. all over the wide extent of this present Fukien Mission had neither Church nor chapel, nor preaching places of any description, nor out-stations, nor native Christian adherents connected with it, except the Mission-houses at Foochow and the few converts recently baptized, and who, alas! proved soon afterwards untrue. At the end of the same year we saw that by sickness and death the already hard-pressed and struggling Mission was reduced to the last extremity, and to all human appearances well-nigh crushed out of existence. So desperate and discouraging seemed its condition then that some missionary brethren on the spot strongly advised me to give up so hopeless a Mission; and this counsel was furthermore pressed upon me by C. M. S. veterans in the north, and I was besought not to stand in the way of the Society in their desire to abandon the Foochow Mission and remove me to Pekin or elsewhere. At this crisis, also, I was offered the then government chaplaincy at this port, and great pressure was brought to bear upon me by my friends in the English community, as well as by some of the American missionaries, who represented the many advantages which might accrue to the missionary cause by my acceptance of the chaplaincy. Everything seemed to converge to the point of the abandonment of the Mission. The community offered to establish and maintain a large boarding-school for Chinese boys, in which I could carry on missionary work if I would consent to become their chaplain. I thank God now that I was enabled to hold the fort, and I thank the committee that they did not compel me to give it up.

In a short time after this several interesting converts joined the Mission, and I was enabled by the help of the English community to erect a beautiful Church in the very heart of this big city, at a cost of $5,000, subscribed altogether by the English community. This Church was opened for Divine service in 1865, and on the occasion these converts were baptized in the presence of a large congregation of English and Chinese. The following morning I received, unasked-for, a cheque for $500 from my English friends to clear off the debt which remained on the building. Even since then, though amid much persecution and opposition from outside, and much ignorant misrepresentation from friends and foes, the blessing of God has rested on this Mission, and is resting upon it still.

The blessing of God has indeed rested upon our beloved Mission far beyond our most sanguine expectations, upon the means which He led us to adopt, and upon the labours of His servants, especially upon those of the native agents whom we were able to employ. So that at the end of 1893, the result was that the almost extinguished

Mission of 1863 had extended its operations into five of the most extensive prefectures of the Fukien province, embracing an area as large as one-half of England, and has at the present moment 170 Churches and places of worship in seventeen large counties, with nearly 11,000 Christian adherents on its Church rolls. During my residence here since 1862 fifteen native clergymen have been ordained, eleven of whom are still with us, but four have fallen on sleep, and there are several candidates being prepared for the same sacred office. There are at present 125 catechists, and there are thirty-eight theological students under training in our Theological College at Foochow. There are 106 schoolmasters teaching as many elementary schools all over the extensive hiens or counties. There are two or three boys' boarding-schools in the country stations, and a high school for advanced boys at Foochow, in which young men are being trained for entrance to the Theological College to become the well-trained future pastors and teachers of the native Church. The Mission has four boarding-schools for girls and three schools for training the wives of catechists and students and other women for Christian work, whether voluntary or as paid Bible-women.

The system of Church councils is carried out and working with great advantage in the various county towns or cities. The native Christians meet by their delegates, with the pastors and catechists, in these council meetings three times a year, and discuss and settle all their own Church affairs, etc., under the presidency, at present, of one of the Society's missionaries. A provincial council also is held once a year at Foochow, attended by all the workers in the province, with the delegates from the various Church councils, when important subjects affecting the native Church are discussed, and meetings for consultation and spiritual exercises take place daily during a whole week. About 300 Christians, men and women, usually attend these meetings.

Two medical missions are in operation in the prefectures of Fu-ning and Kiong-ning, carried on by two medical missionaries from home, assisted by a band of native assistants.

Last, but not least, a number of lady missionaries connected with the C. M. S., F. E. S. and C. E. Z. M. S. are working all over the Mission among the women, and conducting girls' schools and training institutions for women connected with the Mission.

This great change and progress in the Mission since 1862, and these blessed results are, under God, mainly due to the free employment of a native agency which from that date to the present has ever been liberally used in this Mission. No doubt many of these early native agents in the Fukien Mission, from a mere human point of view, would be considered only very imperfectly equipped for the work they were set to do. They were the only instruments

then available; we did not hesitate to utilise them, and God did not refuse to use them, but blessed their humble and simple testimony to the souls of others, and thus the work grew apace and prospered. We were much censured, it is true, at the time by our critics for employing such untrained instruments, and the blessed results attained by the use of them were much canvassed and questioned and suspected by dear brethren who did not sympathise with our plan, and who never had the opportunity of examining the work. It is very probable indeed, at the present advanced stage of the Mission, that many of such agents as those, would rarely, if ever, be used, but looking back as I do now over the interval of thirty-two years, I have no regret on this point; nothing but deep thankfulness to God for the good work He has wrought by them. Reviewing as I do now the past and the work these early evangelists accomplished, the trials and persecutions they had to endure, the opposition they had to encounter, and all the ignorant prejudices they had to fight against and break down, and all the untold difficulties they had to face and overcome, I cannot but praise God for the men to whom He had given grace to do all this, and I doubt much indeed whether even at the present stage of the Mission we have men of greater spiritual stamina or more undaunted faith or equal missionary zeal as had those early evangelists. The greater part of them have now passed away to their rest in heaven, as we believe, but the few who are still with us are mostly the leaders and the men most looked up to in the Mission. *To God alone be the praise! —The Church Missionary Gleaner.*

Li Hung-chang.

BY THE HON. GEORGE F. SEWARD,

Ex-Minister of the United States to China.

LI HUNG-CHANG'S advent to public life antedated the British and French war of 1860, and he belongs by reason of date of birth and of earlier services to the old régime. By reason of close contact with foreigners for many years and of advanced ideas he belongs to a new régime. He has filled a more prominent place in Chinese affairs for thirty years than any other living Chinaman, and represents the most impressive personality of this generation in China.

In person he is tall, perhaps more than six feet. Twenty-five years ago, at forty-five years of age, he was thin and wiry, with a

quick, nervous manner. There was something in his eye and in the shape of his forehead which reminded one of General Butler. He had a quick vibratory way of moving his head, which suggested mental alertness. He was ready in conversation to a remarkable degree. He was never ill-tempered. He was positive in what he said, and met an issue squarely. He was not diplomatic in the cheap sense.

His position has been one of the greatest difficulty. There is no legislative body in China; the whole system of government may be called administrative. The central idea of the administration is personal responsibility. The existing constitution of China was established before the time of Christ. The empire was then greater in population than imperial Rome when her possessions surrounded the Mediterranean. A Chinese officer standing to-day in the shadow of these twenty centuries, hampered by the theory of personal responsibility in the administration, believing that the empire faces a new outlook and that changes must come, who, in fact, is a reformer, is beset by difficulties of the gravest sort. If there was a legislative body he could go before it, state the direction of the desired reform, and, if successful, a legislative enactment would defend the agent sent out to effect the reformation. As one man in an enormous mass of population, with no legislative body to appeal to, he can take only tentative steps. For any failure he is held to the most rigid accountability, and he is subject always to the intrigues of personal or political enemies. Can one wonder that the initiative for reforms in China is almost unknown?

Li Hung-chang was at Shanghai in 1861. He was in command of the Chinese forces then endeavoring to subdue the great Tai Ping Rebellion, already ten years on foot. His chief was the Viceroy Tseng Kwo-fan, a quiet, slow-moving, conservative man, but a man of broad intelligence, of the highest patriotism, of great experience, and beloved by the Chinese people in a rare degree. Li Hung-chang was Tseng Kwo-fan's chosen lieutenant. His reputation then was that of a very successful military man. In those days Gordon was operating in conjunction with Li against Su-chau. Gordon held the advance and captured the city. He had promised personal safety to the rebel chiefs. They were handed over to Li Hung-chang and beheaded at once. Whether he knew of Gordon's promise or not there was no hesitation on his part. Perhaps Gordon had no right to give immunity. It was the Chinaman of the old régime that carried out in an inexorable way what he considered his duty. He was blamed for it without stint from one end of the world to the other.

Fifteen years later the Viceroy's wife, a person of high attainments and character, was very ill. An American lady, a missionary

and a medical practitioner, was called in. She probably saved the life of Lady Li. The Viceroy in gratitude established a large hospital and employed the best foreign talent to manage it. He has maintained the institution ever since. This is the other side of his character.

Recognizing his ability and his influence, particularly with the army, foreigners in China have been in the habit of saying, "This man has designs upon the government. He will turn out the incapables, seize the helm of the ship of state, and we shall see a new order of things." How much this sort of opinion constantly promulgated in the foreign newspapers hampered the Viceroy who can say? Standing apart from his fellows in the administration of Chinese affairs, an object of more or less doubt and of suspicion on their part, how greatly would this kind of talk add to his difficulties? Yet looking back over the last thirty odd years no one can point to any act of his which has been disloyal, nor to any act which would seem to have been dictated by any other spirit than that of the most earnest desire to advance the interests of his country and to strengthen the dynasty which he has served.

There has been great misconception as to his authority. He is not Viceroy of China, as one sees him styled often in the papers, but he is one of seven or eight viceroys governing a district less important than the others in regard to population and wealth, but far away more important from a political point of view, because it contains the Capital of the empire. It is because he has been Viceroy of this district and because of his superior ability and acquaintance with foreign affairs that he has come to have a greater control in military and naval matters than the viceroys generally, and much influence in the counsels of the government so far as foreign affairs are concerned; but there has never been a moment when, by a stroke of the pen, he might not have been discharged from all his public functions and his career ended ignominiously. What is one man, a servant of a government which rules over four hundred millions? What is even a viceroy who is one of eight? It speaks volumes for Li Hung-chang that, taking the situation just as it is, he has been able to work out a large part of all that stands to-day for progress in China and for her salvation against foreign enemies. It is a curious thing that the very men in power at Peking who have held back from him resolutely the opportunities to make China strong should now forget that whatever army there is in China and whatever navy belongs to China are due to his foresight and efficiency. If other counsels than this had prevailed, or if he had been less patient and astute in working out his designs, the way from the Gulf of Pechili to the Capital would have been open to

any foreign invader who might choose to undertake the task. It is a pitiful thing to strip from such a man's shoulders the decorative garment which marks the approval of the emperor. It is more pitiful that this should be done when on his courage and prestige the salvation of the country is depending in the exigencies of war.

The Viceroy is now beyond seventy years of age, and he is far from being fit to undertake the hardships of campaigning. He may be fit to guide the war from his cabinet, but whether a war so handled in the present emergency is likely to be effective is more than doubtful. He will have no favor from the Capital. The habit of the rulers of the empire is to find a culprit whenever matters go wrong; and who more likely to be pitched upon than the man whose ways have never been altogether approved and whose preparations for war have proved unavailing in time of need?

If evil times come to the Viceroy those among foreigners who have known him best will feel for him the keenest sympathy. He has been a giant among his fellow-Chinamen, and the best foreigners who have met him in affairs will not hesitate to accord to him intellectual powers, which would command admiration in any cabinet or council. He has been animated by high aims for his people and the highest faith in them. He deserves well of them, and humanity at large can lay little blame to him. He is a man who in a great formative period of his country has held aloft not only its banner but, so far as it has been possible for him, the banner of progress. He deserves sympathy from us now, and he will have the admiration of the world, if, holding fast to his faith in his people and marshaling its strength as he may in face of repeated defeats, he at last calls a check to the aggressive militarism of the Island Empire.—*N. Y. Independent.*

A Touch at Hawaii—Glimpse of an Ocean Paradise.

BY DR. W. A. P. MARTIN.

THE most beautiful spots on earth are tropical islands, clad in robes of unfading green and crowned with the fruits of all the seasons. But most of them are subject to enervating heat and terrific storms. From these drawbacks Hawaii is happily exempt. So uniform is the temperature that it offers an ideal refuge to pulmonary invalids; and so regular the winds that hurricanes are unknown. As in the isle of Paul and Virginia, a happy combination of geologic and climatic conditions seems to have condensed all sweet influences into sugar, which is the gold of this archipelago. Near the

end of last August it was my privilege to spend thirty-six hours at Honolulu. It was tantalizing not to visit the other islands which we saw in the distance, especially the twin volcanoes of Mouna Loa and Kilonea, but Honolulu is the place to go for an epitome of the whole.

Not only have you in the vicinity fair specimens of the scenery of the group, ranging from the soft beauty of banana groves to the wild sublimity of volcanic mountains—what is more you find there a condensed view of the history of the islands on its human side. A museum worthy of any capital on earth offers you a collection of objects to reproduce the savage life of these and other Polynesian islands. You see there the feather cloaks and bark bed coverings of royalty; the war club set with shark's teeth, and bones (human) gathered from idol feasts, with much more to suggest a condition of misery and moral degradation.

The city of to-day, with its forty thousand well fed inhabitants, its palatial residences, its Churches and its charitable institutions presents the other side of the picture. It shows the ascendency of the white race and presents as a sombre background the inevitable fate of the native Kanakas.

We may pity the Kanaka as we do the red men of America; but we could hardly wish these fine islands to be held by such "feeble folk." Already they are in a minority, counting in 1890 only 34,000 out of a total population of 90,000, or a little more than one in three. The Chinese and Japanese, the former 15,000, the latter 12,000, are together nearly equal to them in numbers. The Portuguese too, from the Azores, are another important element, amounting to 8000.

Half-castes, foreigners and whites born in the islands make up the balance. These last count 7500, or less than one in ten; and yet they have become the dominant influence. The recent revolution is their work; and on them depends the prosperity of the country, whatever be its form of government.

Such share as the natives are able to take in the government of their country they owe to the labors of Christian missionaries. While contact with European civilization has hastened their decay, Christianity has delayed their extinction and fitted them for a time to maintain their position as lords of their heritage. The recent revolution, in which a swarthy queen is replaced by a white-faced president, awakens a suspicion of violence and usurpation. I confess indeed to have approached the islands with a strong sympathy for the dethroned sovereign. I left them with the conviction that the change was necessary; and that it opens a new era for a group of islands capable of affording a happy home to half a million of people.

The capital essential for the development of industrial enterprises demands stability. The last two native sovereigns were always tampering with the laws. They were, moreover, capricious and extravagant, King Kalakana costing the little state from $50,000 to $100,000 *per annum*. The king was ambitious to have an army and a navy, though the republic finds it can do without both, and in his attempt to create them he rolled up a large part of the national debt of two and a half million dollars.

The provisional government has entered on a stage of permanence by the adoption of a constitution; but even this stage is one of transition. President Dole, with whom I had an interview, assured me that the goal of their ambition is absorption into the great republic; but in the meantime they must show themselves able to stand alone. Their ability to do so has been greatly augmented by the recognition of their independence by the government of the United States. The American government while declining to annex these islands is determined to protect them from aggression by other powers, European or Asiatic. With a view to this, as well as for its own convenience, it has obtained the lagoon of Pearl Harbor, near Honolulu, for a naval station.

In conclusion it remains to say that the pleasure of my visit was largely due to the kind hospitality of my cousin, Professor Alexander, Surveyor General of the islands, and the friendly attentions of Mr. Frank Damon, who superintends a very successful mission to the immigrant Chinese.

Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

The Need of Museums in China.

BY REV. ERNST FABER, DR. THEOL.

[General Evan. Prot. Mis. Society.]

IT will scarcely be necessary to mention that under the term "Museums" I only mean collections of objects of science, art and history, arranged and available for *educational* purposes.

The great value of object lessons is acknowledged by all prominent teachers. It would be almost impossible to teach mineralogy without specimens of minerals. In botany and zoology good

illustrations may be of assistance, and models, or imitations, have their own advantages, but well preserved specimens are certainly better than all. With specimens before him the study is to the pupil not mere phraseology but reality. He is brought in contact with the nature around him, in which he takes a delight. A well arranged museum exhibits in a small space what is scattered far and wide in nature, and makes accessible what is beyond the reach of many. The specimens are not isolated in the museum as in the class-room, but take their places among others as members of one whole system. The advanced pupils should understand the principle of classification followed in the arrangement to enable them to give *the reason why* any object is in its peculiar place. It must be kept in mind, however, that classification is only a means to assist understanding and not an end. Nature has not been created that its lifeless forms should be preserved and arranged in museums, but the museums are formed as helps to comprehend nature and its life in the quickest and most convenient way. Intelligent teachers will avoid the danger of a dry knowledge derived only from museum specimens as well as the other danger of a superficial knowledge of too many things, especially of foreign things, which are more or less beyond the sphere of Chinese pupils.

This brings us to another point of importance. The scientific text-books, whether elementary or higher, though translated by able scholars and adapted to a degree to the peculiarities of the Chinese language, are TRANSLATIONS nevertheless. Many of the plants, animals, etc., mentioned in the text, are foreign to China, and the knowledge of them is really of little or no practical value to Chinese boys and girls.

Many teachers are also aware of the fact that there is an *increasing* disagreement among translators in regard to the best equivalents in Chinese of scientific terms. It cannot be otherwise, since all the technical terms, with their definite meanings, required in sciences unknown to the Chinese, cannot possibly be found in their language. It is astonishing that the contrary should have been asserted by foreign scholars. The Chinese language is, of course, capable of adaptability and development, but this requires *time*, and a good number of Chinese, well trained in the respective sciences, are indispensable to accomplish such development in the course of the next century. Such cannot be done by a few foreigners in a few years. We have to allow the Chinese to attend to their own business. A number of able Chinese students, well trained in English and through it in those branches of science now needed and desired in China, will succeed far better in adapting the Chinese language to the new requirements than the best foreign translators.

China cannot come up to an equal standing in any science with Western nations except by an adequate knowledge of English. I say *English* not for the intrinsic value I attach to the English language since indeed French or German would be better in some respects, but for its *extensive use* on the globe; as in India, the Malayan possessions, Hongkong, the treaty ports of China and Japan, the United States of America, Canada, Australia, New Zealand, many islands in the Pacific and in the South Sea, the Cape Colony and other British possessions in Africa and other parts of the world. I say English and repeat it emphatically ENGLISH. Soon there may arise a competition with French and Russian, but Protestant missionaries cannot desire to have French or Russian prevailing in China and the East. Every Protestant missionary should, therefore, assist on his part to extend the dominion of the English language far and wide. With the English language the Chinese will gain access to all the treasures of Western knowledge, temporal and spiritual. The latter can fortunately be brought near to the Chinese masses, even now, by the efforts of missionaries through the vehicle of the Chinese language, spoken and written. But if we venture into a deeper treatment of theology, metaphysics, psychology, history, etc., we find even there the language inadequate, and we have to express ourselves as well as we can, leaving many fine distinctions untranslated and a good many other things unmentioned. It is worse with the exact or experimental sciences. Western scientific progress is in many branches so rapid that the translations into Chinese will often be out of date before they have been introduced into Chinese schools as text-books. It will further be found impossible to translate all the works on specialities and all the important articles published in scientific periodicals. No specialist can be trained in China, for the present, without the use of English. To attempt too much with the means at disposal is a serious mistake in education work. For a scientific training, worthy of the name, neither the Chinese terminology nor the other necessary helps are adequate. Both require years of careful preparation.

A National Museum where all the species of Chinese natural history, specimens of every industrial production and of all instructive historical monuments would be exhibited is indispensable as a basis for fixing the right name to the right thing and bring a comparative study within the reach of possibility. It is astonishing to see how much the Japanese have already accomplished in their museum at Tokyo. That China has not even made a beginning is a striking proof of the still prevailing blindness among her leading statesmen.

Mission schools can, of course, not attempt so much, but they could do something in this line, keeping altogether in accordance

with their character. A collection could be made of all objects of interest from the nearest surroundings. This may gradually be extended to include all the district produces, wild and cultivated, raw and industrial produce. Care should be taken to find out all the names given to a species, or an article, within the district. If there is a native work on the district in existence reliable book-names of all articles in use will be found in it. If no such work has been published it may be that a manuscript is kept in the Yamên. A copy of the chapter "on produce" might be obtained from one of the secretaries for a few dollars. If the means at disposal allow, an attempt may be made, in some branches at least, to embrace the produce of the prefecture or even of the province. A descriptive catalogue of the collection may be published every three or five years. A comparison with the published catalogues of other collections will be helpful to discover different terminology, geographical distribution, variety of usage, etc. From all the names the most suitable may then be chosen for scientific purposes, and these will, in all probability, be adopted and adhered to in other districts and provinces. After the preparation of such solid foundation, *text-books* could be prepared with illustrations taken from Chinese nature and life, instead of from foreign sources. These will ensure a livelier interest than foreign cuts among the pupils, who will in this way soon be enabled to look intelligently into their surroundings, understand better what appears in their daily life and become prepared to *make the best use of all resources within their reach.* We should regard the latter one of the aims of education in missionary schools only next in importance to sound religious instruction.

Mr. Murray's System.

BY REV. T. W. HOUSTON.

[Presbyterian Mission.]

I HAVE observed several very appreciative notices of the great work done by Mr. Murray, of Peking, in his efforts to help the blind. There is indeed much honor due Mr. Murray for his effective and untiring work. But sometimes undiscriminating praise detracts from the value of it.

In one of these articles it was said that "Mr. Murray has found that the spoken language of China can all be expressed by the use of 408 phonetic syllables." In another "Mr. Murray's system has been found to be perfectly adapted to all the mandarin-

speaking regions." And the Bible societies are urged to undertake the printing of an edition of the Bible according to this system, because it can be used over nearly all of China. Such language is not discriminating, and I fear is calculated to injure rather than assist Mr. Murray's work.

The same difficulties hedge in this work as those in the way of one colloquial version for all China, or one system of Romanization. Leaving aside the matter of the coast dialects, from Shanghai to Canton, where any such union is manifestly impossible at present, there are two reasons why Mr. Murray's system is not adapted to the larger part of the mandarin-speaking regions.

First is the tone system. By a very ingenious and simple arrangement the four tones, as used in Pekinese, are expressed without any addition to the two spaces given to each syllable, but, alas, in the larger part of the mandarin-speaking regions five tones are used, and the fifth tone cannot be indicated without a change in Mr. Murray's system.

Second. While Mr. Murray finds 408 syllables in Pekinese, in Nanking we have at least 430. In Hankow the Wesleyan Mission blind school finds the sounds can all be expressed by the use of 300 syllables. In Szchuan Mr. Stevenson writes that he is engaged in modifying the Pekinese syllabic system to suit their own district. I have not yet heard the result of this.

I do not wish to enlarge on this question, but merely to call attention to the fact that the system adapted for use of the blind of all mandarin-speaking regions has not yet been prepared. It is the opinion of those who have specially studied this matter, both in Nanking and Hankow, that a system in which each syllable is represented by characters indicating its initial and final is preferable to Mr. Murray's system. Possibly this opinion may be changed, but such systems are in use in these places and work very satisfactorily. They were adopted after careful examination and comparison of Mr. Murray's system.

If a union system can be prepared (I mean one adapted to the general mandarin-speaking regions) it will not be by examination of any one local dialect. Such a work must be the result of a comparison of *experiences* from the principal central points.

Notes and Items.

THE day appointed by the Triennial Meeting as the day of prayer for schools and colleges will have passed before these lines are read, but due notice has been sent by the president and secretary to all parts of the empire. It is hoped that increasing interest will be felt in the observation of this day, and that gracious results may come from it. In the home lands these services have often changed the lives of careless students and determined them to become Christians. Many ministers owe their final decision to spend their lives in Christian work to the influences of this day. We trust that the day will have been observed in all our schools, and that it has proved to be a time of special religious interest.

Physiology Primer (體學易知) is the name of the new book prepared by Mrs. Gamewell and issued from the Peking University. The printing was done at the Presbyterian Mission Press, and is a good sample of the excellent work of that popular press. There are four full-paged plates colored on thick paper, which show clearly the skeleton, the muscles, the organs of circulation and the heart. The work is divided into eight chapters, which treat of the skeleton, the muscles, food and digestion, the circulation, respiration, the skin, the nervous system and the five senses. Each chapter has appropriate sectional divisions, which are placed at the top of the page, and at the end of each chapter is a number of review questions for class use. The book is well adapted for class-room instruction, and is indeed the result of the class-room work of the author. It is written in easy Wên-li, which makes it usable in all sections of the empire. It is evidently almost a translation of Steele's Physiology (American Book Company), though the arrangement is somewhat altered, and we also miss the valuable "conclusion" and "Hints about the Sick-room," which could well have been adapted for Chinese pupils. The book will have a ready sale, and is sure of a permanent place in all our schools.

The Publication Committee with its able President, Dr. Parker, of Soochow, and its active Secretary, Rev. W. M Hayes, of Têngchow, near Chefoo, has many plans for advanced work. Allow us again to call attention to the desirability of all persons who are translating books to inform this committee, so that no two persons may be found working upon the same undertaking. It will also be found to be a great advantage to learn from the Committee the terms which are most commonly in use.

The Rev. Alfred G. Jones, of Tsou-ping-hien, Shantung, writes to Dr. J. Fryer as follows:—

"In a recent RECORDER I noticed Rev. Mr. Pott's plea for a reform in day-schools, and read it with interest; agreeing with very much of what he said."

"Though not myself in charge of any schools the same subject has often forced itself on my notice. The thing which strikes me most is that the whole idea and purpose of putting children to learn these Chinese classics, as they are learned, is anachronistic. It was originated under other circumstances and for other purposes than we now have in view; and, moreover, for purposes other than those that would *now* suit either China or the Christian Church. The method, also, following the purpose they had in view, is wasteful of time and injurious to mental development in the new age, with its competing demands on youth for attention to other things which this memorizing precludes."

"Thinking on these lines I am experimenting with a plan for learning Chinese, the prospectus and idea of which I enclose you a copy of, in both Wên-li and Mandarin, together with instructions to the teacher or user of the system. I may say I have the draft copy of the four Gospels on this plan—already done."

Mr. Jones has not yet prepared an English translation of his new method, and it is not convenient to print the original Chinese in the pages of the RECORDER. It is hoped, however, that this will soon be published as a separate Chinese booklet and widely circulated for the benefit alike of foreign and native teachers. The main features of this new system seem to consist in allowing nothing to be committed to memory that is not thoroughly explained, written and understood at the time; and in using a sort of combined dictionary and commentary to be employed by teachers and pupils in connection with the study of the Holy Scriptures, the Chinese classics and other books. All new characters have to be copied and explained over and over again till the meaning, form and use as well as the correct sound are indelibly fixed in the mind. In this way, whenever a pupil is taken away from school to earn his living, he can make practical use of all he has been taught, be it much or little. The advantages of such a system are so great and evident that no comment is needed.

Rev. Dr. A. P. Parker has completed his revised translation of Loomis' Analytical Geometry, and has handed it to the Executive Committee of the Educational Society of China now it has been fully approved by the Publication Committee. It is hoped that the printing will not require more than three or four months. It is

partly a revision of Mr. Wylie's translation of the same author, and partly a new translation. The great improvements made in the later editions of Loomis as compared with the old edition from which Wylie's translation was made, together with the large amount of new matter contained in the last edition, seemed to call for a thorough revision with additions so as to bring everything up to date. Dr. Parker has used the Arabic numerals and the terminology that have been employed in the translations of the other works of the mathematical series of Loomis that have already appeared in Chinese. This new publication will be welcomed by all who are teaching mathematics in mission schools and colleges. Hitherto Mr. Wylie's Loomis and Dr. Fryer's translation of the treatise on the same subject from the Encyclopædia Britannica have been the only text-books available, except the condensed account of the Calculus in the "Outline Series."

"The Martyr of Manchuria."

His work is done; our hearts with grief o'erflow,
We loved him much, and he was full of love,
Both love to man and love to God above.
We mourn his loss, its reason cannot know,
But strive through all to trace the Hand of Love,
Believe for good 'twas done by Him above;
But—faith is weak—we do but feel our woe.

For God's own work he set his life apart,
In God's own vineyard drew his latest breath,
Doing God's will came face to face with Death;
And yet, 'twas God who took him. God—whose heart
Doth throb with love to creatures whom He made—
Could yet permit that he who had obeyed,
By that obedience should this life depart.

We feel it strange his work so soon is done,
That men—whose souls he loved and longed to save—
With cruel stabs should send him to the grave;
That all the rich experience he had won
Should be as nought; that at a single blow
All he had learned should be with him laid low,
And work of years should seem to be undone.

He has but followed where his Master led,
Who through this sinful world all sinless trod,
Who gave His life to bring mankind to God,
Who had not where to lay His wearied head,
And only joyed in doing others good,
To whom God's work was more than daily food,
Yet who by cruel men to cruel death was led.

It seemed to men as though in blackest night
Christ's sun had set to shine on earth no more;
His foll'wers see Him dead—and all seems o'er;
They see no path to walk in—He their Light,
In spite of all their longings and their hope,
Has gone and left them in despair to grope
Through the black mist of hopeless sorrow's night.

That was the darkest hour before the dawn,
Before the dawn of that bright gospel day
Which grows but brighter as Time fades away.
We mourn a worker from God's vineyard gone
Whose life was lived for God. And who can tell
But that his death, but that his fun'ral knell,
To darkened souls may usher in the dawn?

All seeming evil must yet turn to good,
God still is God, the power is still with right,
Bright dawn will chase away the darkest night.
Feeling no sense of change or varying mood,
Seeing beginning from the far-off end,
Knowing to what each small event doth tend,
God rules in earth and heaven and does but good.

Now, though our hearts with grief o'erflow,
We feel that God's above;
And though we still are full of woe,
We know that God is Love.

—*The Christian Leader.*

C. J. M.

A Night and Day with Chinese Students.

BY REV. GEO. E. HARTWELL.

THE object was the distribution of Christian literature. Mr. Murray, of the "Scotch Bible Society," acted as General. Friday evening, September 14th, twelve thousand sets of books were deposited at the entrance of the examination halls with four or five yamên runners standing guard. As the night service consisted principally in guarding the books the two bachelors in the city were duly installed, with orders to all others to be on hand early in the morning. Six o'clock, Saturday morning, seven missionaries and a large force of native helpers surrounded Mr. Murray, ready for the word of command. Two books were arranged for each student—a Gospel and booklet.

The outlook on all sides was exciting. Several thousands, principally coolies and friends of the students, had already gathered in the outer court. Beyond a pardonable curiosity the best of feeling prevailed. No shouting, pushing or disrespect was shown by official's clerks or people. This is worthy of mention, as it signifies the absence of hatred in the Sz-chuanese.

The first hour was quiet. Suddenly there was a creaking of rusty hinges, followed by the cry, "The gates are opening." The quiet scene changes to one of confusion. A general rush is made for the point of exit. Above the din comes the command, "Boys, arm yourselves with books and away." Struggling in the mass of human beings, crowding and being crowded, the point for distribution is quickly reached.

While we were waiting outside a different scene was going on within the halls. Students who had finished their essays were quickly packing their clothes, quilts, and alas! too many their opium pipes into a basket.

Three days and two nights they had been cooped up in a brick stall about 3 by 5 feet. There was not space to lie down without curling up the extremities. One by one they leave their prison and join their companions in the inner court to wait the opening of the doors. They also hear the welcome sound of creaking rusty hinges. The doors scarcely begin to swing before the ten thousand coolies without make a rush forward to relieve the students of their baskets. The gates are guarded by soldiers and police who are supposed to prevent the rabble entering the examination halls. Their influence on the crowd was soon apparent. While the police

force directed their attention toward some obstinate coolie, beating him mercilessly with their bamboo sticks, a hundred or so would slip through upon the opposite side. Every device was used to get among the students. Some would hunch up their shoulders and make a bolt, receiving a good rap from every soldier as he passed. Others would take advantage of a sedan chair entering, and all who could not get underneath offered their services free to carry in the big man. An unusual event caused no little stir among the official clerks. By some mistake a woman was carried into the halls. One would have thought the place had been polluted beyond reparation observing their agitation.

A thousand or two coolies having thus squeezed through, the tide turns, and out they come, coolie and student an almost indistinguishable mass. "Every student a book," was the command. But who are coolies and who students? At first some coolies got books and the students got none. The surprise was great. Are these the students we have heard so much about? Yes! rough, ragged and dishevelled as they appear everyone of them holds a B.A. degree.

A little experience, however, enabled us to spy the proper man. Nearly every basket had a string. The man who carried the basket was the coolie, and the man who held the string was the student. Before and after the examinations it is a common sight to see students driving their coolies through the streets. This illustrates how little trust one Chinaman has in another. A basket without a string indicated that the student was too poor to hire a coolie. From seven o'clock to twelve they poured forth almost a steady stream. Smaller and smaller became the pile of books, and long before the seventeen thousand (17,000) had passed out the books were all distributed.

We were then permitted to enter the examination halls and visit the stalls where the aspirants to officialdom sat and worried out their elaborate essays. As we passed along the aisles we found students still at work tracing carefully every character. Their work was indeed very neatly and beautifully done. We spoke to several as we passed, and were asked in return if we had books. It is estimated that this "Imperial city" has eighteen thousand stalls. The system of receiving and stamping essays is very simple, as each district has its own department. The thought was startling that every Chinese official has passed through these or similar halls and has had to endure all the discomforts peculiar to this kind of prison life.

In all they spend nine days and six nights in a cold brick cell, enclosed on three sides, the fourth being open to the weather, which this year was wet and disagreeable.

How were the books received?

It is usually considered that most of the opposition to Christianity in China has its origin among the literati. We watched carefully the expression of each face as we handed over our books to detect in what esteem the foreigners were held.

The writer observed: one man refuse the books with scorn; five or six fling them back rather savagely when they saw the titles; fifteen or twenty say "do not want," but apart from these few exceptions the students received the books most graciously.

Where did they come from?

Every nook in the province was represented. Seventeen thousand students holding B.A. degrees were assembled in these halls writing for an M.A. Say ten thousand received a set of books. Into ten thousand homes go a portion of the word of God. These homes are homes of influence. A son with a B.A. and privileged to write for an M.A. greatly honors not only his own family but the town or city where he lives. Books received at such an important time and under such exciting circumstances will be read. They will be passed around among the friends and neighbors. The story of the cross will be heard by many for the first time. The seed will be sown, and who dare limit the number that shall even with this feeble light enter into the Kingdom of God.

P. S.—The Central China Religious Tract Society very graciously forwarded Tls. 50.00 toward the "distribution fund."

Further Subscriptions for Presentation to Empress-Dowager.

		Formerly reported	$1,068.79
Oct. 23rd E. P. M., Tamsui, Formosa,		per G. M. Gauld	60.00
26th C. I. M., Han-chong, Shensi	24	,, Dr. Wilson	2.88
Eng. Bapt. Mission ...	2	,, Mrs. T. Richard	1.00
27th M. E. M., Hing-hwa, Foochow	200	,, Mrs. Brewster	10.45
30th C. M. S., Taichow ...		,, Rev. Dzing Teh-kwong ...	2.50
Nov. 1st Swedish Miss., Kwei-hua-chêng, Shansi	1	Miss Pauline Brandt ...	2.00
Overplus, Name lost			4.73
			$1,152.35

NOTE.—Striking an average from No. of contributors given the Treasurer finds that the total No. must have been about 10,900.

MRS. T. RICHARD,
Treasurer.

November 20th, 1894.

Our Book Table.

We have received copies of Baller's Mandarin Primer, new and enlarged edition, and Journal of the China Branch of the Royal Asiatic Society, which we hope to notice more fully in our next number.

Suggestions for Reform, by Y. S. Sun, M.D., Canton. These were presented by this Chinese doctor to the Viceroy Li Hung-chang. The pamphlet covers 36 pages, and enlarges on the need (1) of Western Education, (2) of Western Agriculture, (3) of Mines and Manufactures and (4) of Commerce. He concludes by pointing out that while China was later than Japan in beginning reform it has gone ahead much faster.

教會常倒. A Manual for Baptist Churches. Canton, Baptist Tract Society, 1895. 49 leaves. *Price 4 cents.*

This little book contains simple rules for the conduct of Church business, the well known "New Hampshire Confession of Faith," commonly used by Baptist Churches in America, and a Church Covenant. While intended for Baptist Churches much of the contents will be found interesting and profitable to others. One can learn here, in brief space, what Baptist Churches believe and practice. The first part was arranged and translated by Dr. Graves; the remainder was translated by Rev. E. Z. Simmons.

G. W. G.

Messrs. Kelly and Walsh, Lt. have again sent us a copy of their Imperial English and Chinese Diary and Almanac, and Imperial Date Block. We notice an improvement in the latter, in that the leaves are not stuck together at the edges, thus making it convenient to refer to any day of the year, and more convenient in daily removing the single sheet of the day which is past.

Of the Diary it is hardly necessary to speak further than to say that it is gotten up in the usual convenient style of its predecessors, containing, besides the Diary proper, I. M. Custom's tariff rates, list of post-offices in Shanghai (omitting the Customs however) with rates of postage (which is a matter worthy of not a little study by missionaries living in the interior), telegraph rates, Chinese festivals, &c., besides some 26 pages at the end for memoranda of things lent (a very important feature for some people), cash account, memos, &c., and the whole on good paper, foolscap size, and interleaved with pink blotting paper. Price $1.00.

An Exhortation to unbind the Feet, illustrated. 勸放脚圖說. By Rev. Sz Chi-ping. To be purchased at the Mission Press, Shanghai. Price 15 cents per copy.

This little book, with its numerous illustrations, is issued at a very opportune time. The missionaries and many of the native Christians are giving to this cruel custom of foot-binding more careful thought and more determined and combined opposition than ever before. The special issue of *Woman's Work in the Far East* last August, which was almost entirely devoted to the subject of foot-binding, witnesses to the fight against this evil that is already waging and to the great need of more earnest action. We think almost all the missionaries realize that to bind the feet is a sin against God, that the uprising gene-

ration of native Christians need to receive from us "sound doctrine" on this point. But we have heard of one brother who said that he did not think binding the feet was any hindrance to sanctification, and of boys in mission schools who openly oppose any reforms in this direction. As long as there is any sentiment of this kind among missionary workers and their native associates there is a great need of the work this little book can do for them. And we fear for many long years to come there will be need for its teaching, both by letter press and picture, among the heathen at large. We hope many of our readers will secure copies of this book to circulate among their Chinese friends. We quote from the review of it by Mrs. T. Richard, which has just appeared in the November No. of *Woman's Work in the Far East*:—

"This beautifully illustrated book is well calculated to have the desired effect of persuading the native Christian women to unbind their own feet and those of their daughters. It has a short Preface by Mrs. Farnham, Chairman of the Provisional Committee on Foot-binding, formed some months ago in Shanghai. There is a clear-cut picture on each leaf, which with the title almost speaks for itself, but a brief explanation is on the opposite page. The illustrations begin with a picture of the ancient fashion of female dress in China, where the skirts are long and hide the feet. The next gives the origin in the Tang dynasty of the "bow-shaped foot" as the deformed bound foot was first called, then the change of name to the "golden-lily-foot." One picture shows the feet of ladies of various nationalities; another gives the disfigurement to the body in various parts of the world, and tight waist-binding comes in for censure here. The various painful processes of foot-binding and its agony to the poor girl are vividly shown with the inexorable mother who punishes severely when coaxing has been found useless. A doctor attending to a poor maimed suppurating foot forms another picture. Another shows a number of scholarly-looking men reading the Edict forbidding foot-binding.

As the picture gallery proceeds we see the happiness and freedom resulting from unbound feet; women and girls are climbing hills freely, going to Church in company with fathers, husbands, etc., and girls with unbound feet attending school. We trust that this book may be much used and much blessed to the doing away with so unnatural and cruel a custom."

Editorial Comment.

"Poor China." Such is the exclamation in a letter from a friend in Hankow and which doubtless finds an echo in the hearts of the missionaries all over this land. China was proud and supposed herself strong in her forts and arsenals and army and navy. The Franco-Chinese war but served to increase her conceit and render her all the more vainglorious. Diplomatic contests with representatives of the various Powers had but the more firmly entrenched her in the conviction that China was vastly the superior of all other nations. Least of all would she have entertained the idea that the Japanese—the Wo-jên—could be matched against her. It would have been preposterous! Now, in a day, as it were, the whole political fabric seems tottering to the verge of destruction. Everybody knew that there was

rottenness and corruption, but few dreamed, probably, in what a hopeless condition of utter collapse a few months of war with such a nation as Japan would find her.

Some have tried to excuse China, saying that she was not prepared. But why was she not prepared? The war with France gave her the needed warning, and untold millions had been wrung from the people for armaments and forts and navies. But where has it all gone? A few of her best projects, notably that of sending some of her youth to the U. S. for an education, were strangled in their infancy through a vague dread that the Chinese should seem to be borrowing something from other nations that was superior to what she already possessed, or that these young men would become inbued with ideas which would be utterly subversive of Chinese notions of the eternal fitness of things. And now this great bubble of conceit is being pricked. This mountain of pride is being brought low. China is not as a fierce wild beast brought to bay by the hunter, but a craven coward cringing before a superior being. It is difficult to conceive anything more abject and humiliating than China's present condition. A nation with such resources, such potentialities, such extent of territory, such vastness of population, such pride of history, to what a pass is she brought in a moment! Poor China.

* * *

BEFORE the issue of next RECORDER the Christmas season will have come and gone; we accordingly wish our readers a bright happy Christmas. May we who have a Christmas message all the year round, as we deliver to others the tidings of great joy, get very near Jesus who, sung of by angels and worshipped by shepherds, is the only bit of heaven on earth which never became worldly. The message of "peace on earth, goodwill toward men," comes to us with a tone of comfort, for all well wishers of China—however hopeful they may be of much good coming out of present evil—feel deep sorrow for China in her present humiliation; and as we think of the horrors of war and know that even now armies covered with dust, dry with haste and panting for glory are hurrying on to other scenes of carnage, we earnestly pray that peace may come.

With these war echoes in our ears and painfully conscious that all over the business world goodwill to self instead of goodwill to others, seems the more predominant feeling, we rejoice in the self denying love, of which, when our Lord came into the world, his being wrapped in swaddling clothes and laid in a manger was a sign. May poor China become rich China by coming to Christ who came to save individuals and nations from that want of love to God and man which is behind all sin and misery. China's burden is a weary and heavy one; may she hear the call, "Come unto Me, all ye that labor and are heavy laden and I will give you rest."

The foretaste of pleasure in the Christmas message is enhanced as we hear the news, on going to press, of the formation of a Red Cross Society at Peking with the view of sending volunteers to the front to attend to the sick and wounded Chinese; and following close up is a letter from a friend in Tientsin, enclosing a circular which will be found in our Missionary News columns. With regard to the Red Cross work being done in Tientsin, he says: "The ladies are all working day and night making bandages. We are hoping to get a vessel to take the wounded from Port Arthur to the hospitals here. The Chinese indifference to their wounded has been to me the worst feature in this war." After refer-

ring to the possibility of interrupted work our friend adds: "What a comfort to feel God rules over all, and that the sovereignty of God means the sovereignty of good."

* * *

It is worthy of remark that in nearly all of the special works of grace and revival recorded in our pages during the last year confession of sin has occupied a prominent place in the beginning. And it has been so from the days of the Apostles. It is natural that before there should be new consecration there should be a cleansing; and the cleansing can only follow on a sense of sin, a sense of need and humble confession, and not a confession to God only, but mutual confession. "Confess your faults one to another." This was specially noticeable in the revival last winter in Pekin and T'ungchow. May this coming winter witness many such times of reformation and blessing. Holiness is a quality not very familiar to the Chinese mind. Our Christians need to be made better acquainted with it. They are apt to be too well satisfied with a negative sort of religion that contents itself with the wicked things that it does *not* do. But clear conviction of sin and confession thereof, both to God and man, would help mightily towards a positive, pure and substantial reformation, and so greater holiness.

* * *

We feel sure that our readers will read appreciatively and heartily endorse what Mr. Green mentions in his article in this number as to the growth of interest in foreign mission work by the home Churches; the admirable work that is being done, and can only be done, by the brethren at home; and the real sacrifices they are making in order that their part of the work may be well done. In last year's October Recorder we noticed how the prayerful and practical interest in, and earnest advocacy of, foreign missions on the part of the Christian Press at home has greatly helped to deepen this interest. Eighteen periodicals were then referred to, and their leading features pointed out. Among these were not included the carefully edited and up to date *Missionary Herald*, which, while specially devoted to the missions of the American Board, sympathetically collects for its readers missionary news from the wide field of the world.

Then also there had not come under our notice the *Mission Field*, published by the Mission Boards of the Reformed Church in America, and which we are glad to see is in a reciprocally helpful relation to the Christian Endeavor, King's Sons and Daughters, and such other helpful Societies; *Over Land and Sea*, especially published for the young (among whom it is sure to be a favorite) by the Women's Home and Foreign Missionary organizations of the Presbyterian Church in the U. S. A.; *India's Women*, a monthly record of the work of the Church of England Zenana Missionary Society among the women of India and China; the *Bible Society Record*, published monthly by the American Bible Society; and *The Illustrated Missionary News*, published by S. W. Partridge & Co.

It is a matter for great thankfulness, also, that so large a space, and so favorable a hearing is given to the cause of missions in papers not distinctively missionary. In the *New York Independent* (an article from whose columns appears in this number) special prominence is given to the subject of missions. In the September number before us we find articles on work in Japan, China, Burma, India, Kurdistan, Bohemia and Mexico by missionaries of different denominations—not to speak of the articles evoked

by the present unhappy complications with regard to Korea. The *New York Evangelist* September number contains a kindly reference to Rev. Gilbert Reid and the offices of peace and goodwill which he wishes to foster; and further on we find a testimony to the sincerity of the Christian faith found in many a Christian heart, followed up by an account of the funeral of Elder Loo Kiung-dong. In a copy of *The Christian* (London) lying before us we are pleased to find fully ten columns devoted to articles and letters dealing with missions in all parts of the world. Then, too, we might speak of the true missionary ring in the *Golden Rule* and other papers. But space forbids to dwell on these, or to show how interest is further deepened at home, especially among the young people, by the many new and attractive missionary publications, including concert exercises, almanacs, wall maps, Bible references to missionary questions, foreign mission catechisms, mission band exercises, pamphlet sketches of various missions, etc.

* * *

It is always a matter of interest to note the manner in which young missionaries are exhorted in valedictory addresses. With regard to the spiritual requirements there can only be one opinion, but we sometimes think there is a want of elasticity and enterprise in the admonitory outlook,—the result of insufficient knowledge of conditions of, and factors in, the work. We were pleased therefore to note the happy manner in which Dr. Glover (whom many of our readers had the pleasure of meeting on his visit to China a few years ago), couched his valedictory warnings and exhortations, whilst recently addressing missionaries on their way to their respective fields of labor. With a fear that habits might take the place of motives, and recollection the function of inspiration and a greater fear of growing stale, Dr. Glover said:—

"You cannot yourselves live on yesterday's truth. Do not give it to another. Truth is not truth unless it is fresh as this morning's dew, and old as the everlasting stars. Formulæ are corpses of truth, not truth. Beware of them, brethren! You have still a great deal of English superstition to unlearn. You speak the Gospel with an English accent. That must be got over. There must be no provincialism. In the increasing degree in which you are trusted you must keep the light alive by which you lead others. If you could reproduce in India or China a Church exactly on our pattern it would be to your disparagement and not to your praise. There are bits of the Gospel which only the heathen can see, and which in this atmosphere of smoke we cannot behold. Find those out, brethren. Let forms of Church life be native to the place. You, in all your judgments, must be independent of us, and you must teach your converts to be independent of you. You must decrease that Christ the Master may increase and that your people may serve Him. Your work, so great, useful, successful, has opened the way for work still greater, more useful and more successful. Go on, not with the idea of mere continuance, but walking by the pillar of cloud and fire, and then become to others a pillar of cloud and fire which will lead them."

* * *

After seven months' stay in England the Rev. Y. K. Yen has left for China *viâ* the United States. At a farewell meeting at the Mildmay Conference Hall the following Resolution was moved. It is pleasant to note that Mr. Yen's services have been so efficient and so well appreciated.

"This meeting cordially thanks the Shanghai Chinese Christians for their message through the Rev. Yung King Yen desiring him to make known on their behalf the evils from which they and their countrymen suffer through the opium traffic by which the Indian treasury is enriched. It also thanks the missionary bishop of the American Protestant Episcopal Missionary Society in Shanghai for sparing him for this purpose. It records its grateful conviction that his advocacy of the anti-opium cause in this country has been abundantly blessed, and has been of great service in exposing the attempt made by the official defenders of the traffic to divert attention from the question as it affects China, where more than three-fourths of the opium produced in India is consumed, to India, where less than one-tenth of the production is consumed. It takes an affectionate leave of Mr. Yen, with the earnest desire that his labours in his native land may be prospered in the future even more than in the past."

"F. P. H." in the *Bombay Guardian* then reports as follows:—

"Rev. Yung King Yen then spoke. His kindly manner and his sincerity made it impossible not to believe and honour him. He gave many beautiful instances of God's providence in providing for his wants while in England, and he said he felt like leaving home instead of going home, so many were the new friendships he had formed. Both the Chinese Church and government have protested constantly against the opium traffic, and now, said Pastor Yen, if the Christian Church of Great Britain can do nothing then China is ruined. During his stay among us Mr. Yen has given 112 addresses and visited England, Scotland and Ireland, besides a visit to Paris to see the Chinese ambassador, who received him well, and expressed the fullest sympathy with the work of the anti-opium party (he died very suddenly just after reaching Shanghai). Pastor Yen himself feels encouraged and believes much good will result from what he has been able to say and the literature that has been scattered at his meetings. He proceeds now to America principally upon work in connection with his missionary society, but he promised to do all he could in the anti-opium cause. He spoke of the American papers and a hope he had that they might be rightly influenced, and strengthen public opinion in Great Britain in the same way that the clear utterances of English papers upon the recent lynching in America has greatly helped in checking that abomination. He thought some English statesmen looked at the evil away in the East, as with a telescope turned the wrong way, which accounted for their opinions being so different from the opinions of Christians who were eye witnesses of what they spoke of. Pastor Yen's closing words were simple and appropriate as he said a final farewell."

JUST as we go to press we learn of the death of Dr. A. P. Happer at Wooster, Ohio, U. S. A., on Saturday, October 27, at 11 a.m. We have no particulars as to the cause of the death, which seems to have been rather sudden, but we hope to give them in next number.

Missionary News.

—Rev. Dr. Hunter Corbett writes: "We are meeting with much to encourage. On this trip so far 55 have been received on profession of faith. There are many inquirers. Pray for the work here."

—Nov. 5, Rev. J. E. Walker writes us: "We left Foochow the 25th ult. for our interior station, and are now about five days' journey from it. We have found everything quiet along the route. Yesterday we visited a large and independent town, found the people civil, with one or two exceptions. The people know there is a war, but not that China is getting the worst of it."

—Rev. H. P. Perkins writes: "Thousands of soldiers have during the last two months gone through this place by water, and more by land. They are reported to have dealt with the people fairly and to have made little trouble. As to the people they care little about the war. "If the Japanese get to Peking we can cut off our queues" said a bright lad to me. Any government that would protect the low lands against the rivers would be welcomed by hungry millions. Are the Japanese able to take the contract?"

—Rev. T. W. Houston writes: A rather unique service was held in this city last Sabbath. The four missions united in observing Thanksgiving Day, a day of thanksgiving for temporal and spiritual blessings. The idea is exactly the same as in U. S., *i.e.*, to have a national thanksgiving day. The intention is to keep it up year by year, but hereafter to hold it on one of the native feast days, perhaps that which comes on the 10th of the 9th month. As the Presbyterian Mission is the oldest in this field the service was held in their Church, and the sermon was preached by the native pastor of the Methodist Church. Much interest was manifested; the building was crowded to its utmost capacity; over 400 being seated and some standing. Why could this not be made a general custom among the Chinese Christian Churches. It would help to relieve the charge that the Chinese Christians are unpatriotic as it would be essentially a national day. It would also help to remove the strain felt by the non-observance of all their native religious festivals.

Nanking, Nov. 20th, 1894.

—Our readers will be glad to read the following circular issued by

THE TIENTSIN RED CROSS SOCIETY.

All will agree that it is our duty to do what we can to alleviate the horrors of the war that is now being fought near by. There is no better way to do this than by caring for the wounded, thereby saving as many individuals as we can reach, from suffering or death. By doing what we can in this way we shall be carrying out the principles of Christianity, and satisfying the dictates of common humanity.

The wounded are already coming to Tientsin in large numbers, and the numbers will increase as the seat of war approaches nearer. A RED CROSS SOCIETY has therefore been organized among the foreigners of Tientsin, to co-operate with the Chinese Government Hospital in the care of the wounded. The London Mission Hospital, Mrs. Dr. King's Hospital and the Isabella Fisher Hospital have been placed at the disposal of the Society

for this work, and if the four hospitals on the Taku Road are inadequate other premises will be provided. The Society will make Tientsin the basis of its operations for the present, and leave the question of opening hospitals in other places for circumstances to decide.

The members of the foreign community will soon be asked to join in the work of this Society by contributions of money to defray the cost of drugs and appliances, and by volunteering to assist the doctors in the hospitals. Arrangements will be made to give volunteers a few necessary lessons in ambulance work at an early date.

This general statement of the proposed work of the Red Cross Society is published for the information of the public, before circulating a subscription list and call for volunteers.

At present supplies of old linen are greatly needed for bandages, and they may be sent to the house of the Hon. Secretary and Treasurer.

The members of the Executive Committee are Edmund Cousins, Esq., Chairman, Doctors Frazer, Smith, Atterbury, King and Benn, and Mr. C. D. Tenney, and they will be happy to give further information respecting the work of the society to any who may desire it.

C. D. TENNEY,

Hon. Sec. and Treasurer.

—Rev. J. R. Hykes sends us the following, which is of intense interest, and shows that the presentation copy of the New Testament for the Empress-Dowager was received within the palace, and immediately aroused a desire to know something of its contents. Much prayer should follow, as has preceded this endeavor of bringing the knowledge of Salvation to the Empress-Dowager. —(Ed. REC.)

Peking, Nov. 14th, 1894.

Rev. J. R. HYKES,

Shanghai,

MY DEAR SIR:—

"The Testament for the Empress was exhibited here last Saturday, and it won the admiration of all who saw it.

"It was sent into the palace on Monday, and the prayers that followed it seem already to have been answered, for on Monday morning, at half-past ten, a finely-dressed eunuch, named Li, who said he was one of the "inner palace" men, went to our book store to buy some books. He carried a slip of paper on which was written, "one Old Testament, one New Testament." Wang Yu-chou, my helper at the store, who is an educated fellow, was struck by the uncommon look of the characters, and was led to ask who had written them. The eunuch replied, 萬歲爺 (the emperor.) "Indeed," said Wang, "to-day the women of the Christian Church in China have presented the Empress-Dowager with a copy of the New Testament." "Yes," answered the eunuch, "the emperor has seen it, and now wishes to see copies of the books of the Jesus' religion."

"When the books were got ready and had been paid for Wang secretly took the slip of paper and laid it away on one of the shelves, but the eunuch soon missed it, and he was in a great state until it was returned to him, when he said, "It will never do for me to lose the emperor's 旨意."

"As he was leaving Wang gave him a catechism and a copy of the Proverbs for his own use. He was very pleased, and promised to show them to other eunuchs in the palace.

"At half-past twelve he returned to the book store with the New Testament, the leaves of which

were, many of them, turned up. He said that 萬歲爺 (the emperor) had looked it through and had picked out a number of imperfections in the printing. It was quickly changed for a perfect copy, which the eunuch took possession of. While he and Wang were talking about it another eunuch hurried into the store and called out, "Get one with large characters," but not having the whole Testament in large type the copy just selected was taken.

"That the eunuch came directly from the emperor is undoubtedly true, and I think he learned the names "Old" and "New Testament" from the Introduction to the Imperial present.

"Our hearts should go out in prayer that God will by His Spirit take the things of Christ and show them unto the emperor of this great land. If he is really seeking Christ how we should pray that Satan may not hinder and prevent his finding.

"I have spread this news amongst all I have come in contact with during the past two days. It ought to be circulated throughout the world. I hope all the Chinese women who gave their mite towards the Empress-Dowager's present will hear of it. Our bookstore is having royal patronage."

Sincerely Yours,
(Signed) T. J. N. GATRELL.

—In addition to the interesting article by Mr. Hartwell, found elsewhere, we have received the following additional account by Mr. Murray, of the Scotch Bible Society. While doubtless many of the books thus distributed will be destroyed, yet many will be read and will help prepare the way for a fuller reception of the Gospel at a future day :—

We gave away 10,609 packets, each containing a Gospel and a copy of Dr. John's Tract, "Gate of Wisdom and Knowledge." The books were well received; the students evidently appreciating the good intentions of the givers. I called on the Hien magistrate previous to the distribution, and intimated our intention, and though he made the most he could of the difficulties and dangers of the project, he ultimately agreed to help us all he could, and kindly sent twelve runners to guard our baskets and keep the peace, while we, foreigners and native Christians, were handing the books to the immense stream of students as they issued from the gates of the examination hall on Friday night and Saturday forenoon, September 15th and 16th. I think we are indebted to Dr. Stevenson, of the Canadian Mission, for this favour from the Hien, as the doctor has medically attended the wife of this official, and so goodwill towards foreigners has been created. All the missionaries in Chen-tu lent a willing hand, both in the work of distribution and in contributing about Tls. 50 for tracts.

The Scriptures were granted by the National Bible Society of Scotland. We had a prayer meeting at the American Methodist Episcopal Mission house on Friday afternoon before going to the gates, and thereafter took up our position in the inner court of the old Imperial palace of Chen-tu, which is now the examination hall. Dr. Hart and I, with four native Christians, stayed out all Friday night, and Doctors Cartwright and Stevenson and Revs. Messrs. Peat, Hartwell, Endicott and Pirie were at the gates late and early. The ladies too were not forgetful of us, sending a bountiful supply of excellent sandwiches, etc., for the refreshment of the workers. I think we have good reason to hope and believe that great blessing will arise from this effort. These students, being all B. A's, are well able to read the

books, and having accepted them in a grateful manner will carry them to homes in even the most remote parts of this big province. Will you unite with us in praying for this?

After we had given away all our books I was kindly permitted to enter the examination hall, and found many of the students still busy writing their essays, and as I passed along the rows of stalls (too small for a man to lie at full length in) the men seemed pleased to have a word of congratulation.

I then went up to the platform, and saw the men, one by one, come up and hand in their essays to gorgeously silk attired officials, who examined them and stamped them, and gave in return a wooden baton to each competitor, vouching that he was a *possible* Kü-jin. It was a very interesting sight.

Believe me,

Yours very sincerely,

(Signed) JAMES MURRAY.

Diary of Events in the Far East.

October, 1894.

30*th.*—Confirmation received from Japan of the landing of the Japanese at Ta-lien-hwan and capture of Chiu-lien-cheng.

The Peking correspondent of the *N.-C. Daily News* reports that "large proclamations have been posted at the door of each Legation, foreign residence, Roman Catholic Cathedral and Protestant chapel, calling upon the people to protect foreigners and informing them that China is not at war with all the world but only with Japan—the "dwarfs" having broken the treaties. Some grossly exaggerated accounts of violence offered to some foreigners having been telegraphed to Europe an Imperial Edict has been issued on lines similar to the proclamation. A guard of soldiers has also been told off to patrol the Legation quarters. It is quite incorrect that each foreign house has a guard. These acts are spontaneous on the part of the government, and are all the more welcome as indicating a real desire at the present time to avoid trouble and complications with foreign nations."

—At the examination for "Chu-jên," held at Chêng-tu, the missionaries obtained permission to distribute books to the 17,000 candidates as they came out of their cells, and did so without any inconvenience whatever.

—On the departure for home of the Rev. Dr. Blodget, who has labored for 40 years as a missionary in China, the native Church in Peking put a handsome tablet in the Domestic Chapel, inscribed 德愛永垂, as a memento of this good man. This was done by the Church unknown to him and against his wishes.

November, 1894.

3*rd.*—An Imperial decree, received at Nanking from Peking, calls upon H. E. Liu K'un-yi, the Viceroy of the Liang-kiang provinces, to proceed with all haste to Tientsin to take over the seals of the acting vice-royalty of Chihli from the hands of Li Hung-chang, and appoints H. E. Chang Chih-tung, Acting Viceroy at Nanking, in Liu K'un-yi's place. A telegram states that H. E. Chang Chih-tung had decided to take over the seals of his acting vice-royalty at Nanking on Wednesday, 7th November, the anniversary of H. I. M. the Empress-Dowager's birthday.

5*th.*—An armed force from the Japanese man-of-war *Tsukuba Kan* boarded

the French mail steamer *Sydney* and arrested two American citizens and a Mr. Chan T'an-moon on suspicion of being interested in a new patent for blowing up ships by a terrible explosive. They were supposed to be on their way to China to use this patent against the Japanese navy.

7*th*.—Celebration of the 60th birthday of the Empress-Dowager. In Shanghai foreign settlement there were many beautiful decorations and illuminations; whilst the Taotai entertained the consular body at tiffin at his Yamên in the native city. On the 12th the foreign representatives in Peking were received in audience by the emperor in a building near the palace, situated in the forbidden city. The handsome copy of the New Testament presented to the Empress-Dowager by the Christian women of China was handed in by the British and American ministers. It is reported on good authority that the emperor sent his chief eunuch to purchase a copy of the complete Bible and other Christian literature (see letter giving full particulars from Mr. Gatrell on p. 608.)

14*th*.—As partial reparation for the outrage committed by Chinese soldiers on board the s.s. *Chungking*, that steamer was duly saluted by the Taku forts in the presence of the British Consul.

17*th*.—Announcement made that General Wei Ju-kuei has been beheaded for his shortcomings at the battle of Ping-yang, whilst other officers have been degraded.

—Despatches state that the forts at the rear of Port Arthur were attacked by the Japanese early on the morning of Wednesday, the 21st of November.

While the heavy guns of the Japanese centre shelled the citadel the forts were carried after desperate fighting, and Port Arthur was entered at two o'clock on the afternoon of the 21st.

The forts on the coast remained untaken until Thursday morning, the 22nd of November; the fighting having lasted all night.

27*th*.—A telegram from Kobe intimates that Messrs. Detring and Michie arrived on board the German steamer *Liyü* for the purpose of negotiating as to the terms of peace between China and Japan. Mr. Detring has telegraphed to Hiroshima. Count Ito's reply is unknown.

A later telegram says that their visit is futile on account of having no proper credentials.

28*th*.—A Chefoo telegram to the *China Gazette* says that Port Arthur is now in perfect order; coal, dock, forts intact. Several Japanese prisoners were found inside mutilated. About 400 Japanese are reported to have been killed by the fire of the guns, none by the infantry or small arms of the defenders. Plans of the mines were discovered by the Japanese.

—Despatches from Tientsin state that an Edict has been issued which deprives the Viceroy Li Hung-chang of his rank and titles, but permits him to retain his office as Viceroy.

29*th*.—A London telegram says: "It is now reported that a large portion of Marshal Oyama's army has left Port Arthur; its destination being probably Shan-hai-kwan, from which place it will advance on Peking, an attack on Wei-hai-wei being considered useless.

The Japanese Army Corps, which is operating in Manchuria, has defeated the Chinese near Mo-tien-ling.

The Japanese loss was forty, and the Chinese loss is said to have been very great."

"News has been received from Washington that China has formally sued for peace, and that proposals have been handed to the United States Minister at Peking, who will forward them to Hiroshima through the United States Minister at Tokio."

Missionary Journal.

BIRTHS.

At Kuan Hsien, Szech'uan, on the 6th Sept., the wife of Adam Grainger, C. I. M., of a daughter.

At Lao-ling, Shantung, on Oct. 5th, the wife of Dr. F. W. Marshall, of the English Methodist Mission, of a daughter.

At Tai-yuen-fu, Shansi, on Oct. 27th, the wife of Dr. W. M. Wilson, of a son.

At Newchwang, on the 1st November, the wife of the Rev. W. Hunter, of the Irish Presbyterian Mission, of a daughter.

At Newchwang, on the 21st November, the wife of T. L. Brander, M. B. C. M., Irish Presbyterian Mission, Jinjou, of a daughter.

MARRIAGES.

At Kuan Hsien, Szechuen, on the 3rd Oct., by the Rev. O. M. Jackson, Alfred Arthur Phillips, of the C. M. S., to Caroline Jane Kelly, of Douglas, Isle of Man.

Oct. 9th, Mr. C. Smith, to Miss J. Roberts, at Chung-king, both of the C. I. M.

Oct. 18th, Mr. W. Trembeth, to Miss Bailey, at Chung-king, both of the C. I. M.

ARRIVALS.

Nov. 3rd, Mrs. Y. J. Allen, of the Methodist Episcopal Mission (returned), from America.

Nov. 8th, Misses Murray, Marianne Murray, L. McFarlane, G. Muir (returned), M. L. Ami, E. Nathan, E. Drake, F. E. T. Thomas, E. Elliott and F. Cole, Mr. and Mrs. Felgate and two children, all of C. I. M., from England.

Nov. 20th, Miss Winterbotham, of the London Mission (returned.)

Nov. 22nd, Rev. G. H. Hubbard, wife and two children (returned), Rev. and Mrs. L. W. Beard and Rev. D. Goddard, all of the A. B. C. F. M., for Foochow, Misses G. Metcalfe, E. A. Dixon and J. Shewring, unattached, for Ningpo, Mr. and Mrs. Langman and two children, Misses Whitchurch (returned), J. T. Webster and Chambers, Mr. H. S. Conway, all of C. I. M., from England.

Nov. 25th, Misses M. A. S. Turner and C. J. Smith, both of C. I. M. (returned), from England.

DEPARTURES.

Nov. 3rd, Mr. and Mrs. Botham and child and Mr. David Smith, all of C. I. M., for England.

Nov. 6th, for Toronto, Dr. Malcolm and Miss McIntosh, Can. Pres. Mission. Dr. and Mrs. H. Blodget, for America.

Nov. 9th, Rev. and Mrs. Wm. A. Cornaby and family, of the Wesleyan Mission, Mr. and Mrs. C. Studd and family, of the C. I. M., for England.

Nov. 16th, Mr. and Mrs. J. Williamson and two daughters, of C. I. M., for England.

Nov. 17th, Miss Kentfield, of C. I. M., for England.

Nov. 24th, Mrs. T. Richard and two daughters, for Paris, Miss C. E. Goode and Mrs. Allardyce and child, of London Mission, Pekin, for Australia.

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The Chinese recorder

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